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Vol. 7

FOR THE YEAR 1808,

BEING

THE SEVENTH VOLUME.

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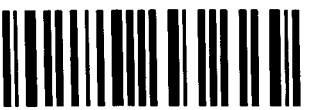

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THE

CHRISTIAN OBSERVER.

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Religious Communications.

To the Editor of the Christian Observer.

SIR,

I SHALL begin my reply to Talib's letter by acknowledging the errors into which I believe myself to have fallen. This, I trust, I shall never be unwilling to do, when I am *convinced* that I have been mistaken. For pertinacity in *known* error has always appeared to me the most absurd of all absurdities: and even too great a tenaciousness of opinion ought to be guarded against by those who write on so very difficult a subject as prophecy.

1. He is right in saying that I have used two different modes of computing the 1260 days, and the larger number mentioned in Dan. viii. I certainly was not aware of it; and I believe I am by no means singular in falling into this mistake, which Talib so justly points out.

2. Such a mistake in itself is sufficient to shew that I have erred in the date of the larger number. But I was convinced that I had erred in this point even before I had seen Talib's letter, and shall make the necessary correction in the next edition of my work. My date *excluded* from the vision a certain period of the ram's conquests, which ought to have been *included* in it; because Daniel *saw* the ram pushing. Yet these conquests cannot mean the conquests of Cyrus, as I had once supposed they chiefly did; because they are placed during the time that the ram was *standing*, and *posterior* to his having two horns. On these grounds I was mistaken. The question in Dan. viii. 13, as Mr. Wintle rightly observes, respects the duration of the vision. Any date therefore which *excludes* a part of the vision is inadmissible. When Daniel beheld the ram, he had *already* two horns, and was *already* standing: *afterwards* he saw him push. The date therefore of the vision cannot be *prior* to the death of Darius the Mede, by which event the two kingdoms became united; nor *posterior* to some remarkable pushings of the ram, which Daniel afterwards *saw*. As for the horns, Daniel did not *see* them come up, though he gives us their history. The vision opens with the ram *already* having them.

In these matters I allow myself to have been mistaken: in the other points I do not.

1. Talib seems to me to be wrong in supposing Dan. vii. 25, 26, 27, to describe *three* successive periods. That ver. 25 relates to the period of 1260 days, and ver. 27 to the millennium, few will deny; but that ver. 26 relates *exclusively* to the intermediate period either of 30 or 75 days, I must beg leave to controvert. Talib imagines that the judgment began to sit in the year 1792, when he supposes the 1260 days to have expired. I, on the contrary, contend that it began to sit long before, at least as early as the reformation, if not earlier: and I think that the very phraseology of the prophet proves me to be right. The taking away of the horn's dominion is to be gradual. It is to be consumed and destroyed *unto the end;* its destruction therefore is plainly to *commence before* the end. But by *the end*, or *the time of the end*, I think I have sufficiently shewn that we are to understand *the short intermediate period which begins at the termination of the* 1260 *days*: at least Talib has not attempted to

confute me. This being the case, since the destruction commences *before* the end of the 1260 days, ver. 26 plainly cannot be *exclusively* referred to the short period which succeeds the 1260 days. Such I conceive to be a sufficient answer to Talib's last paragraph immediately preceding his signature. My idea of ver. 26 is stated in my Dissert. Vol. I. p. 119, and Vol. II. p. 397; but I was guilty of a slight inaccuracy of expression in Vol. I. p. 226.

2. Talib's mode of arguing, that the 1260 days must have expired in the year 1792, because the papal power was then wonderfully diminished, and because the power of the Pope was greater in the time of Justinian than it is now, seems to me wholly inconclusive. The papal power received a severe blow at the reformation: it has received another severe blow at the French Revolution. But it does not therefore follow that the 1260 days expired at either of those eras. I only consider both those events as *steps* towards *entirely* taking away its dominion, as predicted in ver. 26. So again, the very argument which Talib deduces from *the extent* of the papal power, is used by Mr. Butt, to prove that the 1260 days expired in the year 1697, at the peace of Ryswick. But the same argument can scarcely be allowed to prove *two different* opinions. Indeed both these supposed terminations, not to adduce various other arguments against them, are deficient in a very material point. According to Mede and others of our best commentators, and according to the most natural import of the passage, we may collect from Dan. xii. 1, 6, 7, that the Jews will cease to be scattered, or begin to be restored, at the close of the three times and a half: but the Jews have not yet begun to be restored, therefore the three times and a half have not expired.

3. With respect to Talib's supposed commencement of the 1260 days, he has adduced no arguments in favour of it but what Mr. Bicheno had already adduced, and which I have answered in my reply to him. Justinian never granted to the Pope any power that answers to *the giving the saints into the hand of the little horn*. The Pope had no more power given him over the *other patriarchs*, than the other patriarchs over *him*. They were wholly independent of each other. Appeals lay from bishops to archbishops, and from archbishops to their respective patriarchs: but no appeal lay from one patriarch to another; the Pope had no paramount authority. His title of *head of the churches* was a mere title of precedence. Justinian's promise, indeed, to reduce all the eastern churches under his jurisdiction, when viewed in *the abstract*, seems to be of prime importance: but, to understand what was meant, the *occasion* of the emperor's letter ought to be considered. There had long been a dispute between Rome and Constantinople respecting the diocese of Illyricum. Rome claimed it as occidental; Constantinople, as oriental. The matter was referred to the emperor. He decided in favour of Rome: and wrote to the Pope, promising to reduce under his jurisdiction all the oriental churches; that is to say, all those concerning which there had been a dispute, namely, all the churches of the oriental diocese of Illyricum. This interpretation is no gloss of mine to serve a turn. If Talib will carefully read Dr. Brett's *Authority of the Church not Romish*, who has discussed the grant of Justinian not as an expositor of prophecy, but merely as a civilian, he will find that he is treading on no very secure ground. Indeed the conduct of Gregory the Great is one of the best possible comments on the *nature* of this grant: he flourished only about sixty years after the publication of the *Novellæ*: consequently, the nature of the grant, whatever it was, *must* in *his* time have been well understood at Rome. It is plain, however, that the emperor was not *then* supposed to have granted to the Pope any thing like

universal episcopacy; because Gregory declares, in an epistle now extant, that whoever either calls himself *universal bishop*, or desires in the pride of his heart to be so called, is the forerunner of Anti-Christ. How will Talib account for this language of Gregory, according to *his* interpretation? Does it not clearly prove that Dr. Brett's view of the grant is much more just than *his?* Accordingly Mr. Gibbon observes, that although the great power of Gregory might countenance the *more lofty* pretensions of *succeeding* popes, his own *ecclesiastical* jurisdiction was confined to the triple character of Bishop of Rome, Primate of Italy, and Apostle of the West. Talib says that the grant of Phocas rests on doubtful authority, but he does not notice *one* of my arguments in favour of it. It is asserted by two authors, who flourished not very long after the transaction; and why we should refuse to believe them, I am unable to discover. However Talib may build on the "yet preserved" grant of Justinian, it is certain that universal episcopacy *was not* claimed by the Pope in the time of Gregory; and it is equally certain that it *was* claimed in the course of the seventh century. Why then is that authority to be called doubtful, which, without any particular inducement to falsify history, refers us to an era about which we are absolutely certain that it *must* have been claimed?

4. Talib justly remarks, that I have incautiously used two different modes of computation. The question is, *which* of these two is the right one? He certainly appears to me to have pitched precisely upon the wrong one. The period assigned for the dominance of tyrannical superstition is indifferently expressed by 1260 *days*, 42 *months*, and *three years and a half*. Talib argues, that these 1260 days are no more than about 1259 days, on the principle of our Lord being said to be three days in the grave; and consequently, if they be computed from the year 606, that they will terminate in the year 1865. If this be valid, then by the same rule, the 42 months are only about 41 months; and the three years and a half, only about two years and a half, or at the most about three years. I would ask Talib then to tell me, *what* is the precise length of the period in question? If he compute the 1260 days in the manner which *he* says is the right one, he must, to be consistent, compute the 42 months and the three years and a half in the *same* manner: but, if he compute the two latter modes of numeration in the manner which *I* say is the right one, then he must plainly compute the 1260 days likewise in the *same* manner. I might further ask Talib, how, upon *his* plan, he understands the numbers mentioned in Dan. ix. 24—27, and Rev. ix. 5, 15; but I have perhaps said sufficient already. His mode of computation then being erroneous, even supposing there were no other objections, his 1260 days will *not* terminate in 1792, but in 1793.

5. The date which he assigns to the larger period, and the reasons which he gives for assigning it, appear to me altogether unsatisfactory. It is surely very improbable, that one of Daniel's great periods should be computed from the expulsion of Hippias. That is not an event either of sufficient magnitude and notoriety, or of a sufficiently peculiar nature to be assumed as a scriptural date. In my own mind at least all Talib's arguments work not the slightest conviction.

6. Talib is aware, that his scheme makes the 1260 days end with the second woe-trumpet and at the commencement of the third; but he perhaps may *not* be aware of the difficulties which he has to remove previous to the adoption of it. Mr. Mede, I know, is of the same opinion; but the reason is this. He supposes the last trumpet to *synchronize* with the last vial, and makes the six first vials *precede* the last trumpet. Such being the case, he *necessarily* made the 1260 days to terminate as he did; and I believe him to be right in

making them terminate at the effusion of the last *vial*, though not at the sounding of the last *trumpet*. Talib ought to have attended to the note at p. 391 of my first volume. If however the 1260 days terminate at the effusion of the last vial, they cannot have terminated as yet, because the last vial is not yet poured out. Talib does not controvert the propriety of my explanation of *the time of the end*. The last vial however seems plainly to synchronize with Dan. xi. 40—45. xii. 1, supposing that explanation to be the right one. Therefore, since the time of the end commences at the expiration of the 1260 days, the last vial must likewise be poured out at their expiration. But it is not yet poured out. Consequently they have not yet expired.

7. As he has said nothing determinate against my explanation of the he-goat's little horn, has attended to none of my arguments, and has answered not one of my objections to Bishop Newton's scheme, I feel some difficulty in knowing what reply to make. He surely ought not to have been satisfied with merely telling us that "he prefers" Bishop Newton's interpretation of the symbol. He ought either to have fully met the question as I have done, or else have been silent. The same remark applies to a part of Mr. Arthur Aikin's critique on the controversy between Mr. Whitaker and myself. He allows us to be two very redoubtable champions, but *thinks* that a stripling in the armour of truth would vanquish us both. So he may *think*. He himself, however, who *ex officio* must be deemed *no* stripling, has at least displayed *the prudence* of criticism by declining to descend into the arena, though he may not have shewn much of its *liberality*. I would not be understood to put Talib on the same footing with this gentleman; I would only remind him, that such compendious refutations as *I prefer, I conceive, I think*, can never be esteemed legitimate. Many parts of his paper do much credit to his acuteness: but here nothing is tangible, save a hesitating quere, whether Dan. xi. 31, may not have a double reference, first to *the taking of Jerusalem by Titus*, and secondly to *Justinian's declaring the Pope to be head of the church*? To this conjecture my third principle affords a sufficient answer, *No one link of a chronological prophecy is capable of receiving its accomplishment in more than one event.*

I do not think that any part of your correspondent Socius's second letter requires an answer, except his additional criticism on the word ποιησῃ. Without entering further into the merits of the question, I shall only observe that I have to thank him for leading me to re-consider the passage. And the consequence of that re-consideration is my conviction, that ποιησῃ ought to be referred, not to the image, but to the second beast. I translate the passage as follows: "And it was given unto him to give life unto the beast's image, in order that the beast's image might even speak, and in order that he might cause, that as many as would not worship the beast's image should be slain. And he causes, &c." In this construction of the passage I am supported by the context. Since ποιει ought to be referred to the second beast, such is likewise the most natural reference of ποιησῃ. And indeed, if it be referred to the image, the apostle certainly employs a very unusual phraseology. Had such been his intention, he would surely have said "that the beasts image might cause that as many as would not worship *it* should be slain," not "that the beast's image might cause that as many as would not worship *the beast's image* might be slain." I am likewise supported in this construction of it by Dr. Doddridge and Archdeacon Woodhouse, who both understand it as I *now* do. I am, &c.

G. S. FABER.

Stockton, Dec. 18, 1807.

To the Editor of the Christian Observer.

SIR,

ON considering the critical remarks of your correspondent J. S. upon Isaiah liii. in your number for October, p. 638, the following objections to the peculiar translation of the Hebrew pronoun הוא, which he proposes, occurred to my mind. J. S. quoting the authority of Parkhurst, refers to several passages of the Old Testament, in which this pronoun should be rendered the *Eternal One*, or *God**. He also quotes some Jewish prayers from Buxtorf, in which this word is used in the same sense.

I agree with J. S. in considering הוא as a name of God in these texts; but this peculiar meaning of the word is pointed out by the remarkable construction in which the word is used. It is in each instance the predicate of a proposition, of which God is the subject. Deut. xxxii. 39, אני אני הוא, "I, even I am *He*. Isaiah xliii. 10, "Ye are my witnesses, saith the Lord—that ye may understand כי אני הוא, that I am *He*." ver. 13. "Yea, before the day was, אנו הוא, I am *He*. And also in chap. xlviii. 12, (misprinted in your number lxviii. 12). Ps. cii. 28, ואתה הוא. "But thou art *He*, and thy years shall not end." A similar construction is also to be found in the Jewish prayers quoted to support this sense of the word. In these and other passages of the same nature which may be produced, the word הוא evidently and necessarily denotes some name or attribute of God, and may, agreeably to its radical meaning, be rendered the *Eternal One*, or the *Existing Being*, κατ'εξοχην. But in Isaiah liii. this pronoun is used as the nominative case to verbs, precisely in the same manner as in those innumerable passages where it must necessarily refer to mere men. J. S. observes that "the word הוא being equivalent to יהוה *Jehovah*, the Eternal God, is in this chapter appropriated to that act of Godhead, the bearing of sin, in such a manner, that it is no where used except in connection with the bearing of sin *expressed*, or (what is the same) *vicarious sufferings*." After quoting two passages to prove this circumstance, he adds, "In the 7th verse, 'He was oppressed, and *he* was afflicted,' where the second 'He' has הוא to answer to it, it may be supposed that this hypothesis is overturned. It would be entirely so (it is confessed) if *this* were the *right translation*. But it is clear that Bishop Lowth's is the right one, who renders it thus: 'It was exacted, and *He* was made answerable.'" Now it appears to me that, allowing Lowth's translation to be the true one, which I do not dispute, it affords no support to your correspondent's hypothesis. The verb נגש, according to this translation, is an impersonal verb; נענה is a personal one. Now in order to mark this difference, it was *necessary* to introduce some substantive or pronoun before the last verb as its nominative, and the pronoun הוא was that which obviously presented itself. To make the necessity of the pronoun being here introduced plainer to the English reader, let us suppose the passage to be found without it in the original. It must have been translated either "He was oppressed and afflicted," or, taking the *first* verb as an impersonal one, and *both* in the sense which Lowth adopts, "It was exacted, and made answerable." Here every one must see the *necessity* of prefixing the proper nominative to the last verb, in order to shew of whom it is predicated; or, in other words, who it is that *was made answerable*. If these premises be well founded, it follows that no argument in favour of that peculiar meaning of הוא, for which J. S. contends, can be drawn from the manner in which it is used in the 7th, or the other verses of this chapter.

Far be it from me to undervalue any scriptural argument, in proof or support of a doctrine so essential to Christianity as that of the Divinity

* There is a typographical error in the quotations in your No. p. 639, col. 1. l. 18, for *Hos.* read *Horæ*.

of the Son of God. But the more important this doctrine is, the more cautious we should be of building it upon an unstable foundation, and of supporting it by feeble props.

The foregoing observations were suggested to me by an examination of those passages *only* of the Hebrew Scriptures to which J. S. refers. Additional light would doubtless be thrown upon this subject by a more extensive investigation.

ALBANUS.

To the Editor of the Christian Observer.

SIR,

THE doctrine which your correspondent J. S. has illustrated in a former number of the Christian Observer, is so important, and his application of that doctrine to the 53d chapter of Isaiah so interesting, that I thought a strong confirmation of the use of the word אדון for one of the names of God, or as eminently significant of God in various passages of the Old Testament, would be acceptable to him and his readers. This meaning of the word אדון is confirmed by the following authority: Glassii Philologia Sacra, T. I. p. 153. ed. Dathe; Elsner, Observ. Sacræ, T. II. p. 421. Wolfii Cura Philolog. T. V. p. 256. Dindorfii, Lexicon Heb. V. אדון, No. 2. and Schleusner's Lex. Nov. Test. V. Αυτος, No. 8.

A. B.

To the Editor of the Christian Observer.

SIR,

THE following Extracts may not be unacceptable to the Christian Observer, on account of the sentiments which they contain; but more especially are they valuable because they are taken from a posthumous volume of sermons, limited in its circulation, and composed by the celebrated Dr. PALEY.

"The cause of salvation is the free will, the free gift, the love and mercy of God. That alone is the source and fountain and cause of salvation, the origin from which it springs, from which all our hopes of attaining to it are derived. This cause is not in ourselves, nor in any thing that we do, or can do, but in God, in his good-will and pleasure. Therefore whatever shall have moved and excited and conciliated that good-will and pleasure, so as to have procured that offer to be made, or shall have formed any part or portion of the motive from which it was made, may most truly and properly be said to be efficacious in human salvation. This efficacy is in scripture attributed to the death of Christ. It is attributed in a variety of ways of expression; but this is the substance of them all. He is a sacrifice; an offering to God; a propitiation; the precious sacrifice fore-ordained; the lamb slain from the foundation of the world; the lamb which taketh away the sins of the world: we are washed in his blood; we are justified by his blood; we are saved from wrath through him; he hath once suffered for sins, the just for the unjust, that he might bring us to God. All these terms, and many more that are used, assert in substance the same thing, namely, the efficacy of the death of Christ in the procuring of human salvation."—p. 311, 312.

"There is in the nature of things, one train of sentiment belonging to him who has achieved a work by his own might and power and prowess; and another to him, who has been fain to beg for succour and assistance, and by that assistance alone has been carried through difficulties, which were too great for his own strength and faculties. This last is the true sentiment for us. It is not for a man, whose life has been saved in a shipwreck by the compassionate help of others; it is not for a man, so saved, to boast of his own alertness and vigour, though it be true that unless he had exerted what power and strength he was possessed of, he would not have been saved at all."—p. 394, 395.

"'He is able to save them to the uttermost that come unto God by him.' In this passage not only the

constancy and perpetuity, but the power and efficacy of our Lord's intercession are asserted. 'They must come unto God; they must come *by* him; and then he is able to save them completely."—p. 342.

"He who has not felt the weakness of his nature, it is probable, has reflected little upon the subject of religion:—I should conjecture this to be the case."—p. 410.

"It is a change of heart which is attributable to the Spirit of God, and this may be sudden. The fruits, the corresponding effects, the external reformation and external good actions will follow in due time. 'I will take the stony heart out of their flesh; and will give them an heart of flesh.' These words may well describe God's dealings with his moral creatures, and the operations of his grace: then follows a description of the effects of these dealings, of these operations, of that grace, viz. 'that they may walk in my statutes, and keep my ordinances and do them,' which represents a permanent habit and course of life resulting from an inward change."—p. 375, 376.

"A sense of spiritual weakness and of spiritual wants, a belief that divine aid and help are to be had, are principles which carry the soul to God; make us think of him, and think of him in earnest; convert, in a word, morality into religion; bring us round to holiness of life, by the road of piety and devotion; render us humble in ourselves, and grateful towards God. There are two dispositions which compose the true christian character; humility as to ourselves, affection and gratitude as to God; and both these are natural fruits and effects of the persuasion we speak of. If it be true, in fact, that the feebleness of our nature requires the succouring influence of God's spirit in carrying on the grand business of salvation, and in every state and stage of its progress, in conversion, in regeneration, in constancy, in perseverance, in sanctification; it is of the utmost importance that this truth be declared, and understood, and confessed, and felt; because the perception and sincere acknowledgment of it will be accompanied by a train of sentiments, by a turn of thought, by a degree and species of devotion, by humility, by prayer, by piety, by a recourse to God in our religious warfare, different from what will, or perhaps can be found, in a mind unacquainted with this doctrine, or in a mind rejecting it, or in a mind unconcerned about these things one way or other."—p. 363, 364, 365.

"Let then all pray earnestly and incessantly for God's grace and influence, assisting, if it be his good pleasure, as well our minds and understandings in searching after truth, as our hearts and affections in obeying it."—p. 233.

I am, your's, &c.

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ON THE EDUCATION OF YOUTH.

No. I.

To the Editor of the Christian Observer.

SIR,

I DARE say most of your readers have occasionally met with a new mansion, shewy in its appearance, and commanding a fine prospect, but destitute of that first of all requisites, good water. Captivated by the beauties of a favourite spot, and anticipating a long and happy residence in the midst of their domains, the gentlemen, who build houses, sometimes forget that there are certain necessaries of life, for the want of which none of its embellishments or honours can compensate. A similar disappointment, but of a more affecting nature, very frequently awaits the architects of that figurative house—a family of children. Their parents have taken the greatest pains to enable them to make a figure in the world; but they have neglected to use the proper means for furnishing their minds with certain humble items, in the catalogue of qualifications for a useful, respectable, and happy life, namely, religious principles and habits. The house is erect-

ed; but, alas, there is no water. That those who despise religion should not wish the minds of their children to be imbued with it, is natural and to be expected. And that those who, while they ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good, and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the tyranny of rulers; should deem religious education almost superfluous, is by no means surprising. However, Sir, such characters seldom if ever take up your publication: and therefore it would be in vain to address them in it. Those whose attention I would solicit are decent and respectable parents, who wish to entertain those views of human nature, and of the duties of man, which the holy scriptures exhibit. That such persons should venture to hope that their children will perform, in subsequent life, the duties they owe to God and their fellow creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we form such absurd expectations in other things? Does any man suppose that his son will be fit for any profession, or business, without substantial and persevering instruction? Does he venture to send him out into the world as a lawyer, a surgeon, or a tradesman, without a long preparation, expressly calculated to qualify him for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural alienation from God, and to become new creatures under Christ their Saviour! God does not treat man in this manner, but furnishes him, in the scriptures, with the most august and persuasive teachers, and the greatest variety of instruction and exhortation, calculated to turn him from darkness to light, and to induce him to crucify the flesh with its affections and lusts. But man, deaf to the divine voice which says, "go and do thou likewise," and deaf also to the call even of parental affection, not seldom suffers the early years of his offspring to pass, without any systematic and adequate plan of instruction and discipline, expressly calculated for the attainment of those great ends.

But let us view this subject a little more narrowly. Is a son intended for a learned profession? He is sent to school. The father is earnest that the master should ground him well in grammar, give him a taste for classical literature, and call forth his powers in composition. Afterwards, when the youth is removed to the university, a college and tutor are selected with anxious care to promote his intellectual improvement. An earnest solicitude is felt that he should become a sound and elegant scholar; and enquiring friends are told what progress he makes in his literary pursuits. Again, suppose that a more humble walk in life is chosen by the parent, and that his boy is to be a tradesman. With what care does he select a master who perfectly understands his business, and will be likely to make the boy thoroughly acquainted with it. And as the years of apprenticeship draw towards their close, he is solicitous that his son should be instructed in all the higher parts of the trade, that he may be in no respect deficient, when he becomes his own master, and is to establish himself in life. Let any one who allows these to be just pictures of parental care, in providing for the worldly interests of children, say whether their spiritual interests are often the object of equal solicitude. Are masters chosen with the same care for the promotion of these interests? In fixing on schools and colleges, with a view to the higher professions, and on masters and counting houses for those who are to move in a more humble line, is it a matter of *prime* consideration to select those which are known to be fa-

vourable to true religion? During education is the progress of the boy in religion watched with unremitting solicitude, and promoted by all those measures which solicitude suggests? Are pains anxiously taken to remove all the obstacles in the way? And finally is the boy himself removed (when that is possible) to a more favourable situation, if those obstacles are such as essentially to counteract his advancement in religious attainments? In most cases, I fear, even where better things might be hoped, these questions must be answered in the negative. The efforts made in favour of the religious improvement of youth are partial and unsystematic, and generally cold and languid. But even when accompanied by a considerable degree of earnestness they very seldom evince a care and thought at all proportioned to the greatness of the object. An attention to the externals of religion is enforced, and glaring sins are forbidden and punished; and perhaps also the leading principles of the Gospel are occasionally inculcated. But are the temper, the taste, and the habits narrowly watched? Is evil counteracted, not only in its commencements, but even before it appears, by guarding against dispositions and practices, which, though not wrong in themselves, are dangerous from their natural alliance with those which are so? Are the dawnings of good early descried and carefully cherished? And above all is the youthful mind continually taught to raise itself to the only source of safety and strength, to be diligent in self-examination, penitence, prayer, and praise? I fear it can seldom be said that a plan of this kind is followed earnestly, assiduously, and with due allowance for casual interruptions, daily from youth to manhood? And yet earnestly, assiduously, and daily is the child taught his reading and spelling, the school-boy his grammar and classics, the academician his Euclid, Locke, and Newton, and the clerk or apprentice his master's business. Can we consult our experience on these points without exclaiming; "What prudent care in human things! What negligence in divine!" The result of such negligence may easily be anticipated, and is lamentably apparent in the character and habits of our young men.

Is this negligence to be accounted for from the peculiar facility with which Christian truths are imbibed, and Christian habits formed? Is the path of true religion so easily discovered, and so inviting, that the young scarcely want a monitor to point it out, and recommend it to their choice; while that of human science is thorny, and arduous, and disgusting, and never willingly chosen? Let the word of God and human experience answer. In fact, truth requires that this picture should be almost reversed. Religion is that which is beyond all things repulsive to the nature of man; while human science has many charms for him, and meets with little opposition from his native propensities. In inculcating religion we are rolling a stone up-hill, which must be watched every moment or it will soon bound down again; nor can we hope to make any progress in our work without continued and painful efforts.

To those who acknowledge the natural propensity of man to evil, and yet take so little pains to correct it in his education, I cannot refrain from addressing a few expostulations. Do you act in a similar manner with respect to any corporeal deformity to which your children may be subject? Do you not take the best medical advice, and persevere perhaps for many years, and at a great expence, and with very serious inconveniences both to yourselves and your child, in the use of such means as may be recommended to you for his recovery? And yet the evil you labour to correct probably affects only one part of his frame; or, the efforts of unassisted nature may remove it: and even if he should carry it with him to his grave, it may not be fatal to his present welfare, much less to his future happiness. But the disease to which his soul is sub-

ject is universal, pervading all its faculties and dispositions. Nature instead of affording a remedy, is its source, and if not counteracted will infallibly render it more and more desperate; and the evils it threatens are of infinite magnitude, and of eternal duration. What then can you think of your negligence? Are you not most cruelly deficient in your care of your offspring? And how will you render an account to that Being who has given you a sacred charge to act as his vicegerents in their education?

The causes of those lamentable and almost universal defects in religious education which have been noticed are various. Several of them will be mentioned in future papers, which it is my intention to submit to you on the subject of education. The attention of your readers shall be called to two or three only on the present occasion.

When parents, though they may have a great respect for religion, are not truly religious, there is no difficulty in accounting for their lukewarmness in providing for the religious education of their children. If they do not consider Christianity as the pearl of great price; if in practice they make it rather the handmaid of their worldly interests and pleasures, than the unrivalled empress of their hearts, and the sovereign guide of their actions: if this is *practically* the estimation in which they hold it, of course they will give it but a second, a third, or a fourth place, among the objects on which their view is fixed in the education of their children. If, in their passage through life, they do not *in fact* (whatever they may hold in theory) sacrifice their own profit, or pleasure, or reputation, at the shrine of religion, when these cannot be secured without some dereliction of duty; it must be expected that, whatever they may profess as to their plans of education, they will *in fact* attend more to the worldly advancement, or pleasure, or reputation of their children, than to their progress in vital Christianity. As such parents, however, frequently lament in themselves defects which they have not a heart to remedy; let them be asked whether they would willingly see their offspring in the same state of thraldom, pursuing a course which they disapprove, and breathing fruitless wishes after that holiness which they have not the courage to practise. If their minds revolt at this prospect, let them, in their choice of masters and instructors at least, endeavour to rescue their children from the evils which press upon themselves. They may think it impracticable in their own case (though in truth, if they undertook the work in a right spirit, they would conquer every difficulty by the all-powerful aid of divine grace) to break through inveterate habits, and to brave, amidst a circle of acquaintance like themselves, the looks, the language, the demeanour, to which a prompt and universal obedience to the calls of duty would expose them: But let them have pity on their offspring, and put them in a course which, with God's blessing, may preserve them from the galling fetters which bind their parents.

There are certain classes of upright Christians (and I solicit their attention with far better hope) whose efforts in the great work of Christian education are feeble, from causes of a very different kind. Two of these causes, which arise immediately out of their religious principles, I will now mention.

Some parents, of a truly Christian character, are of opinion, that although the instruction of the head is in a good measure left to man, God vindicates to himself in a peculiar manner the empire of the heart, and carries on his own work of conversion in his own way. They therefore regard human endeavours to lead the hearts of the young to God as (to say the least) of very doubtful efficacy; and perhaps look with some jealousy on a very sedulous use of means, for the attainment of this object, as indicative of a disposition to *depend* on means, rather than on the power and mercy of God. They hope that if they preserve their chil-

dren, as far as may be, from the contamination of the world, make them well acquainted with the Christian doctrine, and use them to a regular attendance on religious ordinances, He will hear the earnest prayers offered up for them, and in His good time work on their affections and bring them to Himself. These sentiments, in which there is a specious mixture of truth and error, are mixed up with others of a very different bearing, which have a powerful tendency to counteract their practical effects. By an attentive observer, however, well acquainted with the interior of the families of pious parents, their operation will not unfrequently be distinctly traced: and in whatever degree they operate, their tendency must be to weaken, if not to paralyze, parental exertions. The hearts and the habits of the rising generation will not be watched with due solicitude, and evils will not be checked and anticipated, or promising appearances cherished, with that wakeful and unremitting anxiety which the incalculable importance of education demands. Nature, with its corruptions, will be allowed to gather strength; and grace, if assisted, will be feebly assisted, by parental co-operation, (a co-operation which must itself also be altogether the fruit of grace), till the little victims of this false system contract a most pernicious and fatal habit of hearing and repeating religious truths with indifference, and sometimes perhaps are in nearly as bad a state as the offspring of irreligious parents.

How can such a case be contemplated without an unusual share of awe and of pity! Of pity for children with bright prospects so blasted; and for parents whose very piety, under partial and therefore mistaken views of Gospel truth, prepares disappointment and bitter pangs in future life, if not eternal ruin, for those whom they have brought into being, and whom, under a better system of education, they might have found their glory and joy and crown of rejoicing in the great day of the Lord.

That their views of religious truth have been partial and erroneous, who can doubt? God is, in the strictest sense, the giver of all good, both in the natural and in the spiritual world: but in both he employs means to effect his objects; and the well-directed efforts of his creatures form a most important branch of those means. Who expects to reap if he will not sow, or to read if he will not learn his alphabet? Nor is the connection between the acquisition of spiritual advantages and the use of means less intimate. Thus, though Christ is our salvation, yet the salvation of mankind is spoken of in scripture as depending on the exertions of the apostles and their followers. They are called the *light of the world*. When it is declared that they who call upon the name of the Lord shall be saved, immediately afterwards, for the special purpose, as it should seem, of pointing out the absolute necessity of employing means, the apostle proceeds to ask "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. x. 14, 15. And, in strict conformity with this view of things, he declares himself willing in his own ministerial labours *to spend and be spent* for the benefit of others, and charges his spiritual son Timothy, in the episcopal office assigned to him, to *be instant in season* (and by a sort of hyperbole of speech arising from his deep impression of the unspeakable importance of exertion), *out of season*. So when indolent or bad teachers are mentioned, the efficacy of means is no less strongly marked. Under the Mosaic dispensation, the sins of the people are continually ascribed to the negligence or the false doctrine of the priests. Our Saviour holds similar language when speaking of the teaching of the Scribes and Pharisees, he says that "if the blind lead the blind, *both* shall fall into the ditch." And, under he

Gospel, the effect of the errors of the well-meaning but mistaken builders of "hay, straw, stubble" on the true foundation, Christ, is pointedly noticed. It is declared that such teachers shall *suffer loss;* their people not being prepared by them to abide the fiery ordeal by which every teacher's work (that is, the flock converted by him to Christianity) was to be tried. 1 Cor. iii. 11—15. So fatal would be the effect of the wrong measures taken by them in their Christian ministry! Not to multiply quotations, I will close what I have to advance on this head with pointing out some few parts of scripture respecting the very case before us, namely, the instruction of children. How earnestly does Moses charge the Israelites *to teach the law to their children, as they rise up and sit down, and come in and go out!* Could he have more strongly characterised instant, constant, unremitting instruction? Solomon is scarcely less pressing in his exhortations *to train up a child in the way in which he should go,* and he is most distinct in his promise of a blessing and success to such instruction. When the Lord appeared as an angel to Abraham, he plainly intimated that the patriarch's exertions, among his children and the rising generation in his household, would be effectual as means of securing them in the true faith. Gen. xviii. 19. And I cannot but think that children were allowed to partake of the initiating rites of circumcision and baptism, at so early an age, on the general presumption that the appointed means of conversion, if duly employed by their parents and sponsors, would secure under God's blessing that great object.

If this view of the scriptural doctrine, respecting, not the importance only, but the necessity of using means zealously, diligently, unceasingly, for the attainment of spiritual ends, be just; what shall we say of those parents who excuse their want of assiduity and vigour, in taking proper measures to impress the hearts, as well as to inform the understandings of their children, on the plea that conversion is God's work, and that the times and seasons for carrying it on are in his hand? I will not argue with them, but leave them to the admonitory voice of their own conscience. When we look forward to the advancement of religion among the rising generation, there are no promoters of that great work on whom we fix our eyes with so much hope as pious parents. How deeply then must we lament that there should be found among them such principles as I have mentioned; which, operating on parental partiality, or love of ease, or other dispositions unfavourable to watchfulness and vigour in conducting education, present us, in a spiritual sense at least, with "ashes and mourning," in families where we expected "beauty and the oil of gladness."

But the foregoing principle is most to be deplored when joined with another, also arising from a source which challenges our respect and veneration; I mean the hope entertained by some parents, remiss in the spiritual nurture of their children, that the promised blessing to the offspring of pious ancestors will be realised, sooner or later, in their conversion. On the influence of such a sentiment, when united with that which was last under consideration, I need not dwell. Every one must see that when, on the one hand, a low opinion is entertained by parents of the efficacy of human endeavours, in leading their children to true conversion; and on the other, a hope is indulged that the great Shepherd will, at some time or other, gather them to his fold; the efforts in education will be altogether destitute of watchful and persevering energy, and the worst effects may be expected. Whether, however, this latter sentiment be combined with the former or not, it is of importance sufficient to claim our serious attention. Let us then examine how far it is warranted by scripture and experience. Those who hold it, rely on the numerous passages in the word of God, in which a blessing is promised to the seed of his true servants, and more particularly on the gracious declaration in the second

commandment. These divine promises are sources of great comfort to Christian parents, strenuously exerting themselves in bringing up their children in the nurture and admonition of the Lord. What numbers have been supported by them, when toiling, apparently without success, in the discharge of their parental duties! But even those who are so employed may expect more than the promises were intended to convey. And if such persons, the very persons for whose benefit the promises were given, may look forward to the conversion and final salvation of their children with unwarranted confidence; what shall we say of confidence, what shall we say even of hope, in those who are ill performing the duties of parents, and who, though they will scarcely allow it, make the promises themselves the ground of their neglect?

How far a misplaced hope of this kind may have contributed to the lamentable declension, in many instances, of succeeding generations from the piety of those which preceded them, cannot be determined: but certain it is, that such declensions stain the page of history in almost every age. Look at the successors of Joshua and of the elders of his appointment; at the sons of Samuel and of Eli, of Jehoshaphat and of Josiah; at the descendants from the members of the first Christian churches, as well as of the churches reformed from popery; at the descendants from the pious ministers ejected in this country at the time of the Restoration and from their hearers: in short, search the annals of the Jewish or Christian church in almost any age, and you will be convinced that the piety of ancestors is very far indeed from being a security to their offspring.

To humble, zealous, well-directed, and persevering efforts, in the work of Christian education, God gives a signal blessing: but those who will not employ such efforts, have no ground to expect any blessing. They may rather look with awful apprehension to the curses every where denounced in the word of God, against those who have mercies placed within their reach, but will not accept them in the appointed way.

B. T.

To the Editor of the Christian Observer.

You have frequently taken pains to expose, to merited reprehension, the methods devised by ingenious men, for tranquillizing the consciences of those squeamish clergymen, who continue strangely to doubt the honesty of subsribing, as true, articles of religion which they do not believe. A new solution of this difficulty has lately met my eye, to which I beg leave to call your attention. It appeared in the Monthly Magazine for August, 1806, and is entitled "A Case in Casuistry;" and as it will serve to display the miserable sophistry by which such men as Mr. Fellowes and Mr. Stone seek to palliate the palpable dishonesty of subscribing articles which they disbelieve, and reading a liturgy which they condemn as wicked and idolatrous, I propose to send it to you with a few cursory remarks. I am persuaded that to the more intelligent part of your readers, the specimen of Socinian Casuistry, which I am about to exhibit, requires no comment; but it may be read by some whom its sophistry might embarrass, and who may therefore be glad of assistance in unravelling its fallacies.

"In the annual review," (iii. 105.) observes our casuist, "the author of a Guide to Immortality (i. e. Mr. Fellowes) is indirectly called to account, for continuing in a church to many of whose doctrines his book is described as adverse. Supposing the fact correctly stated, why ought he to quit it?"—I answer; for the same reason that such men as the late Drs. Priestly and Price, or the present Messrs. Toulmin and Belsham ought not to enter it; because they cannot conscientiously subscribe, as true, articles which they believe to be false, or engage in religious ser-

vices which they regard as erroneous and even idolatrous. Our casuist, however, thinks differently. "If" he says, "at the time of subscribing the articles, and of receiving his two successive ordinations, he was a believer in the stipulated doctrines, he had clearly a right to perform or undergo these acts." Undoubtedly: but when his belief in the stipulated doctrines has ceased, he is bound to resign his ministry, as a trust the conditions of which he is no longer able to fulfil. But to proceed with the solution of this casuistical case. "If he continues to read the prescribed liturgies; if he avoids to preach forbidden tenets; if he teaches in the public temples nothing but the religion of the state; he is still obedient to the magistrate, and performs the contract for which his salary was set apart by government." But does he fulfil his contract with the Church, which, in exacting his subscription, requires not merely that he should promise not to impugn, or to teach her doctrines, but that he should declare that he cordially, *ex animo*, believes them? And supposing that there were no such subscription, yet does that man's conscience remain inviolate who lives in the daily habit of dissembling his real sentiments, and of solemnly uttering for verities, in temples consecrated to the God of truth, what he conceives to be impious and pernicious errors? "What reason" asks the casuist, "is there for his renouncing his salary? If in his official capacity of priest, he does not swerve from his original agreement, why may he not continue to avail himself of the benefice attached to that public office?" Doubtless he may, since there is nothing a man may not do who prefers his gain to his conscience, and who will lie for lucre's sake.

A parallel is then attempted to be drawn between the priest who "is employed to read aloud to a blind and ignorant multitude," a prescribed form of service, and a scholar whom a blind man hires to read to him such books as Hume's Essay on Miracles. And as the latter may honestly both read his task and propose his objections if he have any, so may the former: "else" he adds, "the Reformers had no right to propose their change."

But to render these cases parallel, the scholar, before he is permitted to read Hume's Essays to the blind man, should be made to swear that he believes, from his heart, every word contained in that book; and that he will maintain and propagate, as much as in him lies, the principles of its infidel author.

The reference to the case of the Reformers is particularly unfortunate. How did they act when they had detected the errors of the Church of Rome? Did they temporise, as the casuist argues we ought to do, though we should even believe as little of the reformed faith as our pious forefathers did of the dogmas of popery? No: they came out at once from the idolatrous communion: they protested against its errors: they renounced its worship. And they did this, not merely at the cost of their preferments, but at the peril of their lives. They disdained a compromise between conscience and interest. To have talked to them of "reading the prescribed liturgies, of avoiding to preach forbidden tenets, and teaching in the public temples nothing but the religion of the state," in order that they might "continue to avail themselves of the benefices attached to their public office," would have awakened their indignation; and would probably have led them to adopt the language of our Lord to St. Peter, when he officiously presumed to preach to his master the same doctrine of fleshly indulgence," Get thee behind me Satan, for thou favourest not the things that be of God, but those that be of men."

Another of our casuist's arguments is thus stated.

"No one takes it amiss in a civil magistrate, in a justice of the peace, for instance, the subscribing of a petition for the repeal of a law which he continues to execute, or the writing of a pamphlet, or the calling of

a meeting against it. Exactly parallel is the duty and obligation of the religious magistrate. The priest is to continue exercising the appointed task, while it remains appointed: but surely he may complain, and loudly too, of the established service; and may write books to induce the lawgiver to innovate; and may petition the legislature for relief; and, any where but in his church, may call the people together, and exhort them to combine for an alteration in the Rubric. Where would there be in such conduct any thing inconsistent with his duty? The charge of hypocrisy is only applicable to silent acquiescence."

Here again I must remind the casuist of a small circumstance which he is very prone to forget; and which totally destroys his exact parallel between the obligations of the civil and of the religious magistrate; I mean the *ex animo* subscription of the latter. The civil magistrate is only sworn to execute the laws as he finds them. His *approbation* of them is neither desired nor required. No *assent* or *consent* to the statutes at large is exacted from him, as the condition of his holding the office of a justice of the peace. He is guilty of no inconsistency, therefore, if he dislikes, and ever so strongly expresses his dislike, of any part of those statutes. His whole obligation is discharged, if he faithfully executes them. But the clergyman's obligation embraces his *mind* and *opinions*, and for him to "complain," and "petition," and "write books to induce the lawgiver to innovate," is to act in manifest and flagrant inconsistency with his own most solemn professions and declarations. Did this desire of innovation extend, indeed, no farther than to things *unessential* and *circumstantial*, the charge of inconsistency, I am ready to admit, might not lie. I may, for example, conscientiously declare my assent to a proposition which I really believe, though I may not think it on the whole happily expressed, and might be glad to have its phraseology altered; and even though I may think its introduction among the articles of religion unwise. In like manner I may approve of a particular rite, as in itself unobjectionable; and yet from circumstances which have arisen since our Rubric was framed, I may perceive some inconvenience in its continued use, which may render it desirable that it should be modified or done away. But in both these cases there is a real, sincere, and substantial consent, without any equivocation or falsehood. I truly embrace the doctrine, but perhaps wish it were more clearly defined. I see nothing superstitious or unscriptural in the ceremony, but would be glad to obviate some abuse to which it appears to be liable. Did such gentlemen as Mr. Fellowes and Mr. Stone look to nothing beyond this in all their "complainings" and "petitionings," the sincerest friends of the Church of England would probably feel little alarmed at their proceedings, nor be inclined to criminate their conduct. About a cornice, or a moulding, or the turn and shaping of a pillar in the building, few might be disposed to quarrel with them;—but when they plainly shew that the innovations at which they aim are not circumstantial but essential; that reform in their vocabulary is subversion; that to procure them the relief they demand, the foundations of the Church must be destroyed;—when they openly avow their disagreement not with the *wording* of some of her doctrines, but with the whole form and substance of the doctrines themselves; not with accidental abuses resulting from the Rubric, but with the very essence of her worship, as idolatrous and detestable;—then, surely, it is high time that the trumpet be blown, to call the friends of pure and primitive Christianity "to the help of the Lord; to the help of the Lord against" adversaries, too insidious and too determined, not to require to be closely watched, and firmly and vigorously resisted; adversaries the more to be dreaded, as they are fos-

tered in her own bosom, and eat of her own bread.

Whatever becomes of the *consistency* of his client, our casuist seems to think he exculpates him from the charge of hypocrisy: "the charge of hypocrisy (says he) is only applicable to silent acquiescence." And truly, it must be owned, that when "complaining, and loudly too, of the established service," when "writing books to induce the lawgiver to innovate," and when "any where but in the Church calling his people together, and exhorting them to combine for an alteration in the Rubric;" he looks as little like a hypocrite as a man can do. But when he is *in the Church*, "reading the prescribed liturgies, avoiding to preach forbidden tenets, and teaching nothing but the religion of the state," how does he look *then?* There is something in *this* conduct beyond "silent acquiescence;" and by what name then must his client be called, according to the casuist's own shewing, at least one day in seven? In truth, he is at best a mere Proteus; a hypocrite on the Sunday, a right honest man on the Monday; ministerially contemplated, a very hypocrite; individually and civilly considered, an honest, upright character, who speaks his mind, and wears no disguises. One is here forcibly reminded of the anecdote of a certain right reverend baronet, who, being reproved for swearing, replied, that he did not swear as bishop of ——, but as Sir Jonathan ——. The retort of his reprover might supply a seasonable reflection to any gentleman acting the motley part described by our casuist;—"Ah, my Lord, but should Sir Jonathan —— go to the place of torment, what will become of the bishop of ——?" The application is easy.

Some sign of grace, however, appears amidst all this tergiversation and unfair dealing. This camelion-like character, this hypocrite and no hypocrite, is represented as petitioning the legislature for *relief!* The burden, it seems, after all, of subscribing, reading, and preaching every thing but what a man believes to be true, is not quite so light as not to press and gall him a little; so that, though content indeed to carry the weight, rather than not "avail himself of the benefice connected with his public office," yet, of the two, if he might have his choice, he would not be sorry to be relieved! Now I cannot help observing, that in all this outcry for *relief*, there is something very whimsical. It may fairly be asked of these complainers, who groan under the burden of our articles and liturgies, Who has put the burden upon their backs? Has any one forced them to take it up or to carry it? Was it not their own choice at first to assume the burden? Is it not competent to them at any moment to throw it off? Why then must the peace of the whole neighbourhood be disturbed with their complainings, and honest people be summoned from their own business to come and help them to effect what they can so easily effect themselves?

But in what, I would ask, consists this tyranny over conscience, of which the Church of England is accused? Conceiving it to be very desirable, for the sake of peace and good order, that men should be of one mind in an house, she has appointed a test of the religious sentiments of those who offer themselves for admission into the Christian ministry within her pale. She compels none to take this test; and she suffers those to dwell quietly by her who refuse it. Wherein then is she to be blamed? Do not even her adversaries the same? Have they not, if not their thirty-nine articles, yet their confessions of faith, or other tests answering the same end? Will they admit men to ordination among them, or to the pastoral charge in their churches, whose religious principles do not accord with their own? And should such persons at any time *change* their principles, are they not expected also to resign their office?

But it is time we return to our author, whose notions of the necessity, and even the propriety of resig-

nation, differ materially from those we have expressed.

"Some persons similarly circumstanced have indeed resigned their livings:—a display of sincerity and disinterestedness entitled to its appropriate admiration, but not to the merit of facilitating the progress of reform. While public opinion exacts heavy pecuniary sacrifices as a fine for speaking out, silence will be generally preferred. The resigners of livings, to be consistent, must maintain that the magistrate has no right to decree a public religion; for if the state establishes any religion whatsoever, there cannot but be some compromise with private judgment. It is impossible that the clergy should all exactly and entirely coincide with the system ordained by public authority, no two independent inquirers having ever been found to interpret alike every single text of Scripture."

Now the chief ground of this sophistical argument is an assumption, wholly destitute of any foundation in fact, that the "system ordained by public authority" *fixes* the interpretation "of every single text of Scripture." A general outline of the doctrines of Scripture, embracing all important points, and sufficiently ample to ensure the peace and edification of the Church, is indeed sketched out in her articles and liturgy; but scope enough is still left for the exercise of private judgment on a variety of points of inferior moment, by which the purity of the faith is not likely to be affected, nor the unity of the spirit violated. That a coincidence, and even an "exact and entire coincidence" with the established system is *not* impossible, is proved beyond controversy by the matter of fact. Those who framed the articles, it is presumed, will be admitted to have exemplified the possibility of such a coincidence. There is all the evidence of which the case admits that a great proportion of the clergy throughout the land, for many years after the settlement of the Church in the early part of the reign of Queen Elizabeth, were also of one mind on all the subjects comprized in her public formularies. All the writings of the men of that age which have come down to us, and the general consent of history during the same period, demonstrate that such was the case. And it is equally certain that a considerable part (to speak modestly) of the existing clergy of the land so "exactly and entirely coincide" in sentiment with the received system at the present day, that, were they called upon to deliver their opinions on all the great points of Christian doctrine, they would find themselves at a loss to devise terms which would convey them more clearly and precisely, than those which are employed in the thirty-nine articles, the book of homilies, and the liturgy. To the hypothetical arguments therefore of our author, I would oppose an argument drawn from experience.

The concluding paragraph of this curious case of conscience leaves us at a loss whether the author of it should be regarded as a Deist, or merely as a Socinian. The reader will judge for himself.

"An agreement to teach in the Church the religion of the sovereign is consequently the only practicable bargain between the state and the clergy, if uniformity be made a condition. How much better would it have been never to have proposed the act of uniformity at all, but to have left the priest and the parishioners at liberty, by a separate local concert, to vary, at pleasure, their liturgies and their rites; here to replace the pompous pageantry of Catholicism; there to imitate the chearful festivities of Paganism. Somewhere a Clarke might have instituted his Arianism; yonder a Middleton his Anti-supernaturalism; and the wise and good of every sect and sentiment, the ornaments of literature, and the instructors of their country, might all have remained within reach of appropriate recompence. It is surprizing that at the Restoration when the court was said to swarm

with philosophers; men of influence

> "Knew no such system; no such piles could raise
> Of natural worship, built on prayer and praise
> To one sole God." DRYDEN.

"Surely a petition for the repeal of the act of uniformity might, with entire propriety, be subscribed by any of the established clergy, and would be received with complacence by those members of the legislature who are most anxious to conciliate the affections, and to extend the liberties of the Catholics and other Dissenters."

I leave these concluding flourishes of the casuist to speak for themselves, having already taken leave of the argumentative part of his case. I will only state, that I do not participate in the author's surprize, that, at the Restoration, temples "for natural worship were not built to the sole God." The *philosophers* with whom the court then swarmed were profligates, who worshipped no God at all; and the *divines* of that day, happening to have more reverence for Christianity than has fallen to the share of the casuist and his friends, it is not easily to be conceived, that the project would ever offer itself to their thoughts of building temples for any other worship, than that which the Scriptures reveal and prescribe; or to any other God, than the God and Father of our Lord Jesus Christ.

N. G.

MISCELLANEOUS.

To the Editor of the Christian Observer.

ALLOW me, Mr. Editor, to call the attention of some of your correspondents to a subject of much general importance, and peculiarly interesting to parents; I mean the question how far a Christian parent ought to carry the cultivation of the understanding and talents of his daughters: whether he ought to depart, in this respect, from the prevailing practice even of many pious persons round him: and if some departure is advised, to what point it ought to be carried; and also what cautions ought to be used in order to avoid the evils arising from the very singularity of the new system. I have been often struck by the difference between those topics which interest the gentlemen, and those which occupy the conversation of the ladies. The latter indeed usually listen to the observations of the former, during the short period of their sitting together at a dinner party; but they have sometimes seemed to me to hear with indifference discussions which have exercised the utmost talents of the most intellectual individuals in the company; and when the female detachment is withdrawn, I have occasionally been mortified to find how great an elevation was given to the conversation round the dining table, an elevation which indicated, as I fear, a corresponding depression of the topics handled in the drawing room.

Surely, Sir, the multiplication of subjects in which husbands and wives, brothers and sisters, men and women, may unite, is desirable; and the existing system of female education may be susceptible of various improvements which shall conduce to this object. They however who lead the way must be under material disadvantages. Does a parent, or does a young woman herself endeavour to burst those narrow bounds which have been prescribed in the care of female education? The name of "blue stocking" attaches to her; the imputation of vanity arises; many modest and timid friends take the alarm; low and ordinary minds are offended; the whole empire of dullness is put into commotion, and at length arrays

itself against her; and it is well if the numerous foes to the peace of the poor female adventurer do not fix upon her the character of a person who, however gifted and accomplished, is little fitted for the ordinary matrimonial duties of life, and not very likely to marry; they themselves obviously contributing, by such observations, to the accomplishment of their own prophecy. On the other hand there is a real danger lest a superiority of intellectual attainment should excite vanity; and lest the circumstance of having to tread a somewhat unbeaten path should produce a variety of errors. The world, in my opinion, is indebted to those exalted spirits who so gallantly lead the way, where there have been few footsteps before them; and if many of them should slip, and a few should absolutely fall, let us not be discouraged. Those who follow will mark their steps, and profit by their errors.

Probably I shall be thought, by many of your readers, to have spoken too disrespectfully of the intellectual character of our English ladies, in the course of the preceding observations. Permit me, therefore, in confirmation of what I have said, to trouble you with a short passage or two from the work of a modern writer, a foreigner of distinction, who is supposed to have appretiated the British character, both male and female, with considerable justness. English gentlemen are represented, in the work to which I allude, (a work which I am far from meaning generally to recommend,) as having their minds enlarged, and their talents sharpened, by means of the share which the British constitution assigns to them in the government of the country. This compliment to the men is meant, as I conceive, to be extended, not merely to members of parliament, but to their numerous electors, to the magistracy, to all, in short, (and these are a most indefinite body), who interest themselves in political concerns. This influence of liberty upon the mind is both direct and indirect; and doubtless it operates, in some measure, upon the female character. "As there are every where in England (says this writer) professions and employments which exalt human nature, the men, in whatever place they may live, have the means of occupying themselves usefully; but the existence of the women (the remark is here made with a reference to a retired corner of the island) must be very insipid. There are some women, who, by experience or reflection, have improved their understandings. I have known a few of these betray certain looks, employ some accents and let drop some words, uttered in a whisper, which were a departure from the common custom; but the chilling breath of the surrounding society nipped these promising buds. If these women had dared to go on, acting and speaking out of the prescribed manner, they would have been suspected to be half mad, or of doubtful character."—"It is little facts and details, with minute and trifling comments upon them, which make up the whole of what is called conversation." "Births, marriages, and deaths formed the topics of our society. We sat round the tea table many hours every day after dinner. Seven respectable ladies of the country were our usual guests. One of these said to another, 'My dear, do you think the water boils enough to make the tea?' 'My dear,' replied the other, 'I think it is too soon, for the gentlemen will not be ready to come yet.' 'Do you think' said a third, 'that they will sit long at table today?' 'I do not know,' answered a fourth; 'I believe the general election will be in the next week, and perhaps they will stay in the dining room to talk about that.' 'No,' said the fifth, 'I rather think they are talking of the fox chase. The dinner now will soon be over.' 'I have no such hope as yet,' said the sixth, and then silence again reigned. Every quarter of an hour, a question of the utmost indifference was asked.

The *ennui* seemed continually to return; and these women might justly have been supposed unhappy, if the habit formed from infancy had not taught them to think this kind of life supportable. At last the *gentlemen* entered; but the long expected moment seemed to produce little alteration as to the women. The men continued their conversation round the fire; the ladies remained in the middle of the drawing room, making tea; and when the hour of departure arrived, they went away with their husbands, each purposing on the next day to recommence the same round of dullness." "I passed whole days in these societies. They drank tea: they played at cards: and the women grew old; always living in the same place, and always doing and saying the same things." "My dear child," adds the writer, "this country does not resemble ours. The talents which you possess will enliven you in solitude: they *may* give pleasure to your husband: but in the small towns of this island every thing that attracts attention excites envy; and you will have no chance of marrying if it is supposed that, in your taste or talents, you do not resemble others. Those who attempt to subvert the fixed customs of the place in which they live, are sure to suffer from it. In a narrow circle every thing is known, every thing is repeated; there is not much scope for emulation, but there is much for jealousy; and it is wiser to endure a little *ennui* than to be always encountering faces expressive of surprise or ill-will; who for ever ask you *why* you act as you are doing?"

I make no apology, Mr. Editor, for troubling you with this long extract. My object is to bring this topic before you, and to implore a free and full discussion of it. I wish, indeed, that advocates for each side should be heard; and moreover, that the subject should be placed on religious grounds. Pious persons appear to me to differ considerably upon it. Some of them are fearful lest the cultivation of the understanding and the talents should, like that false philosophy which is spoken of in Scripture, corrupt the mind from the simplicity which is in Christ. I freely confess that I am not afraid of embarking too much intellect on the side of the Gospel. The question, however, which I propose, narrows itself to the point of giving a greater degree of cultivation to the understandings of women; and the ground on which it has been principally rested, has been the expediency of qualifying them for taking a larger share in the conversation of men. I could add other and stronger reasons, but I purposely reserve myself.

I will conclude by requesting that I may not be thought to judge so harshly of the general intellectual character of my country women, as the author whom I have quoted; and also by observing, that there is a delicacy and modesty in English women, which, in my opinion, elevates them far above all their neighbours on the continent.

S. P.

The following letter ought to have made its appearance many months ago; but was mislaid. The author, we doubt not, will excuse the delay.

To the Editor of the Christian Observer.

MR. EDITOR,

As you make free in reviewing other Reviews, you will perhaps permit a reader to return you the compliment, by reviewing one of your Reviews. In taking this liberty, I am but claiming the privilege of an Englishman: and however mean you may esteem my employment to be, I exult in the freedom and privileges of my country. Yes, Sir, I can venture to criticise any work of the greatest nobleman in the land, without a fear of the consequences: and I assure you that I often sit in my corner, after the school hours, with one of your numbers in my hands, and make very shrewd remarks upon

it, which I flatter myself would be of great service to you, if you could be present, as Penelope is. Despise not then my low situation; for though I am but mean myself, I have had scholars who have afterwards attained to high learning. With all your severe and grave looks, were you to see what fine young gentlemen sometimes call upon me, and after shaking me by the hand in a most cordial manner, remind me of some little anecdote which happened when they were first stammering out the letters of the alphabet—I say were you to see this, with all your gravity, you would be ready to smile. And yet, Sir, these were formerly my scholars, though now some of them have been at the university, and some have been employed as writers in the Lord Chancellor's office. You may suppose then, Sir, that I have much experience in my own way; and the work about which I mean to take you to task, is "the English Spelling Book," by Mr. Lindley Murray, which you reviewed in pp. 247, 248, of your present volume (for 1806). But as I am not *skilled in the arts* of reviewing, I will tell you my principal objection to this work, all at once. Mr. Murray, instead of selecting his reading lessons from the Bible, like my old friends Dilworth and Fenning, has banished every Scriptural expression from his Spelling Book, and has supplied the place with tales about cats and dogs. This, Sir, is a very fashionable method; but a method which is likely to be attended with most serious consequences. As far as my reading will enable me to determine, it was first introduced by Mrs. Barbauld, who avowed her opinion, that the Bible was an improper book for elementary schools. She has been followed by a whole host of minor authors. Were you to look into the window of my school, on an evening, you would see almost a basket full of those books called a "Reading made easy," which are filled with tales from one end to the other. I would say of them, as Dr. Johnson says of Heathen Mythology: The attention naturally retires from a new tale of a *tom-cat*, or a bad boy. Mr. Murray has sanctioned the evil practice, and you inform us that his "reading lessons are very appropriate, amusing, and useful;" and that "they are free from the prevailing taint of irreligion." Mr. Murray has been followed by Dr. Mavor, a learned clergyman. He, too, has published a Spelling Book, in which there is not one sentence selected from the Bible, as if that was the only book which ought to have no place in the minds of infants. My old friends Dilworth and Fenning, when they did not make use of the precise words of Holy Scripture, cast an air of piety over their language, which, to me, is edifying, and not displeasing to little children. Those who view religion as a gloomy forbidding thing, may conceive that merry tales are more engaging; but surely, Sir, it is possible to connect religion with a book, without making it appear unpleasant. And I cannot see why lessons may not be graduated, so as to suit the child's capacity and progress, and still preserve the appropriate language of Christianity. An example will shew you more fully what I mean.

Dilworth. "No man may put off the law of God. The way of God is no ill way. My joy is in God all the day. A bad man is a foe to God."

Mr. Murray. "Where is puss? There she is. Do not pull her by the tail: that will hurt her. Charles does not like to be hurt: and puss does not like to be hurt. Stroke poor puss. Give her some milk. Puss likes milk."

Dr. Mavor. "Look! there is our dog Tray. He hunts and takes good care of the house. He will bark, but he will not bite. Here is a fine sleek cat. She purs and frisks and wags her tail."

In the first of these examples every child that is accustomed to say its prayers, will at once discover the resemblance between the language of its prayers and the language of its

spelling book. Mr. Murray, I am told, is one of the people vulgarly called Quakers. And though I am not so quick scented as the people mentioned by your brethren the Anti-Jacobin Reviewers, who could "wind a heresy at the distance of a league," yet I fancy that I can see marks of Mr. Murray's religious attachments, both in his spelling book and his grammar. Among that people it is not customary to teach children their prayers. But, Sir, I hope your children say their prayers, in a very regular manner. And I assure you, that in my school Penelope often makes the little ones kneel down to say their prayers, till they are quite perfect in repeating every petition. I have no quarrel with the people called Quakers. As to myself, I am very well satisfied with good old mother Church, I mean the Protestant episcopal Church of England: and I meddle not with others. But let any *truly Christian* reader peruse the examples here produced, and say which is the most fit for the mouth of a child. I am not so morose as to think that *all* familiar stories are improper for children. My objection is that these books contain nothing of the Bible, and scarce any thing of a religious nature. Early impressions are frequently lasting. When I was an infant, a simple sentence from Dilworth's spelling book, made an impression on my mind, which has often been useful. It was this: "He best can tell what is good for me, to him will I go for help." Had this been a story about Tray, the great house dog, I should have lost the benefit of the sentence. And yet Dr. Mavor speaks of Dilworth and Fenning with great contempt, and styles them "the most tasteless and ignorant workmen." In one respect their taste appears to me unexceptionable. They loved their Bible, and seemed determined to lead children to lisp out the language of it as much as possible. Will the *Christian Observer* judge this to be improper? But let us see how the learned Dr. has mended the matter. His spelling book contains a great number of words divided into syllables. And how are they divided? Take an example. Av-a-rice, augur-y, big-ot-ry, burg-lar-y, circ-ulate, cor-pul-ent, em-ul-ate, fist-ul-a, nat-ur-al. When my school is very full, Penelope helps me. She often makes the little ones laugh, by cautioning them against breaking their teeth with hard words, lest they should not be able to eat a crust, when they get home in the evening. Now I cannot help thinking that the Dr. has made his words harder than they needed to be; and to spell them in his way would be enough to break the teeth of great big children. In short, Sir, I am an advocate for improvements in the art of teaching; but they must be such improvements as manifestly appear to all men, and especially such as have no tendency to lower my esteem of the Bible. Mr. Murray's work is ingenious; but his ingenuity will not be perceived by a child, and therefore must lose some part of its effect; and by omitting to select any of his lessons from the Bible, or in the peculiar language of Christianity, his book is so much secularized, that no truly Christian parent would wish it to be brought into common use in the education of children.

ABECEDARIAN.

For the Christian Observer.

EPITAPH IN INDIA. SACRED TO THE MEMORY OF A LADY WHO DIED AT SEA, ON HER RETURN FROM INDIA TO ENGLAND.

"IN the season of youth, and amidst the allurements of Eastern wealth and luxury, she studied to practise every christian virtue: But her chief praise was piety towards God. Before her health appeared to decline, she had learned to draw near to God in prayer, and to meditate on his holy word. And when her affliction came, these pious exercises became her chief delight.—She considered that her heavenly Father had permitted the visitation

of illness, and the pain of long absences from her family, that her soul might be early weaned from the world, and matured for that heavenly state to which she was soon to be called. In her many voyages (rendered necessary by her consumptive malady) she spent much of her time alone, or amongst strangers; but "*Religious Hope*" she said, "consecrated every place." She passed the Equinoctial line of this terrestrial globe seven times, before she was permitted to ascend to her heavenly rest. When she perceived that her dissolution was drawing near, she evinced great satisfaction at the divine will; but remembered with painful solicitude her infant children.—In her last hour, she besought the Lord earnestly for her two little daughters, that they might be brought up in his fear and admonition, and be early taught to "seek the narrow way, which leadeth unto life." And these, her words, are here recorded, that her children and others may read her testimony, and study to imitate her bright example. She died in the 25th year of her age.

The fame of conquerors, philosophers, and statesmen, lives for a time in what the world calls "the annals of glory," but the life of the humble person above mentioned, is *true* glory, and her fame will be eternal. A whole nation will sometimes ignorantly worship the memory of a man, who has lived a splendid life without God, and terminated a brilliant career without repentance. But the recording angels at God's right hand will inscribe in the book of life the fame and glory of that spirit, who hath had *Courage* to contemn the opinion of the world when it opposes the law of God; to be singular in that which is good; and to forgive men their trespasses:—who hath had *Wisdom* to ask, "what shall it profit a man, if he gain the whole world and lose his own soul?" and to understand that the few years of existence here, are but the *commencement* of our being, and a short term of probation for honour, glory, and immortality:—who hath had *Humility;* willing to be unknown, and of no reputation amongst men, so that she might be great in the sight of the Lord:—who hath had *Piety;* lifting up her voice in daily praise and prayer to the great author of her being, and accounting *His* a rational and pleasing service:—who hath had *Good Works;* practising not only those popular virtues, called generous and charitable, which even bad men may perform; but exercising herself in those self-denying duties, which Christ hath taught; "if any man will be my disciple, let him *deny* himself, and daily take up his cross and follow me:"—who hath had *Faith,* "the evidence of things not seen;" looking forward during the season of health and prosperity, to a mansion in the skies, and believing the record which God hath given of his Son, that through his atoning blood there is remission of sins; and when it appeared to be the will of God that she should die, "desiring to depart, as being far better."

When conquerors, philosophers, and statesmen, shall perform deeds like these, and exhibit a like exercise of right reason, let their names be enrolled in the annals of glory. Her name needs not to be recorded here. She sought not a name amongst men. "Her record is on high."

ORIENTALIS.

To the Editor of the Christian Observer.

I HAVE been highly gratified with the account of Dr. Buchanan's Researches in Travancore, and particularly with that part of it which speaks of the Jewish colonies there, and in other parts of the East. For though the Bible tells us that Shalmanezer carried the Ten Tribes into Assyria, 2 Kings, xviii. 11, it does not give us any part of their subsequent history. One thing is certain, that they never returned to their native land: their conqueror peopled that with others. As, however, their customs would mark them as a separate people, we might expect to

find some traces of them in the countries of the East, and we may hope that we have now a prospect of having our curiosity highly gratified.

As it may be a considerable time before we are favoured with a full account of Dr. Buchanan's inquiries, many of your readers may not be displeased to have an opportunity of perusing the following extract from Mr. Maurice's Indian Antiquities, Vol. II. p. 323, 324, from which it appears, that the existence of the colony of Jews, in Travancore, is not a new discovery, though it was formerly received by the learned with some degree of hesitation, and was evidently of such a nature as to render a much fuller investigation highly desirable.

"A very interesting, and, if true," says Mr. Maurice, "a very important piece of historical information, is related in the *Account of the East Indies*, by Mr. Hamilton, since it appears to account for a very large portion of those ten dispersed tribes, whose place of residence, ever since the period of their captivity, has so long been the object of curious investigation among the learned. A colony of Jews, to the amount of no less than eighty thousand families, is asserted by that author, on the authority of the Dutch records at Cranganore, on the coast of Malabar, to have anciently flourished, in the kingdom of Cochin, under judges and elders of their own election. Their traditional history, which they anxiously preserve on copper-plates, deeply engraved in Hebrew characters, deposited in the sanctuary of the synagogue, relates, that their ancestors came thither before the downfall of the Babylonish empire; and that history descends, in a regular series of events, from the reign of Nebuchadnezzar to the present time. It announces them to be of the tribe of Manasses, and describes their tedious journey of three years, from Babylon to the coast of Malabar, the various sufferings which this miserable and exiled race, amounting to twenty thousand families, endured in their progress thither; the hospitable reception they met with from the natives; their thriving commerce; their increasing population; the period of their highest power and aggrandizement, and that of their gradual decline, down to their present number, of about four thousand families only. A similar colony, if we may believe the Jesuits, established themselves in China."

J. F. H.

To the Editor of the Christian Observer.

THE main object of the following verses is to call up an action of national valour suited to the present crisis, and very different from that *spirit of boastful, and, at the same time, lazy courage*, which seems to me generally (I wish it may not be fatally) prevalent. If ability to fight consists in *thinking ourselves* able, we have nothing to fear from France, with all Europe at her heels. If railing be a good substitute for horse and foot and artillery, our military preparations are already ample. But I cannot help being of opinion, that words are only wind, and that true heroism never despises danger too much to prepare against it.

Possibly the little poem I send you has not a sufficiently religious turn to suit your miscellany. Should you think not, I shall cheerfully acquiesce in its rejection. At the same time, I would beg to remind you, that public-spirited exertions are now become a duty very pressing on every individual, and that to recommend them from any motives that are not unchristian, is to do a feeble, perhaps, but a good service.

Several patriotic poems and songs, of the present day, struck me as too much encouraging that indolent confidence which I have before mentioned. It was this circumstance which made me, on the present occasion, a songster.

TYRTÆUS MICRUS.

THE HERO;

OR, EXERTION AND PERSEVERANCE.

Thicker storms around us break;
Albion! rise to strive alone;
Long the game and deep the stake;
All is gain'd, or all is gone.

Rouse, then, patriots, now or never!
Lion-hearts and eagle-eyes!
Rouse for once, but that for ever!
Toil alone can win the prize.

Lo, where Victory shews the crown,
On a far-off hill discern'd;
Lo, she points to late renown,
Hardly sought and slowly earn'd.

Does she ask for lazy pride,
Haughty boast, and threatening tone?
For the blood whose coward tide
Boils for feats of words alone?

No, she asks the soul that flies
Ere the voice a sound prepare;
Or the spirit that allies
Words of fire with deeds of dare.

Fitful efforts does she ask?
Flashing quickly, quickly gone?
Heats that die, ere half the task,
Virtue's glorious task, be done?

No! she asks the flames that glow
Through ten thousand blasts secure;
Hearts of stoutest woof, that know
Fame's best secret—TO ENDURE.

On a rock she plants her throne,
Quickly scann'd by curious eyes,
But the hero's feet alone
Scale the steep and reach the prize.

Dreaming courage, short endeavour,
Indolence which vaunts conceal,
Flutt'rings of the heart that never
Felt the swell which heroes feel,

Valour, ere the combat, crown'd,
Triumphs blind, which ruin cures,
Hence! avoid the hero's ground;
Hence! he needs not aid like your's.

He, the arduous race pursuing,
Tracks its length with gaze serene;
He, the distant land-mark viewing,
Sternly counts the waves between.

His the vigorous vital pow'r,
Which the waste of years survives,
Yet, through each succeeding hour,
Lives a thousand cowards' lives.

His the dangers, his the spoil;
Bright but dearly-purchas'd bays;
Wounding warfare, wasting toil,
Are the price the hero pays.

Rouse, then, patriots, now or never!
Rouse for hard but high success!
Rouse for once, but that for ever!
This the effort Heaven will bless!

REVIEW OF NEW PUBLICATIONS.

Lectures on the Four Last Books of the Pentateuch, designed to shew the Divine Origin of the Jewish Religion, chiefly from Internal Evidence. In Three Parts.—I. The Authenticity and Truth of the History.—II. The Theological, Moral, and Political Principles of the Jewish Law.—III. A Review of Objections. Delivered in the Chapel of Trinity College, Dublin, at the Lecture established by the Provost and Senior Fellows, under the Will of Mrs. Donellan.—In Two Volumes. By the Rev. RICHARD GRAVES, D. D. M. R. S. A. Senior Fellow of Trinity College, Dublin, and Chaplain to his Grace the Duke of Richmond, Lord Lieutenant of Ireland.—Cadell and Davies, London, 1807. 8vo. Vol. I. pp. xxxv. and 454; Vol. II. pp. 509.

IT is the peculiar advantage of Christians, in their inquiry into the truth of the old testament, that the dispensation from the reception of which they derive their name, implies and asserts the truth of that which is recorded in the Hebrew scriptures. Every reader of the Christian records must be sensible, that Christ and his apostles, in the most direct and un-

reserved manner, recognize the divine authority of the old testament; and, if he be a Christian believer, he must be satisfied, upon that evidence, that the old testament is true and divine. This would be *sufficient* in defect of all other evidence. Yet it must be acknowledged, that it would be desirable to find in the Jewish records appropriate and independent evidence of their truth; and it would be universally regarded as a very serious discouragement, did the circumstances attending them in their descent to our times, whether external, or internal, afford as they might do consistently with the truth of the records, a presumption of greater or less strength against them. How the case stands with respect to these venerable documents has been frequently and ably displayed. But while any thing further is to be attained we ought not to consider our work as done; and while error is daily fortifying and adorning itself by the perversion of every discovery with which the labours of an inquisitive age are rewarded, it would be hard indeed, that truth should be denied the legitimate use of these advantages; and that, through the negligence of its advocates, they should be permitted to give all their force to the opposite side.

The work before us undertakes but a part of this copious subject. That part, however, is well chosen. The character of Moses and the Mosaic œconomy, which are displayed in the last four books of the Pentateuch, may be considered as the centre and foundation of the whole divine dispensation anterior to Christianity, as recorded. If this dispensation be true, and by necessary consequence divine, the truth and divinity of the remaining portion of the old testament follow of course; although that portion has its appropriate and additional evidence, an evidence indeed of validity sufficient to stand alone. It must, however, be admitted, that any defect of proof in the Mosaic records would proportionally detract from even the proper evidences of the subsequent and connected records. Dr. Graves confines himself to the last four books of the Pentateuch, because, as he justly alleges, the book of Genesis is a work perfectly distinct from the remainder of the Mosaic writings, and, were it treated with the accuracy and particularity which it deserves, would by itself occupy volumes, and intrench upon a province in which the industry of others has left proportionally but few vacancies. Our author has still further and very largely contracted his plan by confining himself chiefly to the Internal Evidence by which the books in question are supported. In this we think he has done wisely. The External Evidence on the subject has been largely and well detailed: but the Internal has employed the labours of few. The work of Dr. Graves was therefore a desideratum in the biblical library, and, were it but moderately executed, ought to be received with candour and gratitude. But of that candour which implies indulgence to imperfections, it will stand in but little need, and its claim upon justice on account of the abilities of its execution is very powerful. We are aware, with the author, that Bishop Warburton has professedly assumed this very province: but whoever is acquainted with the character and writings of that distinguished prelate, must be sensible that much is left to be done on almost every subject which he has undertaken; and that the person who will take the pains to follow him in the field which has employed his sickle, may find the gleanings quite as plentiful as the harvest.

We can scarcely imagine a finer field for displaying the philosophy of evidence, and for exercising those talents which are peculiarly adapted for the discovery of it, than is supplied by the records of the old testament, and particularly by those of Moses. The internal evidence of Judaism, as exhibited in the last books of the Jewish legate, has never been represented to that extent, and

with that luminousness and symmetry of concurring proof, of which it is capable, and which it deserves. The present work therefore is not only important, but in a great measure original. The observations by which Dr. Graves justifies his own plan and condemns that of an author's confining himself exclusively or principally to the consideration and refutation of objections, are so just and weighty in themselves, and so applicable to every subject either of religion or morals, that we shall consider our readers as indebted to us for extracting a considerable part of them.

"Those who were employed in refuting the objections of any one particular antagonist, were almost inevitably led to magnify these objections beyond their relative importance, in any general consideration of the subject: The same writers also frequently were induced to employ their attention almost exclusively on such passages as seemed obscure or objectionable, and pass with less distinct notice the clear and direct arguments and proofs, which were to be derived from those parts of the sacred history which scepticism itself could scarcely venture to attack;—Thus suffering the adversary of revealed truth to lead its advocate, from the strongest to the weakest ground, and prevent him from employing those topics which would operate most powerfully on every candid and unprejudiced mind. Works constructed entirely on this plan, have sometimes a most pernicious effect on the young, the uninformed, and the wavering; they lead them to consider Revelation as consisting chiefly of obscurities, and founded chiefly on questionable facts; While on the contrary, the great truths it establishes are as clear and intelligible as they are important, and the series of proofs on which it rests, when viewed in their natural order, are so firmly connected and plainly conclusive, that if considered with attention and candour, they carry with them the fullest conviction; and when contrasted with the improbabilities which must be credited without proof, and the wild conjectures which must be admitted as certain, by those who *reject* all supernatural interposition in the history of religion, render it evident that *blind credulity* is much more imputable to those who *believe* the sacred history to be *false*, than those who admit it to be true; and that sound reason and philosophy far from being opposed to religious faith, in reality coalesce with and support it." Vol. I. pp. viii—x.

No intelligent advocate of the Bible pretends to affirm, that no difficulties or obscurities are to be found in it. On the contrary they feel and admit them with readiness. They are indeed, when they see the advantage which is made of them, and the plausibility which they afford to infidelity, sometimes tempted to regret this circumstance; although without it, it is evident, that the Scriptures would not present that touchstone to the dispositions of men, which best suits the general plan of the divine proceedings with the human race. Where the heart is averse from the truths of revelation, the understanding immediately takes covert under its difficulties; and a depraved mind has a natural tendency to produce and confirm a perverse judgment. Men of this description often gain an advantage in little skirmishes with the out-posts of Revelation, but they are utterly unable to grapple with the main body; and they have always had so much wisdom as not to attempt it. The difficulties of Scripture are a trial even to those who cannot be said to harbour a disposition hostile to it: nay, they are so even to its decided friends. They glide down the stream of its obvious truths, those which determine its character, stamp its importance, and constitute the great mass of its substance, with rapidity and a degree of listlessness; while its difficulties, by their very nature, arrest their progress, and make a demand of such a portion of their attention, both with respect to intensity and duration, as materially to diminish the relative influence of what is plain, and to magnify, with equal injustice, their own influence. It cannot indeed be said of such persons, that they know the religion of the Bible only in its difficulties: but the bearing of this observation upon them has too much foundation not to deserve their serious consideration.

After such reflections, and more

especially after reading the paragraph which has been quoted from the author before us, we felt some surprise, notwithstanding the author's apology for it, that he should make and entitle the third part of his work, consisting only of three, and that much the largest, occupying almost the whole of the second volume, a "*Review of Objections.*" Many of the subjects, although affording the foundation of objections, are of a direct and positive description, containing important circumstances relative to the Mosaic dispensation, and might therefore have been thrown under one or other of the former heads. But we feel, that it is time to come to the substance of the work itself.

The first Lecture of the first Part proposes to prove, that the Jewish nation has received the Pentateuch, as containing the only authentic history of their lawgiver and his institutions, from the very æra when these institutions commenced to the present day. This has evidently been a part of the national creed backwards to the time of the return from the Babylonish captivity; and *assuming*, as must be done in the present enquiry, unless a new and very extensive field is to be entered upon, the general or substantial credibility of the whole remainder of the Jewish scriptures, Dr. Graves has, by a minute and satisfactory examination of particulars, made it evident, that the books of Moses were fully recognized, both as to their existence and their authority, back to the very time of his immediate successor, Joshua.

The authenticity and truth of the records under consideration is proved in the second Lecture, from the subject and structure of the history, so far as the facts are not miraculous. And here the *internal* part of the argument begins. The Mosaic history, it is well known, is professedly the foundation of the religious and civil institutions of the Jews. The records profess to be contemporary with the facts recorded. The laws imposed by them determine the *temporal interests* of the persons concerned, in the most important particulars; the distribution, descent, and tenure of property. The events recorded were recent and public: they were, without including the miracles, of a very singular nature. The simplicity; the extreme particularity respecting the tabernacle and priests, the genealogies and geographical divisions; the impartiality of the history, so different from the relations of Josephus recording the same events, (although this historian is comparatively impartial) are circumstances which powerfully corroborate the conclusion impressed by the preceding. The world has never known, and we are confident never will know, a national imposture attended with similar indications of truth. It is questionable, whether, in writings of such a description and with such consequences, the very intimation, if clear and explicit, that they were contemporary with the facts recorded, would not exclude the possibility of their reception, if they were false: it is the undoubted reception of the legislative books of the Pentateuch by the whole Jewish nation, compared with their contents, and the manner in which those contents are exhibited, which renders it incredible beyond precedent, and perhaps beyond possibility, that they should not be authentic, as far as the natural events are concerned; or that they should have been forged in a subsequent age. This argument had been more concisely, but very decisively handled by Bishop Stillingfleet, Org. Sec. Book ii, ch. i, § iv, to the end.

The third and fourth Lectures are an attempt to apply to the books of Moses the same mode of argument which has been so ably, and with so much originality, prosecuted by the late Archdeacon Paley, with respect to St. Paul's writings. When the paucity of materials in the case before us, and the inconsiderable number of documents, coincident in their general subject, are taken into the account, we believe that no considerate judge

will deny Dr. Graves the merit of having discovered a greater number of undesigned coincidences in the books which he examines, and of having exhibited them with much greater force of evidence, than he could easily have imagined was possible. The argument is applied first to facts not miraculous, secondly to those which are. And this acute writer justly observes, after a very important admission of Lord Bolingbroke himself which he might have quoted, that the structure of the Mosaic history is such, that the events not miraculous cannot be separated from those which are so. There is an individuality in it which renders it necessary either to receive or reject it in a body. The subject of these two Lectures will not admit of being epitomised, as Dr. Paley has observed, after having in vain attempted it with respect to his own work. The argument arising from undesigned coincidences, especially if the instances are strong, that is, if the intricacies are great and the solution decisive, is very gratifying to the mind. There is much of the pleasure of a discovery in it; and we attach to it the idea of ingenuousness. Truth, instead of obtruding her decisions, appears to be detected in the effort to conceal herself. The argument is simple, disembarrassed from all others, and wherever it is found it communicates an accession of evidence. We are ready to admit, that the degree of evidence, afforded by this species of argument, may vary from a mere presumption to the highest probability, and that it never rises to demonstrative certainty; since the same ingenuity which is able to discover, trace, and display the argument when exemplified, might in the first instance have invented it, and applied it to the support of a forgery. We may perhaps, however, apply to this subject the remarkable observation of Cicero, concerning the more abstruse parts of knowledge: *Nam neque tam est acris acies in naturis hominum et ingeniis, ut res tantas quispiam, nisi monstratas, possit videre: neque tanta tamen in rebus obscuritas, ut eas non penitus acri vir ingenio cernat, si modo adspexerit* *. Indeed the coincidences, as Dr. Paley has made to appear in the writings of St. Paul, and Dr. Graves in those of Moses, are of *such a nature*, that had an impostor thought of them, which is the first improbability, and been able to interweave them with so much simplicity and apparent want of design into the rest of his fiction, which is a second and still greater; it is probable he would at once have rejected an expedient, which he might naturally expect would mislead many into the idea of inconsistency, would certainly give them some embarrassment, and in all probability defeat the object of his imposture. Certain it is, that, if he understood any thing of the powers of the human mind, as they have been ascertained by human history, he must have calculated upon waiting upwards of a thousand years, before this ingenious instrument of deception would operate to the purpose intended. In short, we are satisfied, that there is not an individual who can persuade himself to believe, that the argument which we have been considering is the effect of artifice.

The fifth Lecture proposes to prove, what had been asserted before, but is here considered at length, that the common and miraculous events of the Mosaic history are inseparable. The reasoning we consider as incontrovertible. At p. 190, Dr. Graves remarks the circumstance, that some of the miracles, we may say all, were *partly natural*. We shall shortly have to make some observations of our own on this subject.

In the sixth, or concluding Lecture of this part, the learned author applies to the miracles of the Mosaic history, the four rules, or criteria of truth, which have made the name of Leslie so illustrious. Dr. Graves has made a trifling alteration, in order

* De Orat. l. iii, Tom. i, p. 130, col. 1, ed. Lond. 1681.

to adapt them more accurately to his purpose. The "short method with the Deists" is a most decisive defence of Revelation; and the fittest, perhaps, on account of its size and its conclusiveness, to be put into the hands of an intelligent and candid person, who *really* doubts.

In vindicating the miraculous character of the leading events recorded in the Mosaic history concerned, Dr. Graves observes, "In the plagues inflicted upon Egypt, it is true that visible agents were, in most instances, employed; and these producing effects correspondent to their natural powers." He adds, very justly, "but their introduction, their degree, and their continuance, are plainly subservient to the command of the Jewish lawgiver; and that, when it was impossible he should have any natural power to hasten, to limit, or to direct their operations." pp. 203, 204. Here is a series of miracles *partly natural*. The advancement of topographic and physical knowledge in modern times has discovered, that many of these miracles have more of nature in them than has generally been supposed. The zealous enemies of revelation have seized this circumstance with great eagerness and pleasure, as if their own cause were materially promoted, or even decisively established by it. Dr. Geddes, as the volume before us will evince, has particularly distinguished himself in this service. Those whose great quarrel, at least professedly, with the religions of Moses and Christ is, that they appeal to miracles as their credentials, seem to consider it as essential to a miracle, that it should be miracle throughout, and to regard every ingredient which nature has put into the composition, as detracting from the character to which it pretends. They would have the histories of our Saviour's life, for instance, in order to establish their claim to inspiration, to be written, not by eye-witnesses of that life, and associates of the person concerned, but a Chinese or a Hottentot, a babe or an idiot. It would please them, (for we must at least feign the simplicity to suppose them sincere,) that the Egyptians, in the time of Moses, should never have known what blood, frogs, lice, flies, &c. &c. were before. Now we contend, that unless there were a considerable portion of what is natural in these miracles, unless the subjects of them were natural, it could not be ascertained, that the aggregate of the act or event was miraculous; it could not have been miraculous to those who witnessed them. The nature of a thing or operation must in some degree be known, in order that we may judge whether any of the phenomena attending it be agreeable or contrary to that nature. The more extended our experience, and the more accurate our knowledge of natural things, the better able are we to ascertain when they transgress their nature. And inversely, the less our acquaintance with them, the less are we adequate to determine, whether any circumstance attending them be or be not conformable to their natural powers. An entire miracle is no miracle. They are the *circumstances* which determine the miracle. Let the circumstances of the Egyptian inflictions be attended to, and it will be utterly impossible to avoid the inference; even although we should not insist, which we do, that the time of these events, and the number of infesting animals were unprecedented. It is mere dotage to attempt to explain away, or, if we may so use the term, to naturalize, the miracles under consideration, while the account of them, as it stands in Exodus, is admitted.

The second part of this work proposes to defend the religion, morality, and policy of the Mosaic law, and to deduce from its excellence, in each of these branches of its contents, a presumption of its divine origin. It is not our purpose to abridge the work before us any farther than we conceive to be conducive to the forming a just judgment of its merits. We shall therefore dismiss the first article and lecture,

by observing, that although the obviousness of what it must contain renders it unnecessary to give any account of its contents, the ability which is displayed in it will reward the perusal even of one who is far from being new to the subject. A note, pp. 258, &c. exhibits the sentiments of Hume and Gibbon on the religion of heathenism, and at the same time furnishes a memorable instance, how far the understanding may be darkened and depraved in those who do not like to retain God in their knowledge. In discussing the morality of the Mosaic law, Dr. Graves uses the term in its utmost latitude. In this lecture the contents of the decalogue are judiciously contrasted with the public allowances and injunctions of heathenism on the same subject. This is a circumstance which deserves to be noticed and insisted upon. It is not enough to select laws and sentiments, confessedly excellent, from the political institutions and writings of the heathens; the whole system must be taken together; and if it be corrupt in any part, and the more so the greater and more essential the corruption, it must be condemned. The adversaries of Christianity have always been extremely assiduous in recommending the elegance or the tolerance, or the conviviality, or the splendour of heathenism. They have even ventured to appeal to its morals; hoping, that by one or other of these qualities, estimable or agreeable, the true religion may suffer in the comparison. And although this Dagon has repeatedly fallen down on his face before the ark of the Lord, and in the fall has lost his head and limbs, his obsequious worshippers still exert themselves, with exemplary patience and gravity, to set up the stump.

At pp. 317, &c. is a long note concerning the intention of the Mosaic Ritual. It would not have attracted our attention so sensibly had we not observed in it a commendation, far too unqualified as we conceive, of Lowman's Rationale of the Ritual of the Hebrew Worship. As critics, we, in common with our brethren, inherit so much of the spirit of departed chivalry, as to wish to set the whole world to rights on subjects of literature; and therefore we do not think it proper to pass over this occasion, not the only one which has offered, of ascertaining the merit of a book, which treats a subject intimately connected with the character of the Mosaic law, and is become very rare. We admit that there are many judicious observations in this volume: but the divisions are very badly laid out, the arrangement embarrassed, and the repetitions endless. The substance of the book is by no means restrained to the particular subject announced by the title; but freely takes the range of the whole Mosaic law, and adduces what belongs to the moral and political parts exclusively, as the effect or intention of the ritual. Although this writer frequently refers to Spencer, it is never with censure, and commonly with approbation. He seems, indeed, to be strangely insensible of the importance of determining the question, whether, in the conformity which is discoverable between many of the Hebrew ceremonies, and those of the Egyptians, the former were the borrowers: he considers it not worth a long enquiry. p. 90. He certainly saved himself a great deal of labour by this judgment. His ignorance of Witsins's Egyptiaca, a work which professedly and successfully combats the hypothesis of Spencer, is unaccountable, and almost inexcusable. It was a very easy matter to find a reason for those rites which oppose the rites of Egypt: and this is all, or nearly all, that Lowman has done. The scarcity of the work, therefore, need not be regretted.

From this digression we return to our author, whose next Lecture is on the Penal Code of Moses. Here we remark, that its sanctions were principally directed against idolatry, and particularly the offering of human victims. If any law could impose

taciturnity upon an infidel, the pert blasphemy of Voltaire and the flippant *insinuation* of Gibbon on this subject might be silenced by the unquestionable fact. A note, p. 359, gratifies us by the ardent aspirations which it breathes for the success of the opponents of the African slave trade, and by the pleasure which it will have given the author, in common with every real friend of humanity, to see his wishes so speedily realised. Dr. Graves remarks, that there were no capital inflictions for offences relative to property, because the Jews were not a commercial nation.

After this Lecture there is in our opinion an improper interruption, occasioned by the insertion of two Appendixes, which throw the remaining Lecture of this part into the second volume. The Appendixes might have been placed at the end of the whole work; and then the whole second part might have been contained in the first volume. They are, however, valuable wherever they are found. The first is a good solution of those passages in the books of Moses, which have been made the foundation of a doubt by Le Clerc (who afterwards retracted his opinion) and others, whether Moses was the author of them. Nothing but the magnifying power of difficulties could ever have put these passages for a moment in competition with that strong and uniform current of plain declaration or intimation, which evinces that Moses was the writer. We are sorry to find the Critical Review, even under its new managers, continuing to deserve censure, on account of the licentiousness of its theology. After a short interval, during which it manifested some indications of returning sanity, it appears to have sunk back into the same unhappy condition which we described in 1802, p. 250. The other Appendix contains a satisfactory reply to the perversions of the Mosaic miracles, by Dr. Geddes. With respect to the passage of the Red Sea, we would refer Dr. Graves to some observations by which, we say it with due diffidence, he might have profited, in an early part of our own work. Christ. Obs. for 1802, p. 376.

The concluding Lecture of the second part, on the Political Principles of the Jewish Law, contains much ingenious and interesting remark.

We now proceed to the third part, filling nearly the whole of the second volume, and entitled "Review of Objections." To this title we have already in part stated our objections. The distinct subjects of the lectures under this division are, the treatment enjoined upon the Jews respecting the Canaanites; the idolatries of the Jews, both contemporary with and subsequent to the life of Moses, as affecting the credibility of his miracles; the sanctions of the Mosaic law; the revelation of a future state contained in that law; the influence of Judaism; and the connexion of that dispensation with the Christian. If these subjects could not properly have been embodied with the former, and positive part of the work, which we think was in a great measure practicable, they might have been discussed as additional and connected topics. But leaving our readers to judge for themselves, we proceed to examine the contents of this portion as they stand.

The case of the Canaanites occurs the first: and we are satisfied, that as far as relates to them, their crimes were a very justifiable cause of the rigorous sentence which was passed and put in execution against them. As the Jews are concerned, the case is somewhat more difficult; not as to the justice of their being made the executioners of the divine wrath, or the duty of obeying the commission: but because such an employment might be supposed to have a tendency to induce or cherish a sanguinary and vindictive disposition. Infidels seem indebted to this circumstance for an extraordinary accession of humanity and feeling, which generally seizes them with peculiar vehemence when the profession of it promises to reflect discredit on revelation. But Dr.

Graves well argues, with respect to the objection just mentioned, that the severities enjoined were not so much against the persons, as against the idolatry of the Canaanites, and *that* idolatry was the sole foundation of the severities. That this distinction between the person and the crime is perfectly admissible, appears with decisive evidence from the circumstance, that the Jews were commanded, in the case of guilt, to exercise the same rigour upon themselves, and did exercise it. The general character of the Jewish law, and particularly for the times of its promulgation, was humane. To this we may add, that an injunction contrary to disposition, as often confirms or increases as overcomes it: and the extermination of the Canaanites was a single act.

The frequent idolatries of the Jews in the time of Moses, Dr. Graves contends, does not imply an absolute denial or rejection of Jehovah, nor do they prove any doubt of the divine original of the Mosaic law, which on the contrary they believed and reverenced. It is false, therefore, which we have been told, that the Jews were indifferent spectators of the most amazing miracles. We have a curious note, pp. 144, &c. in which an estimate is made of the peaceable years of the period under the Judges, a period of much national irregularity, and they are found to be 377 out of 450. Peace affords but scanty materials for history. The object of Dr. Graves is to shew, that, during this great plurality of peaceable years, there is every reason to believe, that the law of Moses was regularly observed by the Jewish nation; for he is here endeavouring to prove, that the conduct of the Jews, subsequent to the death of Joshua, is not inconsistent with a belief in the divine original of the Mosaic law.

The third Lecture is perhaps the most important in the whole volume. The subject is the sanctions of the Mosaic law. The reader must here carefully distinguish between a sanction and a revelation. Future rewards and punishments may not be employed as a sanction, but they may be revealed. This, it is well known, is the great question which the celebrated Warburton undertook to settle. The argument of his *Magnum Opus* is, that the omission of future sanctions in the Law of Moses infers the existence of an extraordinary providence to enforce the present sanctions which he promulged, and that by this mean the divine legation of the lawgiver is demonstrated. No one is ignorant of the unjustifiable and unnecessary excess, (unnecessary to his own conclusion) to which this theologian carried some of the positions introduced into his demonstration. Not contented with denying the assertion of future rewards and punishments as a sanction, he contended, that they were not even revealed. In this assertion, however, he was far from being consistent; but made concessions in proportion as he felt himself pressed by difficulties. The supposition, likewise, which he employs so much pains to establish, that the omission here stated, is sufficient of itself to prove an extraordinary providence, is doubtless erroneous. But we think that Dr. Graves has been driven to too great a distance on the opposite side, when he stints himself to the admission, that an extraordinary providence being proved from other sources, it will satisfactorily account for the omission of future sanctions. By so guarded a sentiment as this, little indeed is hazarded. It might surely be allowed, that the neglect in the Jewish lawgiver to avail himself of a future state of retribution, in which he could not be confuted, and his committing himself upon the positive declaration of present temporal retributions, by which he knew a few days must determine his pretensions, affords, at least, some confirmation of the fact of an extraordinary providence. However, we entirely agree with this able writer, in the general statement of his sentiments on the great sub-

ject, which the enterprising and precipitate genius of Warburton almost as much obscured as elucidated; and give our cordial assent to the following propositions:—

"First, that *Moses did not sanction his Laws by the promise of future rewards and punishments;* and secondly, that the history he records, shews, not only that *he himself believed a future state* of retribution, (which Warburton admits,) but *contains such proofs* of it, as must *naturally suggest it to every serious and reflecting mind*, though with less clearness than the succeeding works of the Old Testament, which exhibit this great truth with a perpetually increasing lustre, till by David, Solomon, and the prophets, it was so authoritatively revealed, as to become an article of popular belief, and practical influence among the Jewish people, and thus prepare the way for the reception of the Gospel scheme." pp. 211, 212.

It is certain, that Moses asserted an extraordinary providence, rewarding the obedient and punishing the disobedient in the present life; and if the truth of the Mosaic, and succeeding history be admitted, such a providence was actually administered. But it must carefully be observed on this subject, that this providence was gradually withdrawn in proportion as a future state was unfolded. David and Jeremiah complain of the prosperity of the wicked almost in the same terms as would be used by Christians in the present age.

Dr. Graves has devoted a whole section, the second, of this Lecture, to the consideration and vindication of that part of the Mosaic œconomy, which teaches that the sins of the fathers will be visited on the children. We confess not to have derived much satisfaction from this defence, farther than, as stating the ordinary proceedings of providence to be exactly analogous to this, and as proving, that the objection requires atheism for its support. This, indeed, is quite enough.

The next Lecture brings us to the second proposition of Dr. Graves, which asserts, that the doctrine of a future state, although it does not form the sanction of the Mosaic law, is an article of revelation in it; and that the revelation progressively increased in lustre under the succeeding ages of the old dispensation. This proposition is substantiated by a large collection of instances: although we think, that the author has not placed the whole subject before his readers. We regret too, that he does not appear to have consulted a valuable treatise, entitled Argumenta Immortalitatis Animorum Humanorum, et Futuri Seculi, ex Mose collecta, which is to be found in Michaelis's Syntagma Commentationum, 1759. The argument from the residence of Moses in Egypt, and his being learned in all the wisdom of that nation, must be decisive with those, who, like Spencer and Warburton, assign the origin of many of the Mosaic rites to the superstitions of Egypt; since the historical testimony, upon which these writers depend, asserts as evidently, that the Egyptians held the doctrine of a future state of rewards and punishments. See § xv, xvi.

It is very common with writers, who would explain or justify the defective and slowly increasing information which was vouchsafed to the Jewish nation, to say, that their minds were in too rude and uncultivated a state to receive it in a more perfect degree, and that, in order to produce this recipiency, it was necessary that a long period should be employed to that purpose. Now this representation, which, if we mistake not is adopted by Dr. Graves, (Sect. ii, of this Lecture, in the beginning) appears to us, at the least, very doubtful.

The fifth Lecture answers the objected nationality of Judaism, by proving, that its tendency and effect were excursive, and that its influence was extensive, both in the Eastern and Western worlds. It is evident, from all the researches into antiquity, that the whole body of science in the world directs its radii to one centre, and that centre is the country of Palestine and its neighbourhood.

The question whether the Grecian philosophy is to be traced to this source, may be easily settled by distinguishing, agreeably to fact, between that which is traditive and that which is ratiocinative. The first was derived as stated, and contained all that was sound in the theology of the Greeks: the second was originally, and perhaps exclusively, their own, and reflects upon them, at the same time, a high and possibly equal degree both of honour and disgrace.

We regret particularly, that the next, and final Lecture, on the connection between Judaism and Christianity, should be treated in the form of an objection. It is a subject which Christians are anxious to bring forward as a positive one of great importance, and constituting much evidence in favour of the divine origin of both religions. Dr. Graves has satisfactorily shewn, first, that Judaism was *intended* to be introductory to the Christian dispensation; and secondly, that it was so *in fact*. The necessity of such an introduction as the Mosaic law supplied, Dr. Graves endeavours to evince, by pointing out the probable state of the world, if Judaism had never existed. As there would then have been no barrier to the prevailing idolatry and impiety of the world, that idolatry and impiety must have become universal; and besides that the introduction of Christianity would then have been naturally almost impossible, its evidence would have lost much of the nature and force which it acquired from the actual current of providence. The argument we think to be solid in the present instance; although we must acknowledge, that we look with a degree of suspicion upon suppositions of what would be, if some specific event had not taken place, or had happened differently from the fact. In such suppositions we are not always at liberty to assume, that all the events which we do not disturb will operate as they have done, with the addition only of filling up, in some way, the vacancy of the particular event which we annihilate. Such an invasion of the course of providence might produce, not only its own natural consequences, such consequences as a predominant, not invariable, uniformity of experience on the subject would lead us to expect, but consequences of a nature and magnitude infinitely beyond all reasonable expectation before the event. A single and the slightest, it is not possible to say how slight, alteration in the motion of the great machine might throw the whole course of subsequent providence into another direction. This is a consideration which vindicates to the great Creator the government of his own world; and often stamps the most consummate projects or anticipations of worldly policy with the character of folly.

On the subject of the connection of the Law and the Gospel, most of our readers will recollect the second volume of Mr. Faber's Horæ Mosaicæ; and we are happy to find Dr. Graves referring to that work with just commendation. Towards the end of this lecture are some useful observations respecting the influence of the wide dispersion of the Jews in foreign parts as facilitating the progress of the Gospel. This subject would bear an extended discussion. If our recollection does not deceive us, the best account of the dispersion of the Jewish nation is to be found in Basnage's History of the Jews.

The faults which we find with these volumes are principally such as arise from the form in which the subject is discussed. In sermons, although on argumentative and historical subjects, we expect a diffuseness and rhetorical complexion of style, with a recurrence of recapitulation, which weary and even confound, when they appear in print, and are read in their true character as a dialectic performance. We think it would be of considerable advantage, in all published lectures on subjects like the present, to compress the argument into the congenial form of a

treatise or dissertation. We complain further, that a system is not observed with respect to the notes: in many cases both their matter and their length entitle them to a place in the text. Who would expect an extended outline of that vast subject, the *external* evidences of the Old Testament, in a note of the preface, stinting the unfortunate text at the top to two lines for ten pages together? There is sometimes too much levity of a sarcastic kind: but this fault is perhaps confined to the notes. We would rather not find it there. And some instances of punctuation we hardly know whether to ascribe to negligence or a peculiarity in the system of the author on that subject.

After having given so many proofs as we think we have done of our impartiality, throughout the course of the present review, we trust we shall have full credit from the author and his friends for equal impartiality, when we express our final and deliberate judgment, that this work is one of the most valuable, on account both of the subject and the treatment of it, that has enriched the department of theology for a considerable time; and that its substantial merit will transmit the name of its author to as late a posterity as any of his contemporaries are likely to reach.

The Causes of the Increase of Methodism and Dissension, and of the Popularity of what is called Evangelical Preaching, and the means of obviating them, considered, in a Sermon preached at the Visitation of the Rev. the Archdeacon of Leicester, June 20, 1805; *and subjoined Appendixes, in which is contained the Substance of a Sermon preached at Melton Mowbray, June* 5, 1806, *at the Visitation of the Right Rev. Lord Bishop of Lincoln, on the Improvement and Extension of popular Education; to which is added, a Postscript, containing Remarks on Mr. Whitbread's Bill, &c.* By ROBERT ACKLOM INGRAM, B.D. Rector of Segrave, Leicestershire. London. Hatchard, 1807.

WE have perused this work with considerable interest. The author states, in his preface, that he intended to have inserted the substance of these pages, under the form of Essays, in the Orthodox Churchman's Magazine; and that accordingly, a part of them appeared in that magazine, in November, 1806; but that, in the January following, the Editor gave him to understand, that the remainder could not be admitted in its existing state. Mr. Ingram, therefore, "unwilling to solicit a place in any publication, regarded as unfriendly to the interests of the Church, submits his thoughts, in the present form, to an impartial public."

This publication consists, first, of a preface; secondly, of a visitation sermon, lately preached before the Bishop of Lincoln; thirdly, of an appendix, divided into four parts, in which four important subjects are separately consitlered; fourthly, of a postscript to the second part of the appendix; fifthly, of four or five pages, denominated the conclusion; and sixthly, of a few more last words, under the general title of a postscript, being remarks on Mr. Whitbread's bill. The work might undoubtedly have been cast into a more convenient form. The topics of it, however, are so important, and the author's manner of handling them is so temperate, sensible, and serious, and in general also so discreet, that however we may differ from him as to certain points, and may hesitate as to others; and however we may suspect that we should dissent from him as to some important doctrines on which he is silent, we consider him as having rendered an essential service, both to religion and to the Church of England, by sounding *his alarm* in the mode in which he has done it.

Some of our readers possibly may recollect, that we were lately called

upon to redeem a pledge which we were supposed to have given, respecting the chief subject which this writer has discussed, namely, the means of preserving the Church from the defection caused by the increase of what are commonly called Methodistical or Evangelical Dissenters. The truth is, we had invited our friends to offer their thoughts upon it, to whom we were willing to allow considerable freedom in the debate. If, in their discussion, much diversity of sentiment should occur, we purposed to step in among the combatants, and to endeavour to compose the strife, by freely giving our best judgment upon the case. A few papers on this topic have already appeared; and the matter is now so fully brought before us by Mr. Ingram, that we shall no longer delay to execute our task. In reviewing a small tract on a similar subject, in our number for October last, we professed to reserve ourselves for an extended review of the present work. Our readers must forgive us, if, under all these circumstances, we should trouble them at more than our usual length.

Mr. Ingram begins his preface by observing, that

"The very considerable number of Methodists and Dissenters, in every part of the kingdom; their rapid increase of late years; the increasing popularity of what is called Evangelical preaching; and the diminished attachment of the mass of the people to the Established Church, but particularly to their parish churches; are subjects that cannot be regarded, in these times, with any share of indifference and unconcern. We are not" he says, "to consider them as the effects merely of an unavoidable diversity of sentiment, or of that absurdity and erroneous judgment, which must ever be expected in unenlightened minds. We are under the necessity of viewing them in connection with the political interests of the community, and with some unpleasant apprehensions, when it is recollected that the sentiments of many of the Dissenters, and of several of the Methodists also, are unfavourable to our civil, as well as ecclesiastical institutions; that religion is sometimes only a gloss, or watch-word, to political disaffection; and that the popular doctrines have a tendency to promote those revolutionary sentiments which have been so assiduously propagated of late years. We cannot but observe, that when one species of salutary attachment, as that between a parishioner and his minister, is infringed, the violation of any other is facilitated; and must, therefore, remark with concern, that, to whatever causes it is to be attributed, the most serious part of the lower classes are very generally united to some Methodistical or Dissenting congregation."

As this subject is more fully treated in Appendix, No. 2, we reserve our observations till we come to that part of the present work.

Mr. Ingram introduces the following note on the passage which has been quoted; on which it may be convenient to offer some remarks in this place.

"The Evangelical clergy of the Established Church, we believe, are, in general, well affected towards government; but this is at least doubtful with respect to many of their followers, who approximate to Dissenters in sentiments and manners, associate more familiarly, in private life, with some classes of Dissenters than with other members of the Established Church, and commonly add to the strength of the dissenting party in any political struggle. Their principles, it is probable, incline to democracy and revolution more than they are aware of, or than accords with their professions of attachment to government, in which, we hope, they are sincere. The Calvinistic doctrines raise the people in their own estimation on a comparison with their superiors; and how easy the transition is to political sentiments of the most licentious complexion, we have heretofore fatally experienced in this kingdom."

It may be true, that some of the *followers* of the Evangelical clergy of the Church, (we use the term in the same sense with Mr. Ingram, without meaning to prejudge the question of their religious character, to which we shall come in a subsequent part of this review,) are likely, *under all the circumstances of their case*, to be less favourably affected to our constitution in *church* than the Evangelical clergy themselves; and partly for a reason which this writer has given, namely, that *they* associate

more familiarly than the ministers with some of the Dissenters. We, however, think very favourably of the general character of the Evangelical laity, and clergy, in this respect. Indeed comparatively few, as we trust, of the orthodox Dissenters, which is the larger part of them, are inimical to the Church, except so far as to give a preference to their own ministers and mode of worship. There is, as we stated in a former article, (No. for October last, p. 675,) a considerable diminution of the ancient antipathies of the Dissenters to the rites and ceremonies of the Church, and almost even an oblivion of some of the old dissenting scruples. We cannot help briefly remarking in this place, (though we anticipate a subject on which we shall hereafter speak more largely,) that perhaps the great body of our Churchmen themselves contribute to unite both the Evangelical clergy of the Church and their followers, with the dissenting body, by the distance at which they place themselves. Thus they produce that evil which is here the subject of complaint.

That the Calvinistic doctrines, "by raising the people in their own estimation, on a comparison with their superiors," encourage licentious sentiments in politics: and that these effects of them have been already experienced in this country, is a point which ought not to be cursorily considered; and we shall take the liberty of now offering some general and introductory observations on this important topic.

The leading tenet of Calvinism (we use the term in the modern and doctrinal sense) is *Predestination;* And the doctrine of *Election* naturally associates itself with it. The other tenets of Calvinism, such as *irresistible grace*, and *final perseverance*, are also deemed integral parts of the system, being thought necessary to give consistency and perfection to it. The doctrine of *reprobation* or of *preterition*, as some have termed it, seems to annex itself to that of *election*, but it is, in point of fact, rejected, or at least avoided by many Calvinists. All the Calvinistic tenets are believed by Calvinists to have their foundation in Scripture; and the same Scripture supplies them with much other instruction, doctrinal and practical, which they imbibe together with Calvinistic points; a circumstance which we must keep carefully in our contemplation while we are endeavouring to appretiate the effects of the Calvinistic system.

The grossest injustice has, as we believe, been done both to Calvinists on the one hand, and Arminians on the other, by taking that which is distinctive in their faith into a too separate considerarion. The drug, which is poisonous alone, may be rendered less noxious, possibly salubrious, by certain combinations of which it is susceptible; and it is only an ignorant or vulgar mind which pronounces on its quality, without any reference to the effect which may be produced by the mixtures that may take place. In judging, therefore, of modern Calvinism, philosophy requires (and we are now treating the subject somewhat philosophically) that we should ask what other tenets the Calvinists of the present day are accustomed to mix up with it. Now it will be generally found, as we conceive, that they believe, and believe most seriously, in a judgment to come; that they expect all men to be tried according to their works; that they affirm the necessity of good works; that they moreover inculcate the duty of "adorning" the very doctrines of Calvinism, by doing "whatsoever things are just, lovely, and of good report:" in short, that they consider all the fruits of the spirit to be the *evidence* of election, though not the *cause* of it. We say, then, that these, and indeed many other tenets of our common Christianity ought to be kept in view, while we are judging of the general character of Calvinists. Let it also be recollected that they are a religious body. By religious, we here mean zealous in religion, far more so than the generality of modern

Christians. Is it not, therefore, obvious, that even those who may be disposed to pronounce the most unfavourable opinion on the native tendency of the insulated Calvinistic points, ought nevertheless to suspect that Calvinists may be more strict and moral, as well as more sincere and devout, more exemplary in general Christian duties, and even more orthodox in many points of acknowledged importance, than not a few of those who, in this lax age, an age peculiarly uninformed as to many branches of doctrinal divinity, set themselves in array against them. Mr. Ingram thinks that Calvinism leads a man to make odious comparisons between himself and others, and to say within himself "I am one of the elect; you a mere reprobate." Doubtless there are those who give ground for this suspicion. But may not a very similar language be in the heart also of him who is not a Calvinist? "Stand by, I am holier than thou," is a very kindred, and perhaps a not less common sentiment, which nevertheless does not particularly indicate a belief in the doctrine of election. The assumption to ourselves, of a preference, on the ground of the superiority of our own virtuous exertion, seems to be still more supportable than the assumption of a preference on the score of our particular election by God.

The self-preference which Mr. Ingram refers to Calvinism, is much more likely to be assumed on grounds purely enthusiastic. "I have been enlightened by special revelations. I have been favoured with astonishing dreams." All this is highly intoxicating. There are in many Calvinists a remarkable sobriety, and a very reasoning, though metaphysical spirit. Not a few leaders of that party, like the necessarians in philosophy, with whom they are somewhat allied, endeavour to establish their system by a long train of argument; while the favourers of free-will build chiefly on the reasonableness of distrusting the seeming deductions of reason, when they are contradicted by feeling and instinct.

Mr. Ingram observes, that the effects of the Calvinistic creed have been but too fatally experienced in this country. Let us a little enlarge our views on this subject. In the time of Cromwell, it shall be granted that predestinarian doctrines considerably prevailed. They, however, by no means predominated in the degree which the remark of Mr. Ingram would imply. Baxter, and others, who took part with the Parliament, systematically opposed them. Calvinism, (we still speak of that doctrinal Calvinism which we have described) had associated itself with Protestantism in the minds of many of the Reformers; and it was not yet worn out in the Protestant world. It is not, therefore, to Calvinism alone, or even principally, that the religious extravagancies of the days of Cromwell ought to be ascribed. Fanaticism in all its varieties had its day. We assign to high Calvinism a share of the blame; but we incline to think that the bulk of the Calvinists were less frantic than some other parties; and that if Calvinism be madness, there is usually more method in that madness, than in most kinds of religious insanity. It is true that Cromwell was himself a Calvinist; but surely there was much sanity in him. Hypocrisy seems to have been his chief fault; and the evils arising from hypocrisy are chargeable to no particular creed. William III. also was a Calvinist. Surely then, those may be men of sense, and honesty, and patriotism, who incline to the Calvinistic sentiments. The effects, however, of religious error and extravagance, have been more than once felt in the world. At one period the Anabaptists, at another, even the Moravians, neither of whom were distinguished from their contemporaries, by predestinarian views, exhibited a deplorable licentiousness of practice, a licentiousnes much connected with that spiritual pride and self-preference of

which we are treating. Enthusiasm was the source to which, in this case, the evil was to be referred.

We have spoken first of high Calvinism, and secondly of enthusiasm, as tending to spiritual pride, and to the consequent introduction of political and moral evil. There is a third species of religious error and extravagance, (we are now about to touch on tender ground) from which very mischievous effects have also been experienced in the world. We mean the error and extravagance of erecting the general priesthood of a professedly Christian country, into greater objects of veneration, and ascribing to them a much higher degree of moral credit, than fairly belongs to them. We agree with Mr. Ingram, that this is far from being the generally besetting sin of the present day. But while we are considering the causes of that disgrace which has been brought upon Christianity, by its own forward and ostentatious professors, let us not forget to advert to the greatest source of corruption within the Church, which has yet been known. A clergy, claiming in virtue of a regular succession from St. Peter, an apostolical, and more than apostolical authority, demanding to be exempt from the prying examinations of the laity, inferring that they possessed sanctity of character, not from their exhibition of that sanctity, but from the reasonableness of believing that men of their cloth, and possessing their unquestionably divine commission, must be such as it became them to be, led, though undoubtedly in somewhat ancient times, to a licentiousness which might vie with that of the Anabaptists, and also to a spiritual and political tyranny, which was much more calamitous, inasmuch as it was far more durable than that of Cromwell. The errors of a Brown, or a Swedenborg, are Anti-Christian; but the spirit of Popery is *the Anti-Christ*; and although the return of this Anti-Christ, in all his strength, is not now, as we trust, to be much apprehended in this land; still this spirit occasionally works even in a Protestant Church; and though extravagantly feared by some, is too little suspected to exist by others. We consider this spirit as at work, when, for example, we see books written, affirming that there is no want of evangelical doctrine, or of general strictness, among the present ministers of our establishment; and when we perceive sweeping and unmeasured compliments paid at visitation sermons, or on any other occasions, to the whole body of the Church, perhaps indeed, with the exception of a few "evangelical preachers," within her pale, who are erroneously represented as almost universally Calvinists; and whom we believe to have excited this reproach partly, at least, by strictness of life, and by the multitude of followers whom the superior soriousness and earnestness of their preaching have produced. We have heard that in a besieged city, it is common for parties deputed from the main guard, to go their periodical rounds, and if no negligence or danger is perceived, to proclaim the words "all is well." We fear that the agreeable sound of "all is well," may sometimes be rather too readily circulated in some of those ecclesiastical rounds of which we speak. Are there, in our Jerusalem, no sleepy centinels? Are there no officers absent from their duty without sufficient reason? Is there no ignorance, no worldliness, no negligence, no lukewarmness, in any quarter; no forgetfulness of the leading doctrines of the Gospel:—none, we mean, that is worthy of notice, and that would have attracted censure in a pure and apostolic age? Is there no unwarlike spirit among the modern "Soldiers of Jesus Christ?" The bulk of the ministers of our Church, may be unwarrantably degraded by some; but they are also most injudiciously panegyrised by others. Mr. Ingram, however, is not chargeable with having reported that "all is well." But let

us proceed to his sermon. And here with pleasure we remark, that although at the conclusion of it, in deference, as we presume, to established custom, a somewhat unmeasured compliment is paid by him to the "invincible integrity, the disinterested benevolence, and the extent of solid and liberal information of that venerable order, of which he boasts himself a member;" and although he declares himself to be "persuaded that it is only necessary to call forth their energies," yet a spirit of free enquiry pervades the discourse, and hints are given which very fairly indicate the sentiments which are still more clearly expressed in the appendix. We cannot indeed give our unqualified approbation to such a passage as the following.

"But what now, let me ask, have been the principal subjects of dissension in the Christian world? We rarely dispute about the fundamental duties of piety and morality, or those principles of religious conduct, which are most intimately connected with the general business of life. It is readily allowed by every denomination of Christians, however different their practice may often be, that we should *do no murder*, should *not steal*, should *not commit adultery*, that we should *be true and just in all our dealings*, and *keep our bodies in temperance, soberness, and chastity*. No one presumes to deny that we should love God above all things, and our neighbour as ourselves: but, in proportion as any subject is more involved in mystery and obscurity; in proportion as it is more remote from the duties of common life, or has only an inferential connection with them, which is not perceptible but by the most highly refined and improved understandings; in that proportion does it appear to have most agitated and distracted the Christian church." p. 7, 8.

These expressions, and some others in the work, as well as the remarkable silence of the writer, on almost all doctrinal points, imply, as we think, a too great disregard to doctrine in general, and excite some uneasy suspicions in our breast.

The following passage in the sermon appears to us to be just. Our readers will perceive some little discrepancy between the sentiments expressed in it, and the concluding compliment to which we have already adverted.

"Removed, as we too commonly are in the course of our education, at a distance from the lower orders of the community; almost with no share of appropriate professional instruction, or conformation of manners; trained rather for disputation, than a life of diffusive benevolence; we are often admitted into the ministry with no practical knowledge of that improving intercourse, and no inclination to pursue it, which, without any degradation of the clerical character, is calculated to produce the happiest effects upon the manners of the inferior classes*. And if we have acquired no relish for the society of any but our equals, and are habitually attached only to their diversions and amusements, or to the employments of the closet; and discharge our professional duties as a task, or interruption to our ordinary pursuits and enjoyments; we are not to be surprised, if the sheep are easily seduced from a fold which is watched only with a hireling's care; and might conclude, that we have something yet to learn from the conduct of the more popular clergy." p. 12, 13.

"Our efforts will generally be most successful, when our attention is directed to the rising generation. We may from the earliest periods instil into them such elementary knowledge, as may best prepare them for a right understanding of the service of the Church. We may by degrees correct their solecisms, and enlarge their vocabulary. By frequent examinations by question and answer, we may awaken their attention to religious subjects, we may exercise their expanding powers of judgment and reflection, and may direct their thoughts into such a channel, as is most coincident with the tenour of our public addresses." p. 14.

We earnestly recommend the following passage to general notice.

"In lieu, then, of regarding the success and popularity of other preachers with an eye of jealousy; in lieu of debasing our characters by a proneness to suspect them of insincerity; or, again, contending with them in the bitterness of controversy, let

* "See Appendix, No. III.—In consequence of our not having an education duly accommodated to our profession, we come to the ministry ignorant of our proper deportment, and find out our deficiency only, when, perhaps, it is too late to correct it, or supply what is wanting."

us rather strive to emulate them by our good works. Let us proffer them the right hand of fellowship, and readily co-operate with them in every praise-worthy undertaking. Friendly deportment may generate an approximation of sentiment and conduct, which controversy only impedes; it may repair the breaches the Church has sustained, and again unite us all in the bonds of amity and concord.

"Finally, my reverend brethren, whatever our opinions may be on some disputable points, let us all demean ourselves as men that are in earnest for the salvation of our own souls, and the souls of our fellow Christians. If we not only believe in God, and a future state of existence, but have our minds habitually impressed with an awful sense of their importance, religion will be ever the preferred topic of our conversation, and the most prominent feature in our whole deportment. A species of diffidence restrains many from discoursing freely on religious topics, and displaying an ostensible appearance of devotional fervour; but does this diffidence or reserve accord with the character of the teacher of religion, *the light* by which the world is illuminated, *the salt* to season the earth, *the candle* raised aloft, that its lustre may be universally diffused? Does this unseasonable diffidence befit that person whose office it is to *uphold him that is falling*, to *strengthen the weak hands, and confirm the feeble knees*; to guide and direct the wandering sinner into the paths of righteousness; and to be an example to all that they be not *ashamed* of Christ, and his religion, *in this adulterous and sinful generation?* A distinguished purity and sedateness of manners, non-conformity to the world, renunciation of its ordinary pleasures, heavenly-mindedness, and devotional zeal, should eminently distinguish the Christian minister. We are *a city* built upon *a hill*, that *cannot be hid:* and under the circumstances of the present times, we may expect that our conduct will be scrutinized with a degree of severity that bespeaks an absence of equity, as well as candour. Let it be our concern then, that our *good be not evil spoken of;* and let us consent, with the apostle, not *to eat flesh nor to drink wine*, to deny ourselves even innocent and lawful indulgences, rather than that the Christian name should be slandered by our deportment." p. 15, 16.

Mr. Ingram recommends co-operation at the conclusion of his discourse, after the example, both of the Dissenters, and of a body of no less than forty or fifty evangelical preachers of the Church of England, who, as he states in a note, assemble annually at Creton, in Northamptonshire, "where some leading man presides as a kind of Bishop." The term "as a kind of Bishop," seems a little invidious, for we presume that the person in question can only be chairman of the meeting. We are of opinion with Mr. Ingram, that assemblies of this kind may be extremely useful. They will indeed very naturally arise wherever there is religious zeal. They should, however, be restrained from abuse, by the means of well considered rules, and should be carefully directed to the purposes of mutual edification, and practical utility. We should wish to see them result not merely from zeal either for doctrinal opinions, or for the maintenance of the interests of a particular party in the Church; but from a general warmth of piety, disposing ministers to associate for the purpose of devising the best means of giving religious effect to their labours, and saving the souls of men.

We now advance to the Appendix to the sermon of Mr. Ingram, a part of his work which is much the most important, and to which our attention has been very seriously drawn. Appendix, No. 1, is on subscription to the Articles of the Church of England. Mr. Ingram had intimated, in his discourse, something like a wish to see a change in the articles of our national faith. "Does it not then" said he, "appear more safe to withdraw penalties, &c. and to accept of a tacit acquiescence, and peaceable demeanour, in lieu of implicit faith and unlimited obedience?" "Whenever a tacit change and improvement of sentiment have sufficiently prepared the way, there are certain seasons for attempting a more ostensible and complete reform; but those seasons should be very cautiously discriminated." In his Appendix he becomes more plain. "In noticing (he says) the causes of dissension, we must consider subscription

as one; though, indeed, the Calvinistic Dissenters and Methodists profess to adhere more rigidly to the doctrinal articles than many of the members of the established Church themselves." "In what sense" he then proceeds to ask, "are the articles to be subscribed?" He replies; "according to the sense of the imposers;" by which he appears to mean the sentiment of the present legislature. And after having observed, with perfect justice, that probably "the several members of it have various opinions, and many of them have never thought maturely on the subject, and cannot be said to have any opinion," he adds, what probably is no less true, that if the opinion of the present legislature could be taken on the point, "a considerable latitude of construction" would be deemed by them allowable. Hence he infers, that every subscriber to the articles is also entitled to be a Latitudinarian, though each, he says, "is to determine for himself as to the extent and particulars in which he can differ," from the articles. He adds, "It is only to be wished that every person did subscribe in some sense rather than in none at all; that he acted on principles he had maturely considered, and could, if required, give a rational explanation of his conduct."

There is no part of Mr. Ingram's work with which we are less pleased than we are with this. Its tendency, as we conceive, is bad. He seems to disapprove of the latitude allowed by Dr. Paley, in the case of oaths to observe local statutes; but he appears to adopt it as allowable in the matter of subsbcription*, for "by a subscription (he says) something short of the obligation of an oath is manifestly intended, otherwise an oath would have been exacted. On a principle of acquiescence, we may subscribe to a proposition, whose truth we would not affirm by an oath*."

Let us then call the attention of our readers to that chapter of Paley, on Oaths to observe local statutes, which is here supposed to supply some explanation of the principle to be observed in the subscription of articles. "Members of Colleges," &c. says Paley, "are required to swear to the observance of their respective statutes, which observance is become, in some cases, unlawful, in others impracticable, in others useless, in others inconvenient. Unlawful directions are countermanded by the authority which made them unlawful."

We do not scruple to contradict Dr. Paley, even in this his first position. We deny, that is to say, that it can be right for a man to swear, in plain terms, to do a thing which he means not to do, on the ground that the legislature has, by some enactment, which is considered as explanatory, absolved him from the obligation to do it. We say that the intention of the legislature ought to be indicated by a change in the form of the oath which is administered; and that any indication short of this is insufficient.

"Impracticable directions," Dr. Paley adds, "are dispensed with

* The words of Mr. Ingram are these: "The latitude of construction which is here defended, is no more than what is deemed requisite when the same oaths, under all the varying circumstances of society, are enacted as qualifications for certain offices, including oaths to observe local statutes."

* The form of subscription is this. The minister, when ordained, among other things "*acknowledgeth all* and *every* the articles therein contained, being in number thirty-nine, besides the ratification, to be *agreeable to the word of God.*" And the canon goes on to direct that, "to these articles, whosoever will subscribe, he shall, *for the avoiding of all ambiguities*, subscribe in this order and form of words, setting down both his Christian and surname, viz. I, N. N. *do willingly and* ex animo *subscribe to these articles above mentioned, and to all things that are contained in them.*" Is this a mere acquiescence? Is it not a solemn declaration rendered still more solemn by the impressive religious ceremonies which accompany ordination?

by the necessity of the case." Our answer is nearly the same in respect to these impracticable directions. We ought not to swear that we will do that which we know at the time of swearing to be impracticable; and if the swearing were generally refused, who can doubt that the oath would be soon amended?

Dr. Paley then proceeds to say, "The only question is, how far the members of these societies may take upon themselves to judge of the *inconveniency* of any particular direction, and make that a reason for laying aside the observation of it." To what a tremendous laxity of construction (and that in the case even of oaths) does he now, by a natural progress, at length advance? What! Is a man to swear before God, that he will obey a statute, which statute directs him to do a specific thing, he intending, at the time of swearing, not to do this thing, because he judges the doing of it to be *inconvenient?* It is true that Dr. Paley says that the inconveniency must be such that the founder of the rule would himself (as far as can be presumed) have been willing to dispense with it, if he had foreseen the inconveniency; and in order to this, he tells us, 1st, that "the inconveniency must be manifest. 2. It must arise from some change in the circumstances of the institution. 3. The direction of the statute must not only be inconvenient in the general, but prejudicial to the particular end proposed by the institution." Dr. Paley then exemplifies the matter thus: "The statutes of some colleges forbid the speaking of any language but Latin within the colleges, &c. Were colleges to retain such rules, nobody now-a-days would come near them. They are laid aside therefore, *though parts of the statutes*, and as such included within the oath, not merely because they are inconvenient, but because there is sufficient reason to believe that the founders themselves would have dispensed with them as subversive of their own designs."

We see no end to prevarication, if these principles are to be generally accredited; and we must protest against the extension of them to the subject of subscription. We have often had occasion to notice Dr. Paley's doctrine of expediency, the dangerous tendency of which is manifested in no part of his work on moral philosophy more clearly than in the passage now under our consideration. "It is not *expedient*" (the young student at our university begins by saying to himself) "that the oath to obey local statutes should be observed by me according to the terms in which it is expressed." "Well, then," it might be answered, "you will of course not take the oath." "No," replies the follower of the doctrine of expediency; "I nevertheless will take it, because it also is *not expedient* to decline taking it. I cannot be a member of the college unless I take it. I moreover shall be deemed to affect to be more conscientious than all the present collegians if I forbear. I indeed" he probably adds, "am young, and uninformed in questions of this description; and many older and graver men than I, whose example it also is clearly *expedient* to follow, have not scrupled to comply with this ancient ceremony. I will ask advice from them. They are persons of unquestionable integrity." Now, we understand the mode in which any supposeable scruples, among our ingenuous youth who come to college, are obviated, to be this. When the oath is administered, the student is informed that he will not be considered as having broken it, provided he shall freely submit to the penalties annexed to the violation, in case they shall be levied upon him. Thus modern ingenuity has supplied another method of excusing the non-performance of these oaths, a method which will serve equally in the case of oaths of all descriptions. Dr. Paley distinguishes between oaths legal and illegal, practicable and impracticable, useful and useless, convenient and inconvenient; and care-

fully instructs us *in what sense* there must be an *inconvenience* in the observance of those oaths which we may break. But the college practice supersedes these distinctions. Surely the very words used in taking the college oaths ought to be changed. The duty of proposing the change seems to us to devolve itself principally, or at least in the first instance, on those whose office it is to administer them; and if no other means of altering their form are adequate, let an act of parliament be obtained for the purpose.

But however lax may be the principle which appears to be laid down by Mr. Ingram on this subject, we are inclined to hope that he may have been betrayed, in some measure, by inadvertence, into a too great latitude of expression. He evidently is anxious to encourage more conscientiousness in subscribing to the present articles than he perceives to prevail. He moreover appears desirous of seeing some alteration in them, with a view of accommodating them to existing opinions. There is, therefore, a manifest uprightness in this writer in treating on the point. For that reason, it was the more necessary to point out any laxity in his principle of construction. Our opinion of the sense in which the articles ought to be believed by every subscriber, is this. It is that sense which, to the plain and common understanding of men, the words naturally convey: subject, unquestionably, to that latitude of interpretation which the terms employed will *fairly* and *honestly* admit. And we think, that in the articles themselves, there is enough to shew, that it was the intention of those who framed them to soften the rigour of certain doctrines which then prevailed, and to give to the Church a character of comprehensiveness and moderation, without departing, in the smallest degree, from what was fundamental and essential in Christianity. The liberty of interpreting the words of our articles, with a reference to the intention of the first imposers, though it may fairly be exercised, is yet one which should be used with caution. It ought only to be allowed when the words employed are so doubtful and indefinite as to justify such a reference. It is of great importance to morality that the *plain* expressions of articles, either subscribed or sworn to, should be considered as strictly binding.

(To be continued.)

Observations on the present State of the East India Company, with prefatory remarks on the alarming Intelligence lately received from Madras, as to the general disaffection prevailing amongst the Natives of every rank, from an Opinion that it is the intention of the British Government to compel them to embrace Christianity; &c. &c. By Major Scott Waring. 3d Edition. London. Ridgway, 1807. pp. 154. Price 5s.

A letter to the Rev. John Owen. A. M. in reply to "the brief strictures" on the preface to "observations, &c." to which is added a Postscript, containing remarks on a note printed in the Christian Observer for December, by Major Scott Waring. Price 3s. 6d.

Now that the African slave trade has received its sentence, the question respecting the diffusion of Christianity, throughout Asia, strikes us as the most important that is in agitation on the theatre of this country. Nothing, surely, is more desirable than that this second project for the benefit of the world, this 'other hope' of philanthropy, should, like the former, attract a large share of the national regard; that it should not be abandoned to the scramble of party-interests, or sacrificed to the *ipse-dixit* of supposed local experience, but disposed of with a solemnity and a publicity, worthy of the numerous and vast considerations which it embraces. To excite the public attention to this subject, is

our ardent wish; we are not sufficiently presumptuous to call it our object; but, however circumscribed our influence, it shall be cheerfully exerted on a field, where, if the greatest may find much to achieve, even the least may find something.

Of Major Scott's pamphlets it is here our intention to give, not so much a full analysis, as a fair description. In reviewing hereafter some of the replies which they have, or shall have provoked, they will again demand our notice; but in the mean time we feel ourselves called upon, not only to make a few animadversions on their general spirit and tendency, but also to expose some of those contradictions and mis-statements in which they abound.

In his letter to Mr. Owen, this most intolerant champion of toleration, resents the severity of reprehension which his former pamphlet has incurred. Whatever, in that reprehension, has been unchristian or unjust, it is just in him to blame, although not perhaps very christian to resent. Yet, in the mouth of Major Scott, the accusation does not appear extremely decent. It is rather too much to hear complaints of arrogant treatment, intemperate language, or misconstrued motives, from one who ordinarily salutes his opponents with such terms of opprobrium as *ridiculous, bigotted, nonsense,* (and sometimes, by a most emphatic pleonasm, *unintelligible nonsense*); who has scarcely any softer titles for the unfortunate Baptist Missionaries, than those of *madmen, maniacs, mischievous madmen,* and other dialects of the same appellation; who on evidence miserably insufficient, (as we shall shew) blackens Dr. Kerr as an advocate for *foul fraud* and *deception of the basest kind;* who is equally complimentary to Dr. Buchanan, and, as we shall also shew, with still less reason; finally, who most shamefully misrepresents a passage in Dr. Buchanan's memoir, and then, with much decency, stigmatizes that passage as containing *diabolical advice.* Indeed, Mr. Owen might retort on such a rebuker, and say "Non video quid in mea vita despicere possit Antonius."

It may farther be observed, that the animadversions which Major Scott has found so grating, appear to have produced some better effects than the mere excitement of his resentment. In his second pamphlet, he has manifestly abated somewhat, not merely of the *aigreur* and superciliousness of his manner, but also of the substance of his opinions. It is in effect, to a certain extent, a retreating fight which he there maintains; and he maintains it with some dexterity. This charge, or rather perhaps this encomium, we should not think of bringing forward, without a full purpose of substantiating its validity by proofs; and opportunities of adducing them will soon occur.

In the preface to 'the Observations,' we were very early struck with the author's bold avowal of the sentiment, that it is very doubtful whether Christians of the present day, are under any obligation to promote the diffusion of Christianity, even where to diffuse it is practicable. On such a sentiment some of our readers will think it superfluous to expend an attack; but we are of a different opinion. We have, to our surprise, discovered, that this doctrine is by no means confined to Major Scott; it is not uncommon. Besides this, Major Scott himself professes to fortify himself in it, by the countenance which he alleges it to have received from the late eminent Dr. Horseley. Now errors that have the sanction, real or supposed, of great names or of great numbers, will never die a natural death.

"It was in the fatal year 1793, that Mr. Wilberforce proposed two clauses in a Bill then depending for the renewal of the Company's charter. By one clause, *Free Schools* were to be instituted throughout India, and by another, Christian missionaries were to be appointed, and both for the avowed purpose of civilizing and *converting* the natives of India. These

propositions could not have been listened to in 1781, when it was the fixed principle of the legislature that we ought never to interfere with the religion, laws, or native customs of the people of India—a principle consonant both to justice and to policy.

"The clauses were negatived, but with a declaration from Lord Melville that the subject was *important*, and should be attended to.

"The Bishop of London supported similar clauses in the House of Lords. They were strongly opposed by the late Bishop of St. Asaph, a sound and orthodox divine, and one of the main pillars of our good *old Church of England*. He deprecated any attempt to interfere with the religion, the laws, or local customs of the people of India, which were so interwoven one with the other, that it would be impossible to separate them. As Christians, there was no obligation upon us, were it possible, which he denied, to attempt the conversion of the natives of India. Providence had placed millions of men under our government, who for ages differed from us in religion, laws, and customs, and we were bound upon every principle of justice as well as policy to preserve to them the free exercise of each. The command of our Saviour to his Apostles to preach the Gospel to all nations, did not, as he conceived, apply to us. The gift of languages, and the power of working miracles, were conferred on the Apostles. All extraordinary powers had long ceased, and the extraordinary commission, he conceived, had ceased also.

"The Bishop of St. Asaph, in this speech, delivered opinions which were *universal* in England in 1781. Since that period many very worthy and good men are of opinion, that, as Christians, it is incumbent upon us to spread the Christian religion as widely as we possibly can; and highly indeed do I applaud their zeal when it is exerted in countries where we have no political power; but I much doubt whether we can be justified in attempting to convert the people of India, were it probable even that we could succeed at any distant period of time. Convinced, however, as I am, that to succeed is *impossible*, I dread the fatal consequence that may result from the attempts which we are making so avowedly and so openly." Obs. p. xii—xiv.

In this extract, it cost us some puzzling to discover that by "the *fatal* year 1793," the author intends us to understand a year that *might have* been fatal. In fact the year must have appeared to him most propitious, as it thwarted the proselyting views of Mr. Wilberforce and the Bishop of London. But with respect to the opinions of the Bishop of St Asaph, however tenacious Major Scott professes himself to be of the praise of accuracy, we must beg leave to suspect that he has a little mis-stated them. On looking into Woodfall's account of the debate in question, we find the following report of the Bishop's speech:

"The Bishop of St. David's also stated the necessity of making provision for giving to British subjects in India the opportunity of attending divine worship; though he had great doubts, indeed, as to what had been mentioned in another place, of sending missionaries to convert to Christianity the natives of Hindostan. He conceived the religion of a country to be connected with its government, and he did not think that any foreign state had a right to interfere with the government of another country, without an express commission from Heaven; the Apostles had such commission, and in evidence of it, were invested with the power of working miracles; but such power having long ceased, he doubted whether the commission of which it was the evidence, had not ceased also."

How all this applies to India, which is no foreign country, but a part of our own, we certainly do not see; but we do see, that this is somewhat better reasoning than that, which Major Scott has quoted as the Bishop's, while he adopts it as his own. Our present concern, however, is with the latter. Now, that the extraordinary commission, mentioned by our author, could only be coeval with the miraculous powers conferred on the Apostles, is certainly not expressed in Scripture, and the question is, whence we are to infer it? What was the command? That the great truths of the Gospel should be every where asserted. What were the miraculous powers? Accompanying proofs, that the things asserted were truths. But they were equally truths, whether the proofs accompanied them or not; and why we are, without evidence, to suppose, that

they were never to be declared, excepting when they could in this particular manner be attested, it is not very easy to conjecture. To maintain this were almost to confound the proof with the thing proved; a species of proceeding, which we could hardly forgive in Bishop Horseley, although it may be pardonable in an author, whose demonstrations are not unusually constructed on the plan of taking the thing proved for a part of the proof.

Were miracles the only possible evidences of the truth of a religion, there might be some meaning in this argument. The limits of possibility must be supposed to bound the most extensive commission; and if to preach without miracles was necessarily useless, the preacher might be expected, whenever he found himself divested of his extraordinary powers, to presume that he was enjoined silence. But the argument is applied by our author, in a case where success is admitted to be practicable without miracles. Even in that case, he would doubt our right to convert. The case too is not merely a hypothetical one; for has it not occurred in a thousand instances, that men have become Christians, without the overbearing evidences of signs and wonders? Are there no *internal* evidences, less obtrusive, no less persuasive? Do not the Scriptures allude to these internal evidences, and imply that they may prevail, unassisted by miraculous displays of delegated power? Are not the fruits of the spirit love, joy, peace, gentleness; and were not these Christian virtues enjoined as the most effective recommendations of Christian truth? Are there no "good works," which the Gentiles beholding, may "glorify God in the day of visitation?" Does not the Apostle exhort the Christian wife to win over by her conduct the unbelieving husband; that, "if any obey not the word, they also may, without the word, be won by the conversation of the wives?" Is not the conversion of unbelievers here directly proposed as an *object*, to those who could not be supposed to possess miraculous powers?

But to rest the duty of diffusing Christianity on the command of our Saviour to his apostles, is to argue the question on grounds miserably and unwarrantably narrow. The true grounds are these, that the highest, the most sacred duty of a Christian is to do good; and that to extend the influence of the religion of Christ, is to do good on a great scale. Doubtless here, as every where, prudence and charity are supposed to guide his actions; nor is he to suppose that his object will sanctify any means whatsoever to which he might resort. But the object is not to be considered as of slight moment. What are to be the future destinies of those who have never heard the glad tidings of the Gospel, is reposed, where it may be reposed safely, in the mind of infinite mercy and wisdom. Here we are left to conjecture; but on the only part of the subject where information can be useful to us, we have it in abundance. What can be more clear from Scripture, than that the cordial reception of Christianity is an immense advantage to him who so receives it? What can be more dismal than the delineations given by the sacred writers of the pagan world? What more vivid than the images under which they describe the emancipation from the thraldom of idolatrous service? Nor are these partial or individual sketches: all are said to have "come short of the glory of God;" all to require that high renovation which is implied in the converse of this emphatic phrase. Let no man, then, who names the name of Christ, think it an office alien from his duty, (it certainly cannot be one alien from his heart,) to assist in this moral resurrection. Let no man require any other commission for this purpose than the command to love his brethren: If wretchedness is the title of the wretched to seek relief, humanity is the title of the humane to bestow it.

In the passage quoted above from Major Scott, he fairly expresses his doubts, whether, under any circumstances excepting that of a direct authority from heaven, we should be authorised to attempt the propagation of the Christian religion throughout Hindostan. These doubts, too, he represented as entering into that aggregate *opinion*, which he repeatedly declares to have been *universal* in the year 1781, that no interference whatsoever should take place in the religion of our native subjects in Hindostan. The mutiny at Vellore seems only to have added new confirmation to his sentiments on the subject. The immediate recall of every English missionary, is recommended as a measure of the last necessity; nor are we told that the necessity which dictates this strong proceeding is likely to be temporary; that, within any period which our views of present policy may reasonably comprise within their horison, the Baptist Missionaries or any other missionaries may be permitted to resume the design of conversion in Hindostan. The proposal of these harsh measures, by our author, is indeed accompanied with occasional assertions of his belief in Christianity; but, professing such belief, no warm expressions of regret escape from him, at the hard exigency which he solemnly announces as separating the native Indian from the only revealed religion on earth, from the true light, from the hope full of immortality. He affirms that fifty millions of our fellow creatures must remain idolatrous and ignorant, in a tone not of pity for them, but of triumph and sarcasm over those who have attempted, at the hazard of every earthly comfort, to communicate to them that knowledge, which he believes, if he believes at all, to be life eternal. He gives no 'signs of passion to behold' these millions, who are, figuratively at least, 'amerc'd of heav'n.' He coolly pronounces their conversion to be utterly impracticable, and ridicules those who may think otherwise. He observes with composure the barrier that divides his fellow-men from a community of faith with himself, takes its altitude, measures its thickness, and estimates its strength; but stops not to lament that it is the wall of their prison, or to breathe an ardent wish that, once over-leaping it, they may inhale a purer atmosphere,

> And, after all their tribulations long,
> See golden days, fruitful of golden deeds,
> With joy and love triumphing.

His *feelings* are wound up to an agony of alarm for the British interests in Hindostan; it is only his *principle* that feels for the eternal interests of the Indians.

Now such is the general impression which, as it seems to us, must be the result of a perusal of Major Scott's former pamphlet. If this account be just, we appeal to our readers, whether to entertain some slight suspicion of the zeal, or the sincerity, of the author, in the cause of Christianity, was unreasonable or uncharitable. It is not a parenthetical profession or two, that can dispel such a suspicion. Professions cost the unbeliever nothing; rather, they are the price which he pays for a secure attention. How do we know that Hume and Gibbon were hostile to Christianity? Certainly not because they profess their hostility: and after the innumerable instances which we have witnessed of masqued infidelity, is it not natural that the attached friends of Christianity should be jealous? This seems to have been the utmost conceivable amount of Mr. Owen's offence, when speaking of our author, he said, "But Christianity must not be spared." In his second pamphlet, the author most strongly expresses his regard for his religion; and Mr. Owen will probably give him credit for it. In the second, he also seems to retract, *sub silentio*, some of the strong assertions in the former, with regard to the general question of the diffusion of Christianity.

Take, for example, the long passage already quoted, in which the

author gave us to understand, as explicitly as explicitness itself, that when parliament, in 1793, rejected the clauses for the establishment of free schools throughout India, and the appointment of Christian missionaries for the instruction of the natives, the Bishop of St. Asaph, at least, denied the existence of any obligation on us, as Christians, "to attempt the conversion of the natives of India." Now compare this with the following strong interrogatory in the letter to Mr. Owen.

"Do you conceive that Mr. Pitt and his colleagues in 1793, the East India Company who were prepared to petition against the clauses, the Bishop of St. Asaph who so strongly opposed them, and the legislature of Great Britain, disapproved the clauses, because they supposed it was *not* the duty of the British Government to encourage Christianity amongst our Eastern subjects. *If you do, you libel many illustrious characters, now no more.* The ground of opposition was, that the attempt would not merely be useless for the end proposed, but would insure the destruction of our Oriental empire. In 1793, the Legislature retained the opinion which was *universal* in 1781." Letter, p. 30, 31.

Again; in the extract we have already made from the former pamphlet, the author said of himself;

"I much doubt whether we can be justified in attempting to convert the people of India, were it probable, even that we could succeed at any distant period of time." Obs. p. xiv.

But hear the altered, and, we must think, improved notions of Major Scott, on the article of duty:

"But upon Christian principles I do hold it to be our duty to encourage Christianity where success is *practicable*." Letter, p. 30.

Would it be possible for the very spirit of contradiction to oppose and gainsay itself in a more marvellous manner? From Major Scott's letter (p. 64) we may also collect that he would now have no objection to the residence of English missionaries in India, even at this moment, provided they were to be "the inoffensive *characters*" *which missionaries were formerly*. Certainly that such is his opinion, would not be very easily collected from the preface to the Observations. The difference, however, between the two pamphlets (which, after all, we do not assert to be in the mass very considerable,) is quite as much, in their general spirit, as in any positive *dicta* that may be directly confronted. Men retract, not so much by contradicting their former assertions, as by shading them off and explaining them away. They still continue them standing, as an army decamping by night leaves its fires burning, to shew, not where it is, but where it is not.

Our author's pamphlets are desultory, and our remarks on them can scarcely avoid some participation in their desultoriness. Having, however, considered the obligation imposed on us to extend the knowledge of the Christian faith, we should be tempted to anticipate the most obvious consequences of its extension; but Major Scott has said too little on this subject, to allow of our making it prominent. Happily the little which he does say, is rather on our side of the question. Speaking of a little tract published against him, he observes, with his natural asperity,

"The Proprietor says, 'my want of candour is singularly apparent in carefully *concealing* the monstrous and bloody superstitions of the unfortunate Hindoos.' Is the gentleman insane himself; or did he think that in addressing a letter to the Proprietors of India Stock, he was writing to madmen? Does he suppose that I am a convert to Hindoo idolatry, or a retained advocate to plead the cause of the Hindoo religion in England? Their monstrous and bloody superstitions do induce us, most undoubtedly, to wish that we had influence enough over them to persuade them to embrace the true religion, &c." Letter, p. 87, 88.

After so much cant as we have heard, and on the vaunted authority of local information, about the mild and genial influence of the Hindoo religion, we are glad to receive the *frank and very opposite* declaration of so competent, and on this side at least, so candid a witness as Major

Scott. Yet to our surprise, he denies (p. 30.) that, in point of policy, any "good consequences as to our interests, could result to us from the conversion of the idolatrous Hindoos or the Mahomedans;" and with his accustomed sincerity, reminds Dr. Buchanan, who had been presumptuous enough to intimate a contrary sentiment, that *nonsense even from a clergyman must still be nonsense*. Now the short question here is; Would, or would not, the deliverance from a sanguinary system of superstition, from a debasing subjection to priestcraft, and from the tyranny of an *Iliad* of fantastic and grievous customs, make our Asiatic subjects better men, more industrious, more energetic, more honest, more grateful, more cheerful? If it would, the question is decided. That the government must be a gainer by such an improvement in the habits and character of its subjects, that it must be a gainer in stability, in efficiency, in œconomy, in resources, civil, military, commercial, and political, is now an axiom to be reasoned from, not a theorem to be proved. It is plain sense, and may defy the opposition of every individual throughout the clergy and laity of this and every other kingdom.

Possibly Major Scott might have contemplated more at large the consequences of the naturalization of Christianity in India, had he not supposed that event impracticable. To discuss its practicability with any fullness, is beyond our power; but we may at least follow our author along the very irregular line of his observations on the point, and commit to the decision of the reader whatever we cannot settle.

The idea of compulsory conversion it would be a ridiculous waste of time even to disclaim. Major Scott does not, in fact, impute to any man the deliberate formation, on a large scale, of such a design. He does, however, charge more than one person with an inclination to compulsion; and, what is worse, to foul fraud. We have promised to expose these misrepresentations, and we cheerfully undertake the task. Let us begin with the "*diabolical advice*" of Dr. Buchanan.

"Dr. Buchanan, in rather better language, exceeds these ignorant missionaries in violence and absurdity: he first describes the population of India as bending submissively to our mild sway; he calls them a passive people; then he mentions instances of their firmness in their religion; and adds, 'a *wise policy* seems to *demand* that we should use every means of *coercing* this contemptuous spirit of *our* native subjects.' More diabolical advice could not have been given by the most determined despot upon earth. Such a sentiment, from an English clergyman, strikes the mind with horror." Obs. p. lxvi.

In writing the sentence in question, though nothing was farther from Dr. Buchanan's thoughts than a compulsory conversion, he seems to have been injudicious in using the word *coerce*, because he ought to have recollected that he would be read by injudicious and prejudiced persons. The word itself is used, however, innocently and properly, as we stated in a note to our review of Mr. Twining's letter*. We have here no concern but with Major Scott's use of the passage. And now, when Major Scott, who boasts that he never misquotes Dr. Buchanan, quotes a single insulated sentence only to pervert it in a manner the most shameful, what are we to think of him? What conclusion would be formed respecting the purport of Dr. Buchanan's book, and especially of this obnoxious passage in it, by a reader of Major Scott? Would it not be, that Dr. Buchanan exhorts us to coerce the contemptuous spirit of our *Hindoo* subjects? This is not said by Major Scott; but is it not conveyed with a certainty of implication which cannot miss its aim? What then must the reader conclude, when he is in-

* In that note there is one error which we are free to acknowledge. It is not the contemptuous spirit of the Mahometans as exercised towards the Hindoos only, but exercised generally, that Dr. Buchanan would restrain.

formed, that in this obnoxious little clause, Dr. Buchanan is speaking *exclusively* of *the Mahometans!* We will give him the passage.

"Is it then good policy to cherish a vindictive religion in the bosom of the empire for ever? Would it not accord with the dictates of the soundest wisdom to allow Christian schools to be established, where the children of poor Mahometans might learn another temper; the good effects of which would be felt before one generation pass away? The adult Hindoo will hardly depart from his idol; or the Mahometan from his prophet, in his old age; but their children, when left destitute, may be brought up Christians, if the British parliament please. But as matters now stand, the follower of Mahomet imagines that we consider it a point of honour to reverence his faith and to despise our own. For he every day meets with Europeans who would more readily speak with disrespect of their own religion than of his. No where is the bigotry of this intolerant faith nursed with more tenderness than in British India. While it is suffering concussion in every other part of the world, even to Mecca, its centre, (as by a concurring providence, towards its final abolition) here it is fostered in the paceful lap of Christian liberality.

"A wise policy seems to demand that we should use every means of coercing this contemptuous spirit of our native subjects." Dr, B.'s Memoir, p. 31.

What is worse, Major Scott elsewhere (Obs. p. xxiii.) quotes a part of this context, with this introduction: "Of the Mahometan religion, Dr. Buchanan says, No where is this intolerant faith," &c. And now what is the explanation of all this? It requires no romantic stretch of charity to renounce the worst explanation of which the case may fairly admit. We do not apprehend that Major Scott has been by his prejudices seduced into an act of deliberate deception;—we believe him to be clear of that enormity:—but we apprehend that he has rashly and intemperately raved against Dr. Buchanan, without having ever seen his book. Major Scott certainly appears to us to have known Dr. Buchanan only in that garbled state in which Mr. Twining has exhibited him. Whoever will examine the extracts which Mr. Twining has successively torn from Dr. Buchanan's book, to hang them up bleeding in his *tolerant* page, will perceive that a reader of them might easily miss the necessary connection, in Dr. Buchanan, between the censure of the Mahometan bigotry, and the suggestion of the expediency of restraining that bigotry in its more overt acts*. Every thing, indeed, which our present author quotes from Dr. Buchanan, will be found in Mr. Twining.

But we have not done with Dr. Buchanan's system of *coercion*. The natives of India not uncommonly, in a season of distress, abandon their children, or sell them to Europeans. The Rev. Doctor advises that these unfortunate destitutes should be bred up in the principles of the Christian religion. Of course the remark must be confined to real destitutes. This expedient our author instantly arraigns, as a chapter in the system of compulsion. This is pleasant indeed! *Compulsion*, to adopt *destitute infants*, abandoned by their own relatives, their whole race, their priests, their gods; to exercise the parental rights thus devolved, thus acquired, for the happiness of the child—the most sacred of all rights, for the noblest of all purposes; to restore those to God, whom God and nature have committed to our protection! Rejoiced should we feel, to hear some of Major Scott's notions on the subject of "using force" (as he terms it) to prevent" *infants* "from exercising a religion they choose!" But is it possible to conceive the education of children of any age, without some modification of force? Is the power thus acquired over miserable outcasts, by rescuing them from misery and death, any other than that which every parent possesses, and which every parent, that does not deserve to be hunted out of society as a monster, exercises too, for the benefit of his offspring? Dr. Buchanan knew, and Major Scott knows, that when these destitutes grow up, they may,

* Twining's Letter, 3d edit. p. 22, 23.

like other adults, choose their own religion; in the mean time, the length and breadth of their grievance is, that, where they could in no case choose one for themselves, the best has been chosen for them! Yet our author coolly says, "this would be using a kind of force, because without our assistance these unfortunate objects must perish for want!" (Lett. p. 5.) We have never heard of any thing equal or second to this.

Dr. Kerr fares still worse than Dr. Buchanan; and that, on account of the following annotation to his Report respecting the Christians in Cochin and Travancore:

"I do not think the natives *will come to us freely*, but *to learn English*. This they consider *as the key to fortune*; and on the coast, the most strict of the Brahmins will have little hesitation, as far as I can learn, in permitting their children to attend a *free-school* for the purpose *of learning it; for they despise us too much* to suppose there is any danger of overturning the principles of Brahminism. But their ill-founded ridiculous principles must be shaken *to the very foundation*, by the communication of such liberal knowledge as a *Christian* can instil into the minds of youth, and fix there by means of English books; and all this without making *any alarming attack directly on the religion of the Hindoos*." Obs. p. xxxvii.

Major Scott's remark on this passage is as follows:

"We are, therefore, by a deception of the basest kind, to allure the children of these Brahmins to our schools, that we may shake their ridiculous ill-founded principles, but still to keep up the mask of friendly regard to their *temporal interests*, by merely offering to teach them a language which would be *the key to fortune*. No disciple of Loyala ever proposed a scheme more repugnant to every principle of justice and true morality. I am confident that the British nation possesses too just a sense of honour, and is too attached to the true Christian principle of not doing evil that good may come, to sanction so foul a fraud as Dr. Kerr recommends." Ibid. p. xxxviii.

In spite of all the exertions of candour, we fear that nothing but our experience of the precipitation with which Major Scott can interpret, could prevent us from charging him, in this place, with wilful misconstruction. Where does Dr. Kerr insinuate that any deception is either to be intended or practised? The Hindoos will send their children to the free-school, that they may be taught the English language, and not Christianity. They will be taught the English language, and not Christianity. But the knowledge of the English language must, by introducing to them the command of English books, liberalize their minds; and what will be the consequence? That they will have been smuggled into the pale of Christendom; baptized by magic; or deeply read in the fathers? They will be Hindoos still; but Hindoos of general learning and knowledge. Dr. Kerr only presumes, that, in this stage, they will be better recipients of the truths of Christianity, and more competent judges of its evidences, than while they were ignorant. The Hindoo parents may perhaps imagine that they will only be firmer pillars of the Brahminical religion. Where is the cheat? Both sides agreed on communicating knowledge to the youth, and have only effected their common object. Dr. Kerr then, having given to him knowledge, which is power, feels assured that the daylight, which has been poured on his understanding, must lead him to that religion which is not afraid of scrutiny. This is the most natural, as well as the most candid construction of the passage.

Could we believe that, according to Dr. Kerr's plan, any thing was to be taught in the free schools, to which the parents would be apt to object; that a single *clandestine* lesson was to be given; we should reprobate this plan, we trust, with as much sincerity and earnestness as Major Scott, though, we trust also, in a more becoming and temperate manner.

But the main battle of our author's outrageous contumely is directed against the Baptist Missionaries. They are allowed indeed that credit for honest intentions and blameless lives, which even preju-

dice dares not withhold from them; but every single offering of eulogy to their characters is wrung back with a heavy interest from their judgment or their temper; nor is their integrity ever commemorated but in company with their insanity. Of the conduct of these missionaries in a prudential view, this is not the place to enter into a detailed examination. All that we shall attempt, is to comment on the following passage, which, as it sufficiently explains its own story, the reader will perceive to be decisive of the whole question of their recall.

"I will rest the propriety of my recommendation on two passages only of the preface; and I wish every Christian statesman, and every Christian in the kingdom, to say, whether I have recommended a strong measure on weak grounds.

"The English missionaries in Bengal, nine in number, tell us that not one of them can enter a bigotted city, 'without creating an universal alarm.' Every Christian statesman knows, and every Christian in the kingdom should know, that every city, town, and village, is filled with Hindoos and Mahomedans, who are bigotted, if the word properly applies to the population of an immense empire invincibly attached to the religion of their forefathers.

"Are Englishmen, who create so universal an alarm wherever they appear, fit to remain in India? Let the question be answered by every Christian statesman and every Christian man in the kingdom. If the answer is in the affirmative, I submit to the justice of your remarks.

"A whole village rose against three native converts. The fact is mentioned by Mr. Ward, an English missionary; who, after he has mentioned it, quotes the following words, spoken by our blessed Saviour to his disciples, 'Think you I am come to send peace on the earth? I tell you, nay.'

"These words (which most evidently, considered with their context, apply to the destruction of Jerusalem, which our blessed Saviour predicted would happen before the generation then existing had passed away,) this English missionary applies to a very alarming commotion—in fact to an insurrection to the extent of all the people that were within sight or hearing. Is it proper that this English missionary should be allowed to remain in India?—I rest the propriety of my "remedial edict" on these two passages, without going further: I appeal for judgment to every Christian statesman, and to every Christian man in England." Letter p. 79—81.

Of these two charges, as the second more immediately affects the individual character of the missionaries, and the first more directly connects with the general topics that we have yet to notice, we will, in our consideration of them, invert their order.

Mr. Ward's application of the text "Think you I am come to send peace on the earth?" is, more than once or twice, cited in these pamphlets. In one place it is designated as an "abominable and impious perversion of that Gospel which inculcated the mild doctrine of *peace on earth and good will amongst all men.*" Elswhere similar language is employed. This charge against Mr. Ward, we must lament our utter inability to refute, on account of the profound ignorance, in which we shall labour to our last hour, of its scope and meaning. Why this unfortunate missionary is to be sent home, for having most correctly applied a passage of Scripture,—why he "merits public reprobation" for having employed it in a sense, which has been affixed to it, we dare pledge ourselves, by almost every commentator that has ever attempted to explain it, *except the last*; it passes our comprehension to guess. Mr. Ward, perceiving that his pacific mission had, in a particular instance, excited dissension, most innocently and most naturally, as we conceive, refers to a prediction of our blessed Saviour, that such should occasionally be the consequences of the preaching of that Gospel, which in its own nature, tends to produce peace and good-will. That his implied construction of this prediction is accurately just, may be seen at once, by a reference to any commentator of name. Take Poole on the context, "I am come to send fire on the earth, &c. (Luke xii. v. 49.) Among

other interpretations, he mentions, "Rerum perturbationem quam parit Evangelii doctrina, non suâ naturâ, sed hominum malitiâ, quia idololatriam sceleraque omnia evertet, unde orientur terrores terricolarum & *tumultus ac conspirationes adversus prædicatores, &c. Cum quæ sequuntur omnia* (the text in question is the next verse but one,) *ad persecutiones Verbi causa orituras pertinent, &c.*" One would think this was written purposely for Major Scott. It is true that some commentators refer these words, not to "the *earth*," but to "the *land*," that is the land of Jerusalem; but this can only confine the scene of the prophecy, not alter its sense.

Were the merciless dexterity of ten thousand inquisitors condensed in one effort of scrutinizing malice, and that effort spent upon this passage of Mr. Ward's, would it be possible to extort from it even the semblance of an intimation, that this gentleman *wished* to excite disturbances and feuds? We know not indeed, that Mr. Scott means to make this inference: we have not the remotest idea what he means; excepting always that he fully intends the recall of Mr Ward*.

But now for the other charge. The missionaries* remark, that native converts "might get silent and unperceived into houses, and scatter the precious seed; whereas the mere appearance of an English missionary in a bigotted city would occasion the greatest alarm." Elsewhere, Mr. Scott quotes the whole passage rather differently, and instead of "greatest alarm," writes "universal alarm." Major Scott, however, who firmly believes a missionary when he pleases, seizes hold of *universal alarm*, distinguishes it in Italics, and ever afterwards sounds it forth like the *coercion* of Dr. Buchanan, to alarm every body else.

Now what is the true view of this matter? Did the missionaries intend to impute to the natives any *political* alarm, any dread of compulsory conversion? Major Scott does not even pretend that they did, and he knows that to pretend it would be ridiculous. What then do they mean? Evidently nothing more than the "terrores terricolarum" mentioned by Poole in the passage quoted from him above; and Poole was speaking of a case in which any appearance of his grand argument, the foundation of all the rest, the *impracticability* of converting the Hindoos?

* The whole transaction is thus narrated by Mr. Ward, and it will furnish perhaps the best answer that can be given to Major Scott. "Oct. 25. Krishno brings word that the whole village has risen up against Brother Jaggernaut, Sabukram, Gowburdhun, and the other friends at Kreeshnopore. They have proposed to Kreeshno Dass, that if he will no longer go to see Jaggernaut, and the other Christians, they will forgive him; but if he does they will renounce him also. He however is resolved. The consequence is, his brother has left him to eat alone in the family. 'Think you that I am come to send peace, I tell you nay.'" Bapt. Ac. xvi. p. 184. It is worthy of remark, that in this sentence no less than five Hindoos are mentioned, who have been willing to forfeit all the privileges of Caste, and to incur the contempt and persecution of their friends and relatives, for the sake of Christianity. If this one fact be admitted by Major Scott, then what becomes of his grand argument, the foundation of all the rest, the *impracticability* of converting the Hindoos?

* "The English *Missionaries* in Bengal, *nine in number*, tell us that not one of them can enter a bigotted city without creating an universal alarm." Here we have another instance of those misrepresentations which meet us in almost every page of Major Scott's writings. The English Missionaries, *nine* in number, have told us no such thing. The words quoted by Major Scott, are contained in the private letter of a Mr. Marshman, (Bap. Ac. xvi. p. 170) to a friend of his in this country, without the concurrence, apparently, of any other person; and is part of an argument, not of a statement of facts. Had it been convenient for Major Scott, he might have quoted the sentiments of the *nine* missionaries on this very point, from an exposition, equally creditable to their piety and their prudence, of "the great principles on which they think it their duty to act in the work of instructing the heathen." Bap. Ac. No. xvi.

prehension of religious interference on the part of the government was out of the question. They were known; they were watched; their very appearance excited the jealous alarms of the superstitious. The missionaries, on many occasions, very frankly state the dislike with which they were regarded by numbers of the Hindoos, and have even been reproved by Major Scott for their arrogance, in imagining, that the Bramins dreaded the influence of their preaching on the people, and feared their success. Yet this is not unnatural; for let it be particularly remembered, that the influence of their discourses may, and doubtless does, extend to the minds of hundreds, who yet cannot muster up resolution to incur the risks of an open espousal of their cause. What has this species of alarm in common with politics?

But Major Scott may retort, that he has a right to accept the fact of the "alarm" on the evidence of the missionaries, and to put upon that fact his own interpretation, namely, that the alarm was political. If this be all, content. We have no objection to this arrangement, which has no other fault than that of leaving the question exactly where it was, by leaving it entirely open to discussion, whether Major Scott's interpretation of the fact in question be the proper and authorised interpretation. Every man is at liberty to saddle his adversary's facts with his own comments; but he is surely not at liberty to argue from his own comment as if it were a part of the adversary's fact, when the justice of that comment happens to be the very point in dispute. Major Scott may dream, if he pleases, that the Bramins mistook the missionaries for the Court of East India Directors, and Dr. Buchanan for the President of the Board of Controul; but, because it has pleased him to have this dream, would it not be rather hard to throw the missionaries into the Ganges, and Dr. Buchanan under the feet of an elephant?

From what has been, or what may, yet be said, it must not be imagined that we are not strenuous advocates for caution in the prosecution of the work of conversion; or even that we would acquit the Baptist Missionaries from the charge of having committed occasional indiscretions. We do really think that Dr. Buchanan underrates the danger of exciting the jealousy of the Hindoos, though he is infinitely nearer the truth than our present author; and nothing would we more earnestly press on the attention of every real friend to the diffusion of Christianity, than the duty of "walking wisely towards them that are without."

We must now proceed to offer a few brief remarks on the kind of evidence which has been hitherto adduced in this controversy, and they shall be ranged under three or four general heads.

In the first place, we earnestly intreat our readers to recollect, what is the principal point at issue. The ruling, indeed the only question between Major Scott and us, the question which, in a practical view, is every thing, is not, whether it be practicable to convert the native population of Hindostan; but whether the pacific means of conversion, employed by the present missionaries, are likely to excite the Hindoos to insurrection. It is not, whether the Hindoos can be converted by force; it is not even, whether they can be converted by persuasion; but it is, whether they are likely to mistake persuasion for force, and to resent it accordingly.

Major Scott is pleased to inform us, that Portugal lost her territorial dominion in India "by the excessive absurdity and bigotry of priests, who conceived, with Dr. Buchanan, that no considerations of policy should prevent them from propagating the Christian faith." Now first, this is false; for the unutterable cruelties, the infamous treacheries, the shameless rapacity, the abandoned venality, and the horrid licentious-

cess of the later Portuguese in India, were the principal causes of the downfal of their empire *, and would, without any assistance from missionaries, have most surely effected it. Secondly, Major Scott either recollected, or should have recollected, that the only means of conversion employed by the execrable priests to whom he so politely compares Dr. Buchanan, were *fire and sword* †. How then does the instance apply?

The author is also pleased to hold up to us as a warning, the example of the Mahomedan conquerors of Hindostan, who, with the sabre in one hand, and the Koran in the other, endeavoured to convert the Hindoos, but were soon compelled to abandon their design as wild and impracticable ‡. His reasoning, then, must be intended to run thus: Because the Hindoos would not be made Mahometans by force, therefore they will destroy all those who may attempt to make them Christians by persuasion: which seems to us the completest *non-sequitur* that ever had the effrontery to call itself an argument.

But even the practicability of christianizing India by mild means, is not our present concern, nor was it Major Scott's, though this topic furnished him with an opportunity, which he has by no means neglected of vilifying all the native Indians who profess to have been converted by the missionaries. The topic is indeed one which we intend, on some future occasion, amply to discuss; when we hope to produce incontrovertible proofs of the possibility of converting these victims of *invincible* prejudice *. Indeed nothing can well be more ridiculous than to affirm, as Major Scott does, that the European missionaries in Hindostan have never made even one good convert; as if there were some physical impossibility in the case. But we decline entering on this subject, and beg to repeat that the single question before us is, whether the Hindoos will be apt to mistake persuasion on the part of a missionary for intended violence on that of the government, and to resent it accordingly.

Now we would impress it on the mind of every person interested in the discussion of this question, that the burden of proof rests entirely on them who contend for the affirmative side of it. For what is it that such persons maintain? Simply these two propositions; that the Hindoos will suspect every missionary of being a secret agent of government; and that they will suspect government of a deliberate purpose to make them Christians by force, if the preaching of the missionaries should ultimately prove ineffectual. Can a pair of propositions be conceived, on the face of them, more exquisitely absurd, or more exquisitely matched in absurdity? Is it possible to imagine a more stupid confusion of sufferance and patronage, persuasion and compulsion? That a small band of humble and unprotected preachers, on whom the meanest native may pour insults and ridicule with perfect impunity, who are regarded with contempt by many of their own countrymen, who have, in more than one instance, received the indignity of being publicly thwarted in their career by an European collector or magistrate; that these men should be regarded as the agents of the British government! That a government, which, as such, takes so little cogni-

* Vide Mickle's History of the Portuguese Empire in the East.

† "Yet, as if all their former cruelties had been too little, a Bull of Croisade, in 1594, arrived in India, commanding the Portuguese to reduce the infidels to the faith by the force of arms. This was a new pretence to plunder the pagodas, the repositories of the Gentoo treasures, and was procured by the Jesuits, who now governed the springs of action all over Portuguese Asia."—Ibid.

‡ But whence come our fifteen millions of Mahomedan subjects? Were none of these, or of their progenitors, originally Hindoos?

* With respect to the *invincible prejudices* of the Hindoos, what does Major Scott say to the numerous body of the Syrias, who are converts from Hinduism to their present simpler faith?

ignorance of religion, which suffers servants of the Company, in conspicuous stations, to live in a total and open disregard of all the known rites of Christianity, and perhaps publicly to assume the garb, and profess the faith of Hindoos or Mahometans; that a government which has hitherto paid so scrupulous, so tender a respect to the rights of conscience, throughout the vast mass of the native population of Hindostan; should now be suspected of having projected a crusade against the whole of that population! That a government, which has hitherto acted so fair, so honourable, so parental a part towards its native subjects, should, without the shadow, the pretence, of even one crumb of evidence, have the credit of a project combining in itself unparalleled baseness and tyranny! Surely, to imagine that such suspicions can be entertained, is a pure flight of imagination! Surely the Shaster itself, among its innumerable legends, contains no fiction more fantastic and extravagant, or, it may be added, more clumsy and ludicrous!

But Major Scott assures us that certain *overt acts* have recently been committed, which lend some colour to these unjust suspicions. One of these was the change of the dress of the native troops, which occasioned the tragedy at Vellore; an absurd measure undoubtedly; and our author of course denies that the public recantation of this overt act by the Madras government, can have the smallest effect in allaying the popular alarm it had excited. If not, what assurance is there, that the public recall of the missionaries will be successful in that respect? If the people are determined to suspect on, against all shadow of probability, every retrograde movement of the ruling powers will only aggravate their suspicions. The gratuitous circulation of the New Testament, and of religious tracts, by the missionaries, is another overt act. Now, wherever this circulation actually took effect, three parties at least must have been concerned in it; the missionary, who voluntarily gave away a book; the Hindoo, who voluntarily accepted it; and the government, which permitted this change of possession. Unfortunately, Major Scott does not mention which of the three is to be charged with the perpetration of the overt act. The institution of schools for the native children, from which we are told that they ran away as soon as they felt disposed to do so, is another overt act of the same kind, and the property of the crime is left equally undetermined. Another overt act was the unauthorised journey of two of the missionaries from Serampore to Dacca; and this, though they were stopped at Dacca for want of a passport, and actually sent back to Serampore. To crown all, "the novel appearance of *English* missionaries in India was an overt act;" although, in this very same publication, and not ten pages after, the author declares that "missionaries created no alarm in *his* time, *nor would they now*, were they to act as the Danish and Roman missionaries acted formerly." The manner of acting of these missionaries, we presume, was to avoid the overt act of "appearing in India."

After all this, how is it possible for the Bramins to doubt that government and the missionaries are conspiring against them; and that, in a few years, they will behold Dr. Buchanan, Lord Minto, Dr. Kerr, Mr. Dundas, and the missionaries, adorned with helmets, burning down their idols, plundering their pagodas, inviting them to dine on roast beef, cutting their throats; and finally, Mr. Carey, with a sword in one hand, and the missionary reports in the other, proclaimed primate of India at Benares?

To recur for a moment to a point connected with some of the overt acts enumerated above, Major Scott states, and justly, that by the regulations of the Company, a British subject cannot proceed to India without their permission; and that, in

India, he cannot quit the English settlements of Calcutta, Madras, and Bombay, to visit the interior country, without a passport. We have inquired a little into this matter, and the result of our inquiry induces us to ask two questions. First, are there not in Calcutta numbers of British subjects, whom the Company never authorised to proceed to that place? Secondly, does Major Scott remember ever to have witnessed another instance of that rigour being shewn to travellers unprovided with a passport, which the missionaries experienced at Dacca, and which, we understand, some of them also experienced at Dinagepore?

When every argument is overthrown or become threadbare, we are then reminded of the weight of local knowledge, and confounded by the name of personal information. For the authority of local information, we have the highest respect; indeed, this authority is the only basis on which our knowledge of every single part of the world must ultimately rest. Yet, on such an occasion as the present, we cannot help thinking, that all ought not to be abandoned to its jurisdiction, and that justice is likely to suffer no less from the decision of an eye-witness*, than from the conclusions of ingenious but unrestrained speculation. A gentleman may have resided thirty years in India, and yet be totally incompetent to form a correct judgment on the propriety of the recall of the missionaries.

One circumstance of disqualification may be, that he is stronger in facts, than in general principles; and the present question involves both. When Major Scott affirms, that the religious prejudices of a Hindoo are powerful, he affirms what a thousand circumstances that have fallen within his own observation enable and authorise him to attest. But when he pronounces those prejudices to be *invincible*, he is not stating a fact, but delivering a hypothesis. How does he know that they are invincible? Did he ever make a series of zealous and well-concerted efforts with the view of conquering them? or even a single serious effort of the kind? Was he ever present when such efforts were made by others? No, but he has heard of such efforts and of their success. If he has only *heard*, his local authority, we are afraid, resolves itself into hearsay, and is not much preferable to our own. But supposing him to have thrown away (for that would be his view of the thing) a life on fruitless endeavours to convert a people, we should still retain our right to question his prediction of the ill-success of all future missionaries in the same field, and might quote against him the innumerable instances on record, in which prejudices of the hardest grain have been, at length, worn away, by the constant dashing of reiterated assaults. The theory, however, of Major Scott, is not simply that the Hindoos will not yield their prejudices to persuasion; but that they will mistake persuasion for force, and a body of unaccredited missionaries for the delegates of the British government. This hypothesis is complex tenfold, and includes a variety of considerations, of which, with all deference to our author, he is by no means a fitter judge than many a home-bred philosopher, who has been content to study mankind *within the four seas*; who has read history, and read life,

> "Till old experience does attain
> To something of prophetic strain."

But what, if we shall refuse to our Anglo-Indians, at least a paramount authority, even on that very ground which their experience may be supposed fairly to cover? Many of our readers have perhaps visited some of the British settlements abroad. To them we appeal, whether our countrymen, residing in those situations, are generally attentive students of all those local peculiarities which constitute the cha-

* The great advocates for the humanity of the Slave Trade, were those who had been eye-witnesses of its enormities.

racter of a place? Whether, on the contrary, they are not, in these respects, the most injurious of mankind? In Hindostan, however, there are some unavoidable aggravations of this phlegmatic indifference. Climate, example, and opportunity, dispose the young Englishman to luxurious indulgence and pleasurable pursuits; and whatever of time or attention is not a gift to pleasure, is a debt to business. The smoothness and plausibility of the Asiatic character please his eye; and it is not easy to penetrate the interior of a society, reserved beyond any on earth. Supposing him to be placed in the situation apparently the most favourable to local observation, that of a distant factory, where he is almost the sole European, he is, in effect, neither more nor less than a petty Asiatic prince, with his Durbar and his Haram, the contented associate of his acknowledged inferiors, flattered by his subjects, and very little acquainted with their real condition or character. Whatever he sees of Asiatic manners, is beheld, if we may so express it, through the confusing medium of a cloud of incense. He finds the natives knavish indeed; but is soothed with the quiet submission of every detected culprit to his *rattan*. Indulged by them, he indulges them in turn; to their prejudices of Caste he pays the customary, it may now be almost called the *traditional* respect. Always associating the idea of those prejudices with the idea of the native character, they naturally become, in his mind, inseparable; but he has never bestowed an hour upon the enquiry, why the Hindoo or the Mussulmah is a bigot, nor has ever seriously examined what is the nature, or what the foundation, of that bigotry, which he pronounces to be invincible. In the mean time, generally speaking, he is still a Christian; but a Christian possibly for the same reason that makes a Bramin a Bramin; it is his *Caste*, and his grandfathers professed the same religion before him. In a practical observance, however, of the rules of Caste, he does not quite pretend to rival the Bramin. The monitory recurrence of Christian ordinances, the salutary infection of Christian example, the very atmosphere of Christian society; these are powerful assistances to conscience, and these he entirely wants. He insensibly gravitates towards the Asiatic character; which character, however, he still does not know, because he does not know himself. At this crisis, he hears of a Christian missionary, making a pilgrimage of benevolence, directly assailing the prejudices of the natives, and perhaps (for why should not the truth be religiously told?) committing occasional indiscretions, and expressing the noblest sentimens in language homely and repulsive to the ear of a correct taste. What has our Nabob in common with this itinerant? What, rather, that does not rouse his prejudices against a man, whose conduct is a tacit, but bitter satire on his own? He, at once, proscribes him as an enthusiast, and condemns him as an ignorant madman; and indeed it must be confessed, that, if the missionary be not mad, his own sanity runs some risk of being called in question. Contented with the native character as he is, he naturally under-rates the necessity, and over-rates the difficulty of a reformation of it, through the agency of Christian principles. Some similarity to the sketch which we have given, is, we are persuaded, often to be found among our countrymen in the East; both in the civil and in the military service. At the same time, it will not be imagined that we are ignorant of the existence of numerous and most honourable exceptions to it. Still less can it be supposed that our delineation was intended for a portrait; nothing was farther from our thoughts; and, to quell a suspicion, possible in this place, we will declare, that of Major Scott's private history, we know far too little, even to be able, plausibly, to misrepresent it, were we capable of so base and shameful a design.

The application of these remarks

we leave to the reader, while we add a single observation on a point too important to be altogether overlooked. The observation is this, that of the present existence of any politico-religious alarm in India, neither Major Scott, nor any body else, can give the tittle of a proof; for we cannot condescend to fight against private letters, that are talked of, but never produced. The mutiny at Vellore proves nothing; and that for this irresistible reason, that there is not a missionary within many miles of that place. On the contrary, throughout Bengal, where there are many active missionaries, *there never has been the slightest fear of a commotion among the native troops**. What then becomes of the supposed horror of a compulsory conversion, which, we are told, that the missionaries every where inspire? To this enquiry, there is, we are confident but one fair answer; and so firmly do we feel convinced of this, that we will not amplify the question, but leave it, thus simply enunciated, to the quiet consideration of Major Scott; not doubting, that it will greatly gravel him in the composition of his next pamphlet, which, otherwise we suspect, would very soon visit the world †.

* Even on the coast, the latest accounts say, that *all is quiet*.

† The author has done us the honour to employ twenty-six pages of his letter to Mr. Owen, in replying to a note (at the close of the review of Mr. Twining's pamphlet, in our last number,) in which we briefly adverted to his, at that time, anonymous "Observations." Of this reply, we mean to notice, at present, only such parts as are distinct from the general question at issue between us.

We will begin our remarks on it, with frankly admitting, that we were to blame in imputing to the author, improper *motives*; and we feel no hesitation in expressing our regret, that from the hurry in which we wrote, we should have been betrayed into this fault. But while we desire to retract those expressions, which may seem to impeach the author's *motives*, we by no means intend to retract them as applied to his work. We are still of opinion, that that work manifests "a rooted hostility to the propagation of Christianity;" that its obvious tendency, is "to crush Christianity in India;" and, that were we not assured of the contrary, we should still have believed, from the internal evidence, that the respect for religion, which is there professed, was assumed for the purpose of more effectually compassing this object. If the author is no enemy "to the EXTENSION *of Christianity in India*," (p. 100) we think he has been unfortunate in the choice of the terms he has employed to express his sentiments. We no longer, indeed, consider him as an adept in the school of Voltaire; but we must take the liberty of saying, that his pamphlet might easily be mistaken for one of the productions of that school. As for the discovery which the author has made, that, *in truth*, we are *the disciples of Voltaire*, it does not seem to require a comment.

A more serious charge, is that of disaffection to the Church. (p. 94) This he grounds on two circumstances; first, our differing very much from the clergy with whom *he* has the honour to associate, (from one of them mentioned by name, we should be sorry to differ widely;) second, our refusing to admit that *all* the clergy are good theologians and pious men. Would Major Scott assert this? Or does he believe, that the best way of counteracting such men as Mr. Whitfield, and the methodists, is to conceal from the clergy their real faults, or to withhold from them those friendly admonitions which may promote their improvement?

We can see neither "vanity, insolence, nor injustice", (p. 114) in stating our opinion, that, if the East India Company should *obstruct* the introduction of the Gospel into Hindostan, all "who feel that Christianity is God's best gift to man," will be inclined to oppose the renewal of their charter. We verily believe that this will be the case. Nor did we here confine our view, as Major Scott supposes, to any particular party; we extended it to the whole world of Christians, of whatever name, or of whatever sentiments in theology, who agree with us in the general proposition "that Christianity is God's best gift to man." Major Scott, indeed, dexterously endeavours to persuade his readers, that his opponents on this important question consist, exclusively, of those who are called "the evangelical clergy," and "the methodists." Happily for India, this view of the case, however it may suit our author's purpose, may be shewn to be another of his misrepresen-

tations. In that country, for upwards of a century, have missionaries, both European and native, preached and itinerated; have schools for native children been established; have the Scriptures or parts of the Scriptures, and tracts been circulated; in short, have all those means of conversion which Major Scott so severely condemns Dr. Buchanan and Dr. Kerr for even proposing, and the Baptist Missionaries for attempting, been employed, and successfully employed, under the sanction of the venerable society for promoting Christian knowledge (see the reports of that society passim). Was Major Scott ignorant of this fact? We should be glad, also, to know, whether Major Scott means to include, among the men whom he denounces as *puritans*, Dr. Barrow, or Mr. Nares, or Mr. Wrangham, the authors, each of an excellent sermon on this subject; or the heads of our two universities, who assigned to these able and respectable divines, the task which they have so well executed; or the lamented name of Sir William Jones; or the honoured name of the present Bishop of London? Were any more evidence wanting to prove the groundlessness of Major Scott's mischievous insinuation, we should refer, with pleasure, to a work from which we have often had the misfortune to differ, but with which we always rejoice to agree; we mean "the Anti-Jacobin Review." The conductors of that work, in their last number, (p. 392) have expressed their sentiments on this subject, in a manner, which is highly honourable to them. If our limits would have allowed us, we should gladly have quoted the whole of the passage in question. Suffice it to say, that they stigmatize the opinion "that the introduction of Christianity among the natives of India, would only tend to produce a spirit of insubordination, and to render them troublesome subjects," as an "opinion of which it is difficult to say whether the effrontery with which it was avowed, the ignorance which it bespoke, or the Anti-Christian spirit which it betrayed, was best calculated to excite astonishment." "Are men," they proceed to ask, "fit to be entrusted with the government of such a country, who seem to think the *souls* of their fellow creatures, objects of no concern, and wholly beneath their notice?" And they express a confidence, that when our present religious Sovereign, when the present Chancellor of the Exchequer, "whose deep concern for the interests of religion, entitles him to the respect of every religious mind," shall come fully to know the real state of the case, "some step or other will be taken for wiping off this foul stain from our national character."

☞ *The Literary and Philosophical Intelligence, the List of New Publications, and the Ecclesiastical Preferments, will be found in the* APPENDIX *to the last Volume.*

RELIGIOUS INTELLIGENCE.

CAPE OF GOOD HOPE.

THE Missionary settlement formed at *Zak* River, under the superintendance of M. Kicherer, has been abandoned in consequence of the continual droughts which were experienced there, and the depredations of the Boschemen, which render it impracticable to secure a provision for the necessities of the settlers. The Missionaries and their people have removed to *Graaff Reinet*, and the latter have obtained employment from persons who allow them to frequent religious meetings. Some of them are stated even to preach the Gospel to their Fellow-Hottentots, and to the Slaves who live in remote situations, with more effect than could be expected from Europeans. The number of Slaves and Hottentots who attend religious worship at *Graaff Reinet*, is about one hundred and twenty, and they are said to value highly the privilege of hearing the word of God.

GUIANA.

IN consequence of an invitation from a planter, in Dutch *Guiana*, who states his deep concern, that while he and his brother planters profit so largely by the labour of the negroes, no pains are taken to make them acquainted with "the message from heaven, which offers peace to fallen mankind," the London Missionary Society,

have resolved to send a missionary to Demarara. It is melancholy to reflect, that in this, and the adjoining colonies, of Surinam, Berbice, and Essequibo, containing a population of about 180,000 souls, there are only two ministers, one English, and one Dutch. The negroes are, of course, wholly neglected.

NEW SOUTH WALES.

The chaplain of this colony, the Rev. Mr. Marsden, has lately returned to England, in order to procure, if possible, the necessary means of instruction for its inhabitants. These amount to about ten thousand souls; among whom, Mr. Marsden has laboured singly, for many years. And as they are dispersed in different settlements, which lie widely apart from each other: it may easily be conceived that their spiritual interests can be but little attended to. It appears an extraordinary circumstance, that with all the zeal which has been manifested in this country for missionary attempts, in every quarter of the globe, so small a portion of that zeal should be directed to our wretched countrymen, whose crimes have led to their exile, and who, therefore, must be acknowledged peculiarly fit objects for the labours of His ministers, who come "not to call the righteous, but sinners to repentance." Nor is it less extraordinary, that while our political men admit reformation to be one great end of penal inflictions, and while a large expence is incurred for the civil government, and for the coercion of these out-casts from our society, the only expence incurred by our government, for the moral and religious improvement of these unhappy persons and their numerous progeny, should be the salary paid to a single chaplain. The number of children standing in need of instruction, amounts to upwards of two thousand. We understand that government is now so fully convinced of the duty of providing for the spiritual wants of this colony, that they are willing to enlarge considerably the clerical establishment, and to give salaries to an adequate number of schoolmasters, to be employed in the instruction of the youth. We trust, that suitable persons will be found to fill these offices; otherwise it will be vain to expect that the moral and religious state of the settlement, which is at present deplorably low, should be ameliorated. It deserves to be mentioned, that the noted Barrington, who was removed to this distant region on account of his crimes, was one of the few who exhibited the marks of a real reformation. His conduct and conversation, during the last seven or eight years of his life, were those of a consistent christian, and in the discharge of his office of high constable, he always manifested an exemplary fidelity.

A chief of New Zealand, had paid a visit of some months to the principal settlement in New South Wales, a short time before Mr. Marsden quitted the colony. He appeared to be a man of considerable acuteness, and of an active and enquiring mind, and his remarks on what he saw and heard, were shrewd and pertinent. He shewed a strong desire to transplant some of the arts of Europe to New Zealand, and was anxious to engage persons in his service, who might aid him in promoting that desirable object. His solicitude to benefit his country, was strikingly manifested, in the pains which he took to propagate the potatoe. A single potatoe had been left with him, some years ago. He personally superintended its culture, preserved and replanted its produce, till the island is at length filled with that valuable article of food. The same laudable solicitude induced him to entrust his son, a youth about seventeen or eighteen years of age, to the care of the master of a South-sea whaler, by whom he might be brought to England, with a view to the acquisition of knowledge, which might be useful to him in after-life. The young man is now in this country; but we greatly fear that he labours under disadvantages, which will serve materially to disappoint, if not wholly to frustrate the enlightened views of his father.

TARTARY.

The last accounts from the missionaries at Karass, are dated on the 26th Oct. 180⁷. We will give a few extracts from their letters.

"We had lately a visit from the governor of the province. He was accompanied by the vice-governor, and a Kabardian chief. I presented to his excellency all the members of our family, dressed in their best clothes. He and his companions seemed much pleased with their appearance, and particularly with the young natives, whose condition is so different from that of the youth around us. They were much struck with our printing apparatus, and expressed the greatest satisfaction with all they saw. We had a good deal of interesting conversation, and after spending a great part of the day with us, they set out for the warm baths.

"We are desirous, and not without hopes, of getting acquainted with the peo-

ple in the mountains, among whom any spark of Christianity remains unextinguished. The Kabardians lie betwixt us and them, and are a great scourge to these people. Shellivy has offered his services in this affair, and proposes to do what he can to open a communication betwixt us and the Sonno people.

"With regard to Kategeray*, he goes on steadily, walking consistently with his profession, and manifesting the greatest zeal for the success of our mission. Last night I told him that I was going to write to you, and asked if he had any thing to say to you. On which he went into Mr. Fraser's house, and in a short time handed me a note, of which the following is a literal translation:

"Peace to my honoured friend. I have been glad since I received your salutation, and heard of your welfare: I always pray to God for your welfare, and shall do so while I live. Besides you and Brunton, I have no better friends in the world: I walked in ignorance, blindness, and misery; but ever since I discerned the truth of the religion of God, I have believed it without doubting, and daily give thanks to God, and our Lord Jesus Christ. I pray to God to make those to hear, who have never heard; and to make those to believe, who have never believed.

"KATEGERAY."

"A few days ago some Kabardians came to our place, bringing along with them a young lad whom they had stolen from one of the tribes that inhabit the mountains. They came upon him when he was looking after some sheep or cattle, and blindfolded him, that he might not know by what road they brought him. After they got to some distance from the place where they seized him, they travelled with him in the night, and kept him confined through the day. He belongs to a people called *Dygoors*, who still retain the name of Christian, and who hold the Mohammedans in abhorrence. When he heard we were Christians, he was exceedingly happy, and shewed the greatest reluctance at leaving us. Mrs. Davidson and B. Wood understood his language, and conversed with him a considerable time. We were greatly moved at the thought of allowing him to remain in the hands of these wicked people, and therefore made proposals to them for his liberty. In this we at last succeeded, and brought back the poor fellow, almost in raptures at escaping from their hands.

"At present the members of our little settlement are all in tolerable health. The poor people around us are very wicked, and for the most part shew the greatest unwillingness to listen to the words of eternal life. But the young natives who live with us are very promising. Some of them, besides their mother-tongue, can read and write both English and Turkish.

"During the summer we were much threatened by our neighbours; and alarming symptoms of the plague, which, however, have always been subdued, appeared among us. The plague is still raging around us; and the large village near us is almost depopulated. Perhaps religious persecution was never more violent than in this country. The life of Kategeray has been eagerly sought, but he has persevered with firmness. Several other chiefs and priests have acknowledged their conviction of the truth of Christianity, and have expressed an inclination to embrace it, but they have been kept back by fear of the consequences. We have this year baptized seven natives."

"If you wish to do us a friendly turn, prevail on some of your rich friends to contribute for the express purpose of ransoming a few children. If our settlement be supported, it will eventually spread the Gospel through these populous mountains."

* The young Sultan, who has embraced Christianity.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

In the official paper of France there has appeared a long commentary on his Majesty's declaration, in answer to that of Russia, which is an acute and ingenious performance. It denies, in express terms, the existence of any secret articles injurious to the interests of England, in the treaty entered into at Tilsit, between Russia and France, and labours with much plausibility to shew that our government, at the moment they pretended to make the knowledge they had obtained of these articles, the ground of their justification of the attack on Copenhagen, did, in fact, possess no such

knowledge; because, if they had certainly known and believed that Russia had entered into engagements hostile to England, they would not have permitted the Russian fleet to clear the straits of Gibraltar, or three Russian ships of war to pass through the English squadron which blockaded Copenhagen; nor would they have applied to Russia to mediate between this country and Denmark. This, we think the main point in the French commentary, and it doubtless rests on our government to give to it a clear and satisfactory reply.

The non-existence of any secret articles which affected England is again asserted, in order to shew that our rejection of the Russian mediation, on the ground that the Emperor Alexander had refused to communicate them to us, was absurd and preposterous. The Emperor, it is said, flatly denied that any such articles had been framed.

In what is said respecting Prussia, and our conduct towards that power, there is much palpable mis-statement and obvious sophistry. We are not sure that the commentator is liable to a like censure in pointing out what might have been done, by a judicious application of our naval and military force, in aiding the efforts of our allies. He denies, *in toto*, the truth of the statements in his Majesty's declaration, respecting the severities exercised by the French in Prussia. The terms which, it is said, France and Russia propose to demand for Denmark, are, that her fleet should be restored; that reparation should be made to the Prince; that the person who advised the expedition should be given up; that the houses destroyed should be rebuilt at the expence of Great Britain; and that his Majesty should disavow the outrage.

The only point of any interest, besides those which we have mentioned, respects the principles of maritime law. In one part of the paper it is strongly stated, that France will not lay down her arms till she has conquered the freedom of the sea. Towards the close of the paper, however, a much more moderate tone is assumed, and it is only required that England should not insist, as a condition of peace, on the formal acknowledgment of her principles of maritime law: It is not wanted in time of peace; and in time of war, the belligerent nations will exercise what they conceive to be their belligerent rights, provided they can do it with safety. The inference of the commentator is, that this question need not for a moment retard the blessing of peace; and he proceeds to observe, that this ground of debate being removed, there exists no longer, even on our own admission, any obstacle to peace; as his Majesty has declared that his last negotiation with France was broken off on points which affected immediately, not the interests of Great Britain, but those of Russia; and Russia is now at peace with France.

Our recent Orders of Council, regulating the trade of neutrals with places subject to France, have excited, as might have been expected, the vehement indignation of Bonaparte. He has issued a counter decree, by which he *denationalizes* every ship, to whatever nation belonging, which shall have even submitted to be searched by an English ship, or to be carried to England, or which shall have paid any tax to the English government; that is, he declares such ship to have forfeited the protection of its king, to have become English property, and to be good and lawful prize, wherever found, at sea or in port. The barbarity of this decree has, we believe, no parallel, except in those institutions of the Hindoo religion which doom its votaries, and their posterity for ever, to loss of caste, and to all the degradation and wretchedness attending it, on account of pollutions involuntarily contracted. Bonaparte proceeds to declare the British islands in a state of blockade, by land and sea; and every ship of whatever nation, sailing to or from Great Britain, or any of its dependencies, good and lawful prize. This decree is accompanied by a letter of the Minister of the Interior to the Chambers of Commerce, in which he observes that the late measures of the British government, measures, which render the ocean only the field of slavery, will clog much more than ever the commerce of the Continent, and will subject it to many severe privations; and he exhorts them to make up their minds to struggle with these new difficulties. Two channels, however, are stated still to remain open. First, an extensive system of privateering against all vessels going to or coming from England, or her colonies. This, together with the enterprize of neutrals, who, it is to be hoped, will still be able to elude the vigilance of the English cruizers, will form a considerable source of supply. Second, internal industry. Indigenous cotton, hemp, and flax, will be substituted for imported materials. New dyes will be in-

vented, &c. Besides, is it to be supposed, he adds, that the Great Nation will be intimidated at the idea of a few privations, when it considers what its armies have endured, and when it has in view to conquer the independence of the seas, to redeem commerce from piracy, and to vindicate the national honour? A subsequent paper pretends to lament the miseries which England is bringing on herself by her fatal orders, and feelingly recommends that, for the sake of her trade and manufactures, and of her starving population, they should be immediately revoked. Great pains are also taken to insti it America to resist their execution; and here, we fear, that Bonaparte will be more successful.

Bonaparte returned to Paris, from Venice, about Christmas. His return was unexpected, and we apprehend that some circumstances must have occurred, to shorten his stay in Italy, much more than was at first intended. Otherwise, he appears to have undertaken a very long journey, at an inconvenient season, to little purpose. As far as the public is acquainted with his proceedings, nothing beyond the interchange of complimentary speeches has taken place during his tour, if we except a decree, adopting Prince Eugene for his son, and appointing him heir to the crown of Italy, in default of children of his own. Should Eugene have no son, the crown will devolve to the nearest relative of such prince of his blood, as shall then reign in France; but neither he nor his descendants are to urge any pretensions to the crown of France.

A new constitution has been given to Westphalia by Bonaparte. It is announced in a proclamation of King Jerome, as the fruit of the meditations of a great man, and of the experience of a great nation. One of its provisions, is the equality of modes of religion. He tells his subjects, that they have at length obtained that first of blessings, a country. "Your master," he adds, "is now the law; your protector the monarch who is to cause it to be respected; henceforth you shall have no other." This is all very fine.

The French are in complete possession of Portugal. No opposition appears to have been made to the entrance of their troops into Lisbon; but, that city, and indeed the whole kingdom, is said to be greatly distressed for provisions. Bonaparte affects to commiserate the fate of the house of Braganza, although while he thought them in his power, he had publicly sentenced them to degradation and ruin, for having permitted themselves to be so far deluded by the misrepresentations of England, as unnecessarily to expatriate themselves, and, from an unfounded apprehension of danger, to seek a remote asylum. He affects, also, to promise to France, immense commercial advantages, from this ill-advised measure of the Prince of Brazil. At present, however, the commercial advantages of an intercourse with South America, are likely to be entirely on the side of the English. A provisional arrangement has already been made with the Portuguese ambassador, for the reception of our ships at Rio de Janeiro, which is to be in force, until a regular commercial treaty shall have been negociated between the two powers; and a great many licences have already been granted by the Privy Council, authorising the transmission of our manufactures to that river. The ports of Portugal and Spain are placed under a rigid blockade.

It continues to be affirmed that a large French army, amounting by report to 140,000 men, is drawing towards Gibraltar, with a view to besiege that fortress.

MADEIRA.

THE island of Madeira capitulated in the month of December last, to his Majesty's forces under General Beresford and Sir Samuel Hood, without any resistance. The terms of capitulation stipulate for the restoration of the island to Portugal, whenever that kingdom shall regain its independence, and return to its relations of amity with this country; and in the mean time, no change shall be made in the religion, laws, and property of the inhabitants. In considering the propriety of these terms, it ought to be recollected, that the orders for the capture of this island went hence, before it was known that the Prince Regent would emancipate himself, as he has done, from the power of the French, and while our commerce was shut out from Portugal, by virtue of his decree.

UNITED STATES.

THE question of peace or war between America and Great Britain, still remains undecided. The violence, however, of the popular clamour against this country, the tone which the congress have assumed in their deliberations; the known partialities and antipathies of the President; and the preponderating influence which France seems to possess with those who administer

the government; (and all these causes are assisted in their operation by the number of disaffected British subjects, who have emigrated to America, and by strong feelings of commercial rivalry) afford too much ground for anticipating a rupture. The non-importation act has been put in force, but the power of suspending it is vested in the President. An embargo has also been laid on their own shipping, but this appears to be only a measure of precaution. The affair of the Chesapeak has been vehemently condemned; and the President is empowered to prevent the entrance into the American waters of the armed ships of foreign nations. The orders of council on the subject of neutral commerce, had not reached America, when the last accounts left that country. These will probably produce fresh exasperation, unless the disproportionate severity of the French counter decrees should have the effect of abating the feeling of animosity towards England. A short time must now determine this important question, a question so nearly affecting the happiness and prosperity, not only of England and America, but of the whole civilized world.

GREAT BRITAIN.

The length to which we have been unavoidably led in reviewing Major Scott's recent publications *, will prevent our doing more than merely noticing the meeting of Parliament, on the 21st inst.

The King's Speech, at the opening of the Session, was in substance as follows, viz.

No sooner had the peace of Tilsit confirmed the controul of France over the Continent, than his Majesty was apprised of the intention of the enemy to form a general confederacy against this kingdom, and to force into hostility states which had hitherto been allowed to maintain or to purchase their neutrality: and to bring against us the whole of the naval force of Europe, and specifically the fleets of Portugal and Denmark. To place these fleets out of the power of such a confederacy, became therefore the duty of his Majesty. In the execution of this duty, as far as related to the Danish fleet, it was with the deepest reluctance that his Majesty found himself compelled, after his earnest endeavours to negotiate had failed, to resort to force. The course his Majesty had to pursue with respect to Portugal, was of a nature more congenial to his feelings. The timely communication of the demands and designs of France, while it confirmed the advices received from other quarters, entitled that court to his Majesty's confidence. The fleet of Portugal, which was to be employed as an instrument of vengeance against Great Britain, has been secured from the grasp of France, and is now conveying to America the hopes and fortunes of the Portuguese monarchy. His Majesty implores the protection of Divine Providence upon that enterprise, rejoicing in the preservation and prospects of a power so long the friend and ally of Great Britain. The determination of the enemy to excite Russia, Austria, and Prussia to hostilities, has been but too successful; and the ministers from those powers have received their passports. Russia has attempted to justify herself by a statement of wrongs which have no foundation. Russia, indeed, offered to mediate between his Majesty and France. His Majesty did not refuse, but declined to accept it till he should ascertain that Russia was in a condition to mediate impartially, and until the principles on which France was ready to negotiate, were made known. No pretence can be alleged for the hostile conduct of Austria or Prussia, nor have they assigned any distinct cause for it. Copies of the official notes which passed, pending the negociations at Tilsit, of those which respect the offer of mediation, and also of the official notes of the Austrian ministers, and the answers returned to them, shall be laid before parliament. His Majesty's endeavours to effect a peace with Turkey, have been defeated by the machinations of France. But while the influence of France has been thus successful in other quarters, the King of Sweden has resisted every attempt to induce him to abandon his alliance with Great Britain; and his Majesty entertains no doubt that parliament will feel the duty which is thus imposed upon his Majesty: and will concur in enabling his Majesty to discharge it in a manner worthy of this country. The treaty with America has not taken effect; the President of the United States having refused to ratify it. For an unauthorised act of force against an American ship of war, his Majesty offered spontaneous reparation. But the American government have tried to connect with this act, pretensions inconsistent with the maritime rights of Great Britain, and which cannot be admitted; his Majesty, nevertheless, hopes that America will be actuated by a desire to preserve peace, and that any difficulties

* One of them, the Letter to Mr. Owen, was published on the 21st or 22d instant.

in the discussion may be removed. In consequence of the French decree of blockade, his Majesty resorted, first, to a measure of mitigated retaliation; and this having proved ineffectual, he has since adopted others of greater rigour, which will require the aid of parliament to give them complete operation. Notwithstanding the difficulties imposed on commerce, the resources of the country, in the last year, have produced, both from the permanent and temporary revenue, a receipt considerably larger than that of the preceding year; and his Majesty confidently hopes, it will be possible to raise the necessary supplies for the present year without any material addition to the public burthens.

In conclusion, it is said, "that, if ever there was a just and national war, it is that which his Majesty is now compelled to prosecute. This war is in its principle purely defensive. His Majesty looks but to the attainment of a secure and honorable peace: but such a peace can only be negotiated upon a footing of perfect equality. The eyes of Europe and the world are fixed upon the British parliament. If, as his Majesty confidently trusts, you display, in this crisis of the fate of the country, the characteristic spirit of the British nation, and face unappalled the unnatural combination which is gathered around us, his Majesty bids us to assure you of his firm persuasion, that under the blessing of Divine Providence, the struggle will prove successful and glorious to Great Britain. We are lastly commanded to assure you, that in this awful and momentous contest, you may rely on the firmness of his Majesty, who has no cause but that of his people, and that his Majesty reciprocally relies on the wisdom, the constancy, and the affectionate support of his parliament."

The address of both houses was, as usual, an echo to the speech. It passed without a division, but not without a long debate, in which Lord Grenville and Lord Sidmouth, in the House of Lords; and Mr. Ponsonby, Mr. Whitbread, and Lord H. Petty, in the House of Commons; opened the general grounds on which they disapproved the conduct of ministry, in the different transactions referred to in the speech. The attack on Copenhagen, formed the most prominent topic of discussion; and here we must confess ourselves to be by no means satisfied with the scantiness of the information which ministers seem disposed to afford the public, on this important point. We fully admit, that there may be danger in revealing the sources of their intelligence; but there can be no danger in satisfying a secret committee of upright and impartial men, that they were in possession of intelligence which will amount to a justification of the measure.

Wednesday, the 17th day of February, is appointed to be observed as a day of fasting and humiliation.

ANSWERS TO CORRESPONDENTS.

We assure PHILALETHES, that, till he informed us of the fact, we did not know that the persons, whose case Mr. Balfour described, were Wesleian Methodists. Our censures had no reference to the sect of the persons in question.

We are sorry that we are yet unable to gratify SCRUTANS S.S. We do not make ourselves at all responsible for the papers sent to us.

J. B. P.; BRADLEY; and FRIVOLA, have been received.

We do not agree with L. N.

The paper of A. H. Z. is returned.

In our next, Mr. FABER in reply to Talib.

The printed letter from J. S. Hull, will be attended to in due time.

We do not know to what paper Miss S. alludes. She must mention the signature.

We have received the paper of N. S. and are particularly gratified by his private communication. We render thanks to the giver of all good.

ERRATA.

Present No. p. 18, col. 2, l. 8 from bottom, for *care* read *case*.
——— p. 24, col. 2, l. 15, for *action of* read *octire*.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

SIR,

I AM happy to find that your ingenious correspondent Talib has again taken up his pen. The times we live in are so peculiarly awful, that the more the subject of prophecy is sifted the better. I have already given my reasons why I dissent from many parts of Talib's former letter: I will now follow him through his present letter.

1. I think with Mede, that *the times of the Gentiles* mean *the times of the four great monarchies*, and perhaps peculiarly *the latter period of those times*, or *the period of the 1260 days*. Here Talib and I are pretty nearly agreed. But from Luke xxi. 24, I draw a conclusion precisely the reverse of his. Since our Lord tells us that the Jews are to be led away captive into all nations, and that Jerusalem is to be trodden down of the Gentiles *until* the times of the Gentiles are fulfilled, it seems to me plainly to follow, that those times are *not* yet fulfilled; because the Jews are still in a state of dispersion, and Jerusalem is still trodden down of the Gentiles. It appears to me likewise to follow from this prophecy of our Lord (in exact accordance with Dan. xii. 6, 7), that, so soon as those times *are* fulfilled, the Jews will begin to cease to be led away captive, and the first step taken towards delivering Jerusalem into the hands of its ancient masters. The *complete* restoration of the Jews, and the *complete* deliverance of Jerusalem, cannot indeed be effected in a day; nor did I ever suppose that it could: but the united prophecies of our Lord and Daniel, in their most plain and obvious acceptation, declare, that at the synchronical expiration of *the times of the Gentiles*, and *the three times and a half*, the Jews will begin to be restored. But they have not yet begun to be restored: therefore I conclude, that our Lord's *times of the Gentiles*, and Daniel's *three times and a half*, cannot as yet have expired.

2. Against so positive a conclusion as this (respecting the propriety of which let the reader judge), Talib's argument from Matt. xxiv. 29, 30, and Luke xxi. 25, 26, 27, carries very little conviction to my own mind, even allowing the propriety of his *interpretation*. But is Talib aware of the almost insuperable difficulties which attend the application of any part of our Lord's prophecy to modern times, except *the single verse* which limits the dispersion of Judah and the desolation of Jerusalem to the duration of the times of the Gentiles? He argues from *the signs in the symbolical heavens*, as if they ought *indisputably* to be referred to the close of those times. In short, the basis of his argument is *a particular explanation* of Matt. xxiv. 29, 30, and Luke xxi. 25, 26, 27; an explanation, the *justice* of which has never been proved satisfactorily. Has Talib attended to our Lord's limitation of those signs to *his own age*? "*This generation* shall not pass away, until all these things be fulfilled." Perhaps he may adduce Mr. Mede's attempt to get quit of the difficulty; for, unless it *be* got quit of, his *explanation*, and consequently his *argument*, must necessarily fall to

the ground together. Has he then considered, and is he prepared to answer, all the objections which so naturally arise against Mede's exposition of the word *generation?* This matter, on account of the prophecy contained in Luke xxi. 24, is considered pretty much at large in my work on the restoration of the Jews, which will shortly make its appearance. At present, therefore, I shall content myself with saying, that I cannot consider Talib's argument as very formidable, since it is founded on a disputed (perhaps inadmissible) explanation, and since it contradicts the positive conclusion drawn from Luke xxi. 24.

3. Talib's opinion, that Dan. vii. 26. relates *exclusively* to the period which succeeds that of 1260 days, has been confuted in my former letter. Therefore the conclusion, which he now draws from it, cannot be admitted.

4. That Rev. xi. 17, 18, and xv. 3, 4, relate to the woful part of the seventh trumpet, is what I have myself asserted: but I see not what proof can hence be drawn that the 1260 days expired when the seventh trumpet began to sound. I believe these two passages to be in *a measure* synchronical with Dan. vii. 26, relating to events which commence *before* the expiration of the 1260 days, but are consummated *after* their expiration. Accordingly Dan. vii. 26, speaks of the beast's dominion being destroyed *unto* the end. Its destruction therefore commences *before* the time of the end, and is completed *during* that time. Hence all the atheistical exploits of Daniel's wilful king are placed *before* the time of the end. As soon as that time *afterwards* arrives, his eastern expedition, in which he is opposed by the kings of the north and the south, is undertaken.

5. If I may judge from the context, Talib has mistaken the import of Dan. vii. 9. He applies it to the present revolutionizing of Europe, the casting down of most of the ancient thrones. But what is translated *the thrones were cast down*, ought to have been translated (as Mede justly remarks) *the thrones were pitched* or *set*. The phrase has nothing to do with the casting down of earthly thrones, but relates to the placing of thrones for the assessors with God in judgment, agreeably to Rev. xx. 4. The subject is discussed at large by Mede, Works, b. iv. epist. 15.

6. Talib's idea of *the symbolical wilderness* is just; but his view of *the state of the mystic woman* during her abode in the wilderness is erroneous: the argument, therefore, which he draws from it, is altogether inconclusive. *The woman's being driven into the wilderness* does not mean that *she* was spiritually unfruitful, but that she was constrained to dwell in the midst of spiritual darkness, unprotected and desolate, like Lot in the midst of Sodom. Accordingly, the witnesses, who denote the same thing as the woman, are plainly represented, not as being spiritually barren *themselves*, but as smiting *the earth* with spiritual barrenness. Talib, on the contrary, makes the woman *herself* to be barren till the reformation. Then, says he, "a great revival of pure religion took place." But he seems to consider this as almost nothing, compared with what has happened since the year 1792; because that memorable year witnessed the formation of the Baptist missionary society; and various efforts have since been made by other societies to propagate the Gospel in foreign parts. I rejoice most sincerely that pure religion is on the increase in England, which I verily believe to be the case: *that* is our best defence in these tremendous times. But to say that the present state of the Protestant church is peculiarly flourishing, and that quite a new scene of things is commenced in it, merely because more missionary exertions have been made in England than there formerly were, seems to me not a little paradoxical. Let Talib recollect, that *the woman*

symbolizes *the whole body of Protestants*, not merely the *Protestant Church of England*. Let him next turn his eyes to the continent, and view the present state of its once flourishing Protestant Churches. And let him then decide, whether the year 1792 has introduced a period remarkable for the highly flourishing state of Protestantism. *To prophesy in sackcloth* by no means involves the idea of *incessant persecution*. It only denotes *an avowal of pure Christianity under circumstances of distress and discouragement*. In this state the relics of Protestantism now are, through the greatest part of the continent. What few witnesses are left, are still prophesying in sackcloth: the mystic woman is still in the midst of the wilderness: and, when the great prevalence of infidelity is considered, and the consequent diminution of spiritual Protestantism, I question whether pure religion has ever been at a lower ebb since the days of the Waldenses than it is at present, with the exception of England, and perhaps of Sweden. In short, I must see much stronger arguments than any which Talib has yet adduced, before I shall be convinced that the 1260 days have expired. I believe, indeed, that we are in the midst of those great events which are preparing the way for the final overthrow of all false religion, and for the restoration of the Jews at the end of the 1260 days, agreeably to the concurring prophecies of our Lord and Daniel. I believe that the dominion of the little horn is now rapidly a-taking away, and will continue to be destroyed step by step *unto the end*. But, both for that reason and for various others which I have adduced, I see no ground for believing that the time of the end has yet commenced, and that the 1260 days have expired. I have already shown that it is not my humour pertinaciously to maintain an opinion at all hazards, merely because I have once avowed it; and I would as freely give up my opinion relative to the termination of the 1260 days as any other, were I convinced of its erroneousness. But I am *not* convinced. Arguments drawn from remarkable passing events always lay strong hold on the imagination. Sometimes, when I suffer myself to consider them *alone*, I am almost tempted to think, with Talib and Mr. Bicheno, that the 1260 days have actually expired. But, when I begin to sift such an opinion, it seems to me so ill to bear the touchstone of severe argumentative examination, that all my momentary half-assent to it rapidly crumbles to pieces.

7. I have taken up so much of your room, that I shall only recommend a single matter to Talib's serious consideration. In the Apocalypse, three of the trumpets are peculiarly styled *woes*; and a very large portion of it is occupied with the corrupt tyranny of Popery during the 1260 days. Now, when we recollect the very numerous apocalyptic epochs, is it credible that the remarkable period of 1260 days should not be computed from any one of them? And, when we recollect that these 1260 days are a peculiar period of woe to the inhabitants of the Roman earth, is it credible that they ought to be dated *prior* to the sounding of the first woe? *My* scheme makes the first woe *usher in* the 1260 days: the scheme of Talib and Mr. Bicheno makes them commence *previous* to the sounding of the first woe. In other words, *their* scheme supposes the commencement of the little horn's tyrannical empire to be an event *not* of sufficient importance to be marked by a woe, though other subsequent events *were* of sufficient importance to be thus distinguished: while, according to *my* scheme, the first of the three woes introduces an altogether new state of things; a state, distinguished from all preceding states by being emphatically marked with a triple woe. The first woe introduces the great period of wonders, and marks the synchronical commencement of the double

apostasy of Popery and Mohammedism. The second brings us to the synchronical zenith of the apostasy. The third prepares the way for its destruction. At length the 1260 days allotted to the apostasy expire. After the dominion of the little horn has been gradually a-taking away *unto the end*, the end itself comes: the last vial is poured out; and those events occur, which issue in the final destruction of all God's enemies. At this same period, in the midst of the last general confusion, at the close of the three times and a half, at the expiration of the times of the Gentiles, the Jews, agreeably to the unanimous voice of ancient prophecy, will begin to be restored. The expedition of Antichrist to Palestine has not yet commenced: the kings of the north and the south therefore have not yet attempted to impede it: hence, the time of the end is not yet come. And, if the time of the end be not yet come, the three times and a half have not yet expired: unless indeed Talib can prove me to be mistaken in my view of *the time of the end*, which he has not attempted to do. I shall be very happy to see his remarks on Rev. xvi. and xvii. His concluding postscript enumerates what few will refuse to consider as signs of the times; but I see not how any one of them proves the 1260 days to have expired. I never wished to represent the individual piety of Gregory, as any decisive proof that that period had not commenced in *his* days. What I wished to dwell upon was, his language respecting *universal episcopacy*. And I thought, as I still think, that he never could have held such language, had he at all conceived, with Talib, that *universal episcopacy* had been granted to his see by Justinian, and had been regularly claimed by his predecessors from the days of that prince. The thing strikes me as utterly incredible. But I have already said enough on this part of the subject.

G. S. FABER.

Stockton, Jan. 4.

For the Christian Observer.

Continue in prayer, and watch in the same with thanksgiving. Coloss. iv. 2.

That prayer is a duty incumbent on all Christians, is so abundantly taught, both by precept and example, in various parts of the Holy Scriptures, that it is unnecessary to enter into any detailed proof of it, and it constitutes so essential a part of the Christian character, that it is sometimes employed to express all the service we owe to God *: it is the first evidence of the beginning of a religious life, and the last act of the expiring believer. The duty of prayer has a foundation in the nature of man, as a dependent creature, but more especially is it necessary to him as a fallen and corrupt creature: it is the voice of a feeble, helpless, sinful, and miserable being, addressed to the Fountain of all goodness and blessedness, to obtain a relief from his miseries and a supply for his necessities.

Our prayers, therefore, imply a sense of our wants and impotence, a belief of the existence of those things concerning which we offer up our supplications, and a persuasion of the great mercy and goodness of God towards his sinful creatures. No man seeks for that in the reality of which he does not believe: hence prayer and faith will hold a near proportion to each other; and the strength and vigour of that divine principle will be eminently displayed by the devotional spirit which it animates and sustains. It is the first and principal vocation of every Christian, to lead a life of piety towards God, of which faith in our Lord Jesus Christ is the source and the support; but since piety consists much in holy desires and devout affections, so the life of a Christian ought, in a certain sense, to be a continual prayer. "The apostles are said to have joined together prayer and the ministry of the word, as the two most essential parts of their

* Acts ix. 11, 14.

vocation; and in like manner," says a pious foreign writer, "prayer ought to be esteemed the chief and most important part of our duty. Of a Christian prince, it ought to be said, that he is a man who prays and governs a kingdom; that a general is a man who prays and conducts an army; of a magistrate, that he is a man who prays and administers justice; that a Christian tradesman is a man who prays and labours in his business; that a farmer is a man who prays and cultivates the earth; and that the mother of a Christian family is a woman who prays and superintends her domestic concerns. Prayer enters into every vocation and condition, and sanctifies them all. Many occupations when hallowed by prayer become lawful and good, which without this sacred exercise would be profane, heathenish, or even sacrilegious *."

Prayer may be considered as the utterance of the heart, as the expression of our desires and affections towards God: it is a sort of holy messenger between heaven and earth, which holds correspondence with both worlds, and, by this sacred intercourse, sustains and invigorates the life of grace, which is the beginning and anticipation of immortal glory. But prayer is not only a duty; it is a high and invaluable privilege, in a world where trouble, sorrow, dissatisfaction, and vanity, are blended with all earthly pursuits and enjoyments. By our natural weakness, we are exposed to continual danger; by our ignorance, to wandering and error; by the corrupt propensities of our fallen nature, to guilt, terror, and misery: we are oppressed by fear, harassed by temptations, agitated between hope and apprehension, and ready to faint under the painful and ever-during conflict of nature and grace. Under these and all the other complicated forms of sorrow and affliction, which are more or less the portion of every human being, what situation could be conceived more desolate and comfortless, than that of a man forbidden by Almighty God to approach him with prayer and supplication? What a state of darkness, horror, and distress! To live upon the earth, excluded from all intercourse and communion with the ever-blessed God; prohibited from looking up to a throne of grace for mercy, from reclining on Almighty power for succour in our feebleness; interdicted all access to the Fountain of light and life and love, under the pressure of despondence, anguish, and calamity! And yet how many, who never use the privilege of access to God, are thus voluntarily miserable, without being even conscious of their misery!

In order to our prevailing with God in prayer, it is necessary that we pray with faith. There is a faith which hath been possessed both by good and evil men, that is of a nature wholly different from a holy and saving faith. The faith by which miracles were wrought, both under the old and new dispensations, was not always necessarily accompanied by gracious affections; for we have learnt, that men may preach and prophesy, and do many wonderful works, and yet be finally excluded from the kingdom of heaven. It was necessary to the working of miracles, that the person should exercise a confident persuasion of the power of God, and a stedfast reliance upon it, with reference to the particular effect then to be produced. This confidence was either grounded upon some explicit promises, or was excited by internal suggestions, after a mode which we are not warranted to expect in the present day. How far it may please the Most High, on special occasions, to transcend the limits he has thought fit to prescribe to our faith and hope, in the Holy Scriptures, as it cannot be reduced within any known rules, forms no part of the present inquiry. To pray with faith, it is necessary to have a firm reliance on the divine declarations and promises, as they,

* Nicole.

are exhibited in the sacred Scriptures; to maintain an entire submission to God's holy will, and a confident expectation that he will do that which will be the best for us. In praying for those spiritual blessings for which we are authorised to ask by divine revelation, we must exercise a firm trust and confidence that God will fulfil our petitions; but at what time, and in what way, must be submitted to his infinite wisdom. There is, however, a material difference between praying in faith, and praying with an assurance of obtaining the things for which we supplicate; for it may please God to accept our prayers, as an act of duty, as a sacrifice well-pleasing in his sight, when he does not grant us the specific object of our petitions: whereas, if certainty of the event were requisite, whenever a man had not an absolute assurance of the success of his prayers, he would pray without faith, and his devotions would be unacceptable to God,—a sentiment equally at variance with common sense, and the doctrine and examples of the Holy Scriptures. Prayer is the exercise of devout affections: and when we have offered up our petitions according to the will of God, we may be sure that we shall not lose the benefit of them, although our expectations should not be fulfilled, nor our desires receive their accomplishment. Indeed, God has no where bound himself to answer and fulfil the prayers which it may be our duty to prefer before him; it may even be a duty, under certain circumstances, to pray for what we do not expect to obtain. When St. Paul declared that his "heart's desire and prayer to God for Israel was, that it might be saved;" when he prayed that the Corinthian converts "might do no evil;" he knew that Israel would not be saved, and that "there was not a just man upon the earth, who did good and sinned not." It may be presumed, that few persons would scruple to desire and to pray, that *all* nations might believe and arrive at the knowledge of the truth; yet no man expects to witness so blessed an event, although he cannot doubt that it becomes him to exercise this pious and charitable disposition. That which implies a contradiction, or which is in its own nature impossible, or which is contrary to any express declaration of the Holy Scriptures, cannot be, properly, the subject of prayer: but whatever is contingent, or appears to us to be so, and concerning which God hath not explicitly revealed his will to the contrary, and which is in harmony with the laws of a divine charity, may not improperly form the matter of our prayers, although reason and experience may indicate no great degree of probability that our petitions will be successful.

The concerns of another world being those which chiefly occupy the mind of a Christian, spiritual blessings and heavenly enjoyments form the principal objects of his desires, and the subjects of his prayers: yet there is no impropriety in preferring requests for temporal blessings, provided our affection towards them be regulated by the measure of God's word, and that we acquiesce with submission and humility in the divine dispensations, desiring that the will of God may be done in preference to our own. Indeed, few things would contribute more to our making a right and sober use of what the world has to offer, than to make every concern and every transaction a subject of prayer. This would keep alive a constant sense of the perpetual superintendence of the Divine providence; it would greatly moderate our anxieties and desires, and gradually form in us habits of patience, submission, and self-renunciation. What an unspeakable comfort does it afford the devout mind, to rest on this persuasion, that he who acknowledges God in all his ways, will be directed by him in all his paths; for "all the ways of the Lord are mercy and truth, unto such as keep his covenant and his testimonies."

2. We must pray with fervency.

The prayers of holy men of old are represented in the sacred Scriptures by strong expressions, as, calling unto God, crying unto him, pouring out the heart or soul before him, mingling groans and tears with supplication, and groanings not to be uttered; as if the emotions of the soul were too big to find a vent, too high for words to express. When a man is in earnest to obtain the great things which are the proper subjects of prayer, he will be fervent and importunate, urging his petitions as matters of the highest moment and concern to him: for he who prays coldly against sin, shows that he neither fears nor hates it; and he who supplicates feebly for grace and salvation, evinces low and unworthy apprehensions of their value and excellency.

Religious persons not uncommonly complain of dullness, coldness, and stupidity, in the exercise of prayer, and of the difficulty of attaining that "fervency of spirit in serving the Lord" which infuses animation and delight into devotional exercises. It is possible that these abstractions from pious duties may be sometimes the consequence of bodily disease, or mental infirmity; but more frequently they are the fault, rather than the misfortune, of those who habitually neglect the means of obtaining the spirit of prayer; who pray from custom, without previous thought or preparation, with an irreverent mind and a wandering imagination. How should that man pray aright, who enters upon the duty with a mind full of vain and impertinent thoughts, where there is little seriousness, or recollection, or sense of the Divine presence; and where the love of the world and worldly things is lively and predominant? A mind that is immersed in worldly thoughts, and cares, and projects, cannot at once disembarrass itself, and withdraw from the tumult and agitation which earthly desires and passions create in the mind: and although this state of hurry and distraction may be lamented and opposed, yet it is far from being innocent and involuntary; since the foundation and principle of it lie in the predominant attachment of the heart to the very objects which are now the source of distress and disquietude. It can excite no wonder in the mind of any considerate person, that a spirit habitually dissipated, an understanding crowded with a thousand useless things, a fancy heated and teeming with fantastic ideas and illusive visions, should experience wandering thoughts, an unfixed and distracted attention, when attempting to engage in prayer. Those who do not labour to correct their inordinate desires, to mortify their passions, to eradicate their secret corruptions; but who indulge in common amusements, follow their own inclinations and humours, give full liberty to their thoughts and their tongues; who have been unfaithful again and again to those religious determinations which the terrors of conscience have extorted from them; and who allow themselves in the same levity and insincerity of discourse, which characterize the fashionable world; must be as far from possessing the spirit of prayer, as earth is from heaven. The Holy Spirit of God, who bestows the grace of prayer, and pours divine consolation into the soul of the penitent believer in Jesus, can scarcely find an entrance into that heart which is already full of secular cares and desires; for it is impossible to unite truth with lies and vanity, spiritual blessings with sensual pursuits, eternal things with those that are temporal, heavenly communications with earthly pleasures. We "cannot serve God and mammon."

Tertullian has related, that the ancient Christians were accustomed to rise in the night to pray; and that in order to enable them to do this, they were sober, regular, and moderate in all things: they not only prescribed to themselves these extraordinary devotions, but they employed means the best adapted to facilitate the performance of them; and what they did on these occa-

sions, we must imitate in our ordinary course of life, if we would "worship God in spirit and in truth." There can be nothing more at variance with a fervent devotional state of mind, than a slothful, selfish, unmortified spirit, where considerations of self-indulgence, bodily ease, personal comfort and convenience, and self-complacency, occupy the whole mind and rule with an unresisted sway. Such may indeed, at stated seasons, engage in the external form of duty; but it is a heartless service, performed with coldness and lassitude, having more of the distant punctilious ceremony of a courtier, than the cheerful and animated approaches of an affectionate child. He who lives in the spirit of prayer every hour of the day, whose mind is habitually ascending heavenward in holy aspirations, is always in a frame suited to the performance of this duty; but the generality of persons will seldom be able to pray with comfort and advantage, without some previous recollection and retirement; some reading, or silent meditation; that the dissipated thoughts may be collected, and the matter, at least, of the prayer be selected and rendered determinate. What benefit or success can that man expect, who rushes into the presence of the Almighty with levity and irreverence, his thoughts scattered, his mind filled and oppressed with secular cares, his spirit agitated by irregular desires or ungovernable passions, which scarcely allow him to view distinctly either his wants or his miseries? It may be said, that he prays to be delivered from those very evils, which obstruct the comfort and efficacy of his devotions. This is very well: but if he would prove himself to be an upright man, he must do something more: he must strive against his besetting sins, he must watch against the occasions of temptation, he must be diligent in using all the means of growing in grace directed in the word of God; for prayer, not connected with practice, is laziness, and contradicted by practice, is hypocrisy. Would a master be satisfied if his servant should assure him, that he prayed against slothfulness, wastefulness, and dishonesty, and that he lamented his daily deviations into these and other sins, while his conduct remained unaltered? Men find no difficulty in concluding that he who prays, and yet lives in the practice of falsehood, of fraud, of adultery, or of any other obvious transgression of the divine law, is a self-deceiver, or a hypocrite; and the same conclusions are equally valid against the slothful, the thoughtless, and the worldly-minded, who, connecting no duty with the exercise of prayer, are mere formalists, doing "the work of the Lord deceitfully." But there is a source of deception, less obvious indeed, but not less to be guarded against, by which persons who make some pretensions to devotion may be easily misled. There are many professors who entertain very correct notions on the subject of religion; who understand the advantages attending it, and, having a ready utterance, with a fervent and affecting manner of expression in prayer, conclude that they are devout persons, and of no ordinary attainments in the school of Christ. Now, although these acquirements afford no presumption against the existence of the spirit of prayer in such men, yet they are not sufficient evidences of its presence and operation. It is well understood, that a truly pious man is a most estimable character, living in the favour of God, and being an heir of everlasting blessedness. A professor of religion may therefore feel much pleasure in contemplating himself under this view; his vanity and self-love may be highly gratified by such a flattering representation of his own character; and he may mistake the delight of self-complacency, for the love of God, and a fervent attachment to divine things. His spiritual thoughts, his good desires, his devout motions, may have no deeper residence than his understanding, or his

imagination, while his heart, instead of being a house of prayer, is the habitation of pride and covetousness, and of every impure spirit. Desires should never be confounded with the thing desired. The approbation of temperance and the desire of temperance, are very different from the virtue of temperance: they may conduct to it; but they may also exist where it never did, nor ever will reign and rule in the heart and life. There is something so supereminently lovely in the Christian temper, and so inexpressibly desirable in the Christian hope, that it is not at all wonderful to hear those who are far from giving satisfactory evidence of their conversion, express themselves as being charmed with those displays of divine grace and goodness, and desirous of partaking of them. Even Balaam desired to die the death of the righteous, and prayed that his latter end might be like his; but his religion consisted of little more than words and ceremonious observances, while he himself, the victim of hypocrisy and self-deceit, remained "in the gall of bitterness and in the bond of iniquity."

3. In order to the success of our prayers, they must be constant and persevering. To be earnest, importunate, and unwearied in prayer, are no ordinary marks of the sincerity of our devotions; they imply, that a man is really solicitous to obtain the blessings for which he supplicates, and that his heart is deeply interested in the success of his petitions, when, like Jacob of old, he declares, "I will not let thee go except thou bless me." Persons may consider prayer as a duty, who never reflected on the duty of waiting upon God for an answer; they may perform the task imposed upon them, and yet wholly forget, that asking, without obtaining, is commonly a proof that they ask amiss. So, on the other hand, men will grow weary, or despond, when they do not receive an immediate answer, as if he who sows to day, might reasonably expect to reap to-morrow; whereas the whole tenor of the Holy Scriptures, and the general current of experience, concur in showing us, that God requires his people to be patient as well as importunate, to submit to delays as well as confidently to expect the fulfilment of the divine promises. "O tarry thou the Lord's leisure; be strong, and he shall comfort thine heart; and put thou thy trust in the Lord *." Almighty God hath indeed promised to hear and answer the prayers of his faithful people; but he hath no where bound himself to fulfil their petitions, as soon as they are offered. Although the thing requested may be good in itself, and one which the divine oracles warrant us to ask and to expect, yet it may be a blessing which we are not duly prepared to receive; it may be a mercy not altogether suitable to our present state and condition. Perhaps the wisdom of God sees a previous course of discipline necessary, in order to our being qualified rightly to improve, and fully to enjoy, the grace for which we supplicate. Nay, where delay seems to excite an eager, hasty, and discontented state of mind, it may prove more beneficial to us, to receive a lesson of quiet submission to the divine will, by having the object of our desires for a time withheld, than if our own impatience were to be the rule and measure of the divine conduct. A patient perseverence in prayer is required of all those who seek any grace from God; nor are we authorized to cease asking, however long he may seem to be in granting our requests; since the perseverance which he requires of us is unceasing, without measure and without end. Why is it that we are disposed to be so impatient, when God delays to answer our prayers? And why are worldly men so patient and persevering in their undertakings, that they often grow old before they attain the object of their pursuit? It is, because they highly esteem the things of the

* Ps. xxvii. 16. old version.

world, and love them with ardour and passion. They entertain high conceptions of secular advantages, and feel a contempt for those who are destitute of them. Their desires after earthly things are lively and strong, and by the power and energy of those desires they surmount the obstacles which would impede their success. But, alas! we have faint and inadequate apprehensions of the surpassing blessings and glories of another world, and we desire the possession of them still more feebly. It is this which extinguishes the flame of devotion, and makes us weary, when God delays to grant our petitions; and which too often excites us to have recourse to inferior objects for support and consolation, when we suffer a privation of the comforts we expected to receive from God. When the holy fire of devotion is enkindled in the soul by the spirit of God, prayer, and supplication, and thanksgiving, become the utterance of the heart; and whatever temporary abatement of fervour the power of temptation or the pressure of bodily infirmity may occasion, still the spirit of prayer operates constantly and without intermission. And herein the converted man, and the true Christian, may be eminently distinguished from the mere professor of Christianity, who is devout by fits and starts, alternately fervent and lukewarm, zealous and indifferent, laborious and inconstant, and to whom may be applied the awakening question proposed by Job, "Will the hypocrite always call upon God?" Job xxvii. 10.

It has been sometimes said by professors of religion, "we have prayed earnestly and perseveringly against certain besetting sins, and we have not been heard; the sins continue to prevail, we are overcome by them as before, nor have we received that supernatural assistance which we were taught to expect." To this difficulty it may be replied, that persons frequently pray against sin, because their consciences are disquieted by a sense of it, and their minds are alarmed with apprehensions concerning the dreadful consequences of it; but they do not pray for deliverance, from a deep internal hatred and loathing of it, and a hearty abhorrence and detestation of their own iniquities. Such persons deceive themselves, by mistaking an aversion to the evils of pain and suffering, for enmity against sin, and an utter dislike of it as an abomination and a thing highly offensive to God. Where the evil and bitterness of sin have not been so intensely felt as to humble and confound the sinner, and to convince him that he is indeed a hateful creature, filthy and polluted in the sight of Him "who is of purer eyes than to behold iniquity," and that he ought to be no less so in his own; how can his prayers succeed any better than those of St. Austin, who at one period of his life cherished a secret fear lest God should hear and fulfil his petitions? What a surprise and mortification would it be to many who suppose themselves decidedly religious, were God to answer their prayers and fulfil their petitions; since, as one observes, "men often pray, not to be kept from sin, but to keep it, and with a secret hope that prayer will excuse it, and be accepted instead of reformation." 2. Many desire deliverance from a painful and unsuccessful conflict with sin, who are not willing to endure the labour of mortifying it. If God would, as it were, extinguish the life and being of their enemy at one blow, they think they should rejoice in its destruction; but to be obliged to watch and to pray, to wrestle and to oppose, to maintain a never-ceasing warfare with an indefatigable and treacherous enemy, requires a diligence, self-denial, and vigilance, which does not accord with their indolence and instability. They desire to obtain the end, without using the appointed means, and then insinuate, as plainly as they dare, that the promises of the Gospel not having been fulfilled to them, the strength of their corruptions,

and the imperfection of their graces, are to be regarded more as their misfortune, than their fault. 3. Where this unfairness of mind does not predominate, delay on God's part to fulfil our requests may be intended as a course of holy discipline, to make us feel the weight and burden of our iniquities; to discover to us more clearly the malignity of sin; to instruct us in our own impotence and insufficiency; to teach us our absolute dependence upon the influences of God's holy Spirit for every religious act; and in short, to impress on us many salutary lessons, by which we may be prepared for those heavenly communications that are suited to our wants and necessities. Could the least of the divine benefits be deserved by us, it would be cheaply obtained by years of patient waiting upon God; and shall we presume to be fretful and discontented, to murmur and shew impatience, nay, even to impeach the truth and faithfulness of our Lord and Master, because his methods of dealing with us do not exactly agree with our views and expectations? It is through faith and patience that we are to inherit the promises; though deliverance should tarry long, yet we are bound to wait for it; and if delay should cause any one to lose his temper, or depart from his constancy, it would afford a strong presumption that the religion of such a man is vain.

With respect to the frequency of our prayers and the length of time they should occupy, the holy Scriptures have left us no precise rules. They have assumed it as a fact, that men do pray; they have enforced it as a duty; they have conveyed many admirable specimens of the manner in which holy men of old expressed themselves in their devotional exercises; but on this, as on other occasions, much is also left to the fairness and integrity of men's minds. He who loves God fervently and supremely, who is dead to the allurements of sensuality and vanity, will ever consider prayer as an invaluable privilege, as a most delightful employment, conducting him into the nearest intercourse with God of which we are capable while on earth, and being in itself the highest imitation of the blessed inhabitants of heaven. Where the life and spirit and enjoyment of devotion exist, where there is a genuine taste for it, a true savour and relish of this noble and holy exercise of the soul, as there will be no backwardness to engage in the duty, nor weariness in the reasonable performance of it, so a minute inquiry into many of the little circumstantials will be unnecessary and superfluous. If a professing Christian lives in the spirit of prayer; if his heart is habitually the seat of devout affections; if he is a living temple, from which the divine offerings of prayer and praise continually ascend; he will find rules, and limits, and measures, of no further importance to him, than as they are connected with the good order and the benefit of society. Men rarely feel anxious to settle prescribed boundaries, within which they determine to confine their love to the object of their affections; or to ascertain how often they shall desire the society of those in whom they delight. So when the heart of a Christian is impregnated with religious fervour, he will not be fearful of intruding too frequently into the Divine presence, or of too long continuing his intercourse with Heaven. It is indeed an invaluable privilege, to be invited to withdraw from bodily cares and worldly converse, from the solicitations of sin and vanity, from projects and contrivances about things as fleeting and unsubstantial as the colours that tinge the evening clouds; to converse in solitude with the ever-blessed God, to engage in the noblest employment and to partake of the highest enjoyments which can be the portion of mortals, till they mingle with "the spirits of just men made perfect." It is, however, highly necessary that there should be a conformity between our prayers

and our lives; since without this agreement our devotions neither do honour to God, nor prove beneficial to ourselves. What can be more inconsistent than expressions of praise and thanksgiving at stated hours, and in appointed places, while the person lives in a state of repining and discontent; while he permits murmuring, fretfulness, and ill-humour, to have the ascendancy over him? What signify our confessions or our supplications, if we are not meek and humble, patient and forgiving, temperate and mortified; if, while we affect to hold converse with heaven, our thoughts and desires and exertions are directed to laying up treasures upon earth, or our time is misused in frivolous conversations, impertinent visits, foolish pleasures, and fashionable arrangements? No service can be acceptable to God that is not accompanied with the affections of the heart; no worship, that is not combined with a life devoted to the practice of godliness. To imagine ourselves pious and devout, while pride, or passion, or covetousness, or injustice, or love of the world, or uncharitableness, predominate in the heart and conduct, is to mistake the whole nature and genius of Christianity; it is to make a compromise for habitual disobedience by outward formalities; it is to use prayer as a cloak to cover the multitude of sins; which constitutes the very essence of phaisaical hypocrisy. G. S.

For the Christian Observer.

ON THE CALLING OF THE GENTILES.

No. I.

The calling of the Gentiles is a subject which has by no means received in these days that attention which it attracted in the age of the Apostles. If we cast our eye over the New Testament, we shall find that whole pages are often occupied by this topic; that many passages have a direct reference, and numberless others a remote allusion to it; in short, that the admissibility of all the nations of the earth into a participation of the privileges of the true church, was a point which was combined with all the other truths of the Gospel; a tenet, once indeed contested, and hard to be believed, but one which at length, in spite of Jewish prejudices, became incorporated into the Christian faith. "I believe in the holy *Catholic* Church," is a sentence of the Apostles' Creed which we still repeat. It may be questioned, however, whether we are sufficiently alive to the sentiment which it contains, and whether, also, our knowledge of some religious doctrines might not be improved by entering into a fuller contemplation of this now undisputed article of our belief.

It is the object of the present papers to revive some of the ancient feelings on this subject. For this purpose, I shall first take notice of the narrow prejudices of the Jews. I shall secondly point out in what manner those prejudices were counteracted by Christ and his apostles. And finally I shall describe how the fabric of Jewish bigotry was at length overthrown, and a new edifice was erected—a temple of universal peace and love, whose door was open to every believer, and to whose altar all the nations of the earth were invited to come, in order there to offer up a pure and acceptable, a true and reasonable service.

I shall employ the present paper in treating of the character of the Jews; and it may be useful to consider, first, what they might have been in virtue of the advantages which they enjoyed; secondly, what they were; and, thirdly, what they were reputed to be by their heathen neighbours: for some very natural misconceptions prevailed respecting that extraordinary people.

The Jews, if they had been faithful to their own Scriptures, would unquestionably have resembled, in a great degree, the most pious Christians; for the general character of religion must be the same under all

the divine dispensations. The Prophets expressly prophesied of Christ; the types prefigured him; and the Jewish Ritual was appointed for the very purpose of leading the mind to that High Priest who was to come, and to that sacrifice which was in due time to be offered up for the sins of the world. Many precepts also were plainly given in the Old Testament, which are substantially the same with those of the New. Above all, the moral character of God is strikingly similar under the two dispensations.

But it is unnecessary to dwell on a point so obvious. Let us consider what the Jews actually were, and let us take their character primarily from the decisive authority of the New Testament. Undoubtedly a few among them (the remnant however was extremely small) worshipped God in spirit and in truth. There was a Simeon, who "waited for the Consolation of Israel"—a devout Anna, a widow, who "departed not from the Temple, and served God with fastings and prayers night and day"—a Nathanael, who was "an Israelite indeed in whom was no guile." That flame of piety which, in ancient time, God had kindled among his people was not extinct. Some sparks remained beneath the embers. The mass, however, of the nation was dead to spiritual things; dead, not merely like the Gentile transgressor, in the common sins of the flesh, but dead to those truths which were revealed to them; dead to all the benefits of that dispensation which, though imperfect and merely introductory, might have given them life.

But it is my purpose chiefly to dwell on that kind of corruption which the perversion of religion introduced among the people. For a corrupted Law, in the same manner indeed as an adulterated Gospel, becomes itself the parent of peculiar iniquity.

The Jewish nation was specially warned against idolatry, and was minutely instructed by God in respect to all the ceremonies of divine worship. They were obedient to these injunctions. The Jews, at least of latter times, avoided that gross idolatry which had constituted the sin of their fathers, and they scrupulously observed the prescribed festivals and forms of worship. But they substituted these forms in the place of the things signified. They added to them many uncommanded peculiarities; and they put their trust in merely external observances.

For the sake of forming a "holy nation," and of perpetuating the worship of the one true God, they were required to separate themselves from the surrounding heathen. There is danger, in all ages, lest the command to come out from among the world should become the occasion of favouring an unsocial and malevolent, or a conceited and self-righteous spirit. The Jews fell into these faults. Severed from the world, they not only practised many vices of the heathen, but to these they superadded that corruption which results from the perversion of religion. How unamiable was the character of the Jew! Skilled in questions of genealogy, and proud of his descent from Abraham, but a stranger to the faith of that patriarch; a scrupulous observer of the traditions of the elders as well as of the ceremonies which God had prescribed, but ignorant of the spiritual use of those ceremonies; rigid in respect to days and months and years, but lax as to every principle of morality; occupied in endless "questions about the law," which were "unprofitable and vain," but negligent of "justice, mercy, and truth;" confident that he was "a guide of the blind, a light of them which were in darkness, an instructor of the foolish," but greatly needing to be taught himself; proud of possessing the true oracles of God, and preserving them with even a superstitious care, but mistaking and perverting and misapplying the sacred text; Sabbath after Sabbath entering the synagogue, but as often as he heard Moses read "having a

veil over his heart;" imagining that he kept the law, but in consequence of his "ignorance of God's righteousness, going about to establish his own righteousness, and not submitting himself to the righteousness of God;" professing belief of a Messiah who was to come, but rejecting him whom God evidently sent. Such, in respect to religion, was the Jew. At the same time he exalted himself above all the nations of the earth, saying, "the temple of the Lord, the temple of the Lord are we." The heathen were an abomination in his sight. He reputed even the neighbouring Samaritans to be a sect that ought to be abhorred, and refused to have any dealings with them on that account. Did he imagine, however hastily and erroneously, that his temple had been polluted by the foot-step of a Greek; he was ready to kill the man who had conducted the Gentile into that holy place. He carefully guarded the privileges of his own body, considered them as distinctions which would be no longer valuable if they should became common, estimated them after the manner of worldly immunities and honours, and could not endure the idea of the admission of Gentiles into the church. Blind and infatuated Jew! and is this the religion which came down from heaven! the religion of a God of purity and of love! Is this a religion which shall command the admiration of the heathen, and cause them to glorify God on your behalf! What avails the multitude of your religious observances; what profit is there in your new moons and your Sabbaths, your fastings and your prayers, if "the name of God is blasphemed among the Gentiles" through the known sins which you commit? "Wash ye, make ye clean; cleanse your hands, ye sinners, and purify your hearts, ye double minded." "He hath showed thee, O man, what is good; and what doth the Lord thy God require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?"

The character of the Jew being that which has been described, we need not wonder that his nation was in bad repute throughout the world. The unsocial disposition of this people, their dislike to strangers, and also the unaccommodating nature of their religion, which, unlike to the other religions of the world, forbade the intermixture of other objects of worship, seem to have peculiarly attracted attention. The hatred supposed to be exercised by the Jews towards other nations, was repaid by a like hatred towards them. Moreover, Judea had been conquered by the Romans a short time antecedent to the coming of Christ, and the Jews were supposed to submit impatiently to the yoke. They were believed, and not unjustly, to cherish the idea of a Messiah, chiefly as implying deliverance from Roman bondage. "They expected," says a Roman historian, "an heroic conqueror, who should march at the head of their armies, and extend the dominion of the East over all foreign nations." They were therefore objects of political jealousy, as well as of general dislike. — Again, they were a people unacquainted with arts, unskilled in oratory, and unknown to the philosophic world. No Aristotle or Plato, no Demosthenes or Tully, no Phidias or Praxiteles, no Anaxagoras or Archimedes, had appeared among them to conciliate the favour of the learned. To hatred and political jealousy, was therefore superadded a feeling of contempt: and it may be ascribed in part to the obscurity of their name, that the extraordinary and exclusive claim of their religion to a divine origin, was so little canvassed, either by the Greek or the Roman sages. Still, however, an idea was entertained of the remarkable sanctity of their temple, and of the singularity of their mode of worship. Pompey, the first Roman who conquered the Jews, ordered the walls of their city to be overthrown, but he so far respected their worship as to leave their temple entire. He entered the Holy of Holies, but, as a heathen writer has

remarked with surprise, "he found no statue, no symbolical representation of the Deity; the whole presented a naked dome: the sanctuary was unadorned and simple." An opinion clearly seems to have subsisted among the learned, that the Jews, in other respects so ignorant and mean, possessed a few very sublime ideas respecting the Divinity: and how to reconcile their admirable opinions concerning the nature and the unity of God, with their utter ignorance of philosophy, was a difficulty which one of the most philosophical historians in the Roman world (the same whom we have already quoted*) does not attempt to solve, though he fully enters into the subject. "The Jews," says this writer, "connected among themselves by the most obstinate and inflexible faith, extend their charity to all of their own persuasion, while towards the rest of mankind they nourish a sullen and inveterate hatred. Unsociable to all others, they eat and lodge with themselves only. Among themselves, their passions are without restraint: vice itself is lawful. The first elements of their religion teach their proselytes to despise the (heathen) gods. They agree with the Egyptians in the belief of a future state; with regard to the Deity their creed is different. The Egyptians worship various animals: the Jews acknowledge one God only, and him they see in the mind's eye, and him they adore in contemplation; condemning as impious idolaters all who with perishable materials, wrought into the human form, attempt to give a representation of the Deity. The God of the Jews is the great governing Mind that directs and guides the whole frame of nature; eternal, infinite, and neither capable of change nor subject to decay."—Little was it considered, that this knowledge of God, in a people so unlearned, did but prove the more clearly the truth of their pretensions to a divine and supernatural communication.

* Tacitus.

The character given of the Jews by this distinguished heathen, is a mixture of truth and fable. Among five or six accounts of their origin, which he has hazarded, only one approaches to the truth. His censures are too strong: it was extravagant to assert that "vice itself was lawful among them." Our Saviour by no means sanctioned this sentiment, when he affirmed of the Pharisees that "they *said*, and did not." The Roman historian, however, characterizes the Jewish nation in some degree aright. Let the professors of religion learn from hence not altogether to despise the censures of the irreligious; let them inquire what is the moral estimate which is formed of them in the worldly circles. The world, it is true, will mistake; it will exaggerate; it will confound; it will sometimes represent a vice to be a virtue, and a Christian virtue to be a vice: nevertheless, it will generally be found to pay some kind of homage to true piety, and to point its chief censure at real faults.

I shall conclude this paper, on the character of the ancient Jews, by applying the subject generally to ourselves; namely, first, to the mass of modern Christians; and, secondly, to the more strict professors of religion.

First. The mass of modern Christians may in some degree be likened to the Jews in the days of Christ, for they form an outward and visible church, and they also are become degenerate. Where now is either the purity of our former faith, or the strictness of our ancient practice? Where is that zeal for the unadulterated truths of God, which was once found among us? Where is that spirit which about two hundred years ago produced so many martyrs? The Jews valued themselves for being the sons of Abraham, and we glory in being the children of the Reformers; but how is "our silver" also "become dross, and our wine mixed with water!" They corrupted their Law; and have not we adulterated

our Gospel? Have we not accommodated it to the taste of modern times, enlarging the strait gate and making broad the narrow way, allowing a spirit of worldliness and self-indulgence unauthorised by Christ and his apostles. The Jews were likened to a vineyard in a very fruitful hill, which the Lord had fenced and planted; and he looked that it should bring forth grapes, and it brought forth wild grapes. And has not our vineyard, planted indeed by the same hand of the Lord, brought forth its wild grapes? Are not our works the deeds of the flesh, rather than of the Spirit; the works of nature, rather than of grace; the mere result, at best, of natural disposition, the effect of low and worldly principles; instead of the rich and abundant fruit of evangelical righteousness? How evidently faint and heartless is the worship in our modern churches! how unworthy of that fervent and animated Liturgy which our more pious ancestors established! So cold is the religious spirit of modern Protestants, that it may be questioned whether many of them have not less of Christianity than a large portion even of the Papists. Can our Jerusalem then be triumphantly called the faithful city; and our Mount Zion be denominated "a pleasant place, the joy of the whole earth, whither the tribes of the Lord go up to offer spiritual sacrifices?" Must it not rather be acknowledged, that in our modern temples, not to say at our very altars, we may see assembled the unthinking and the gay, the covetous and the worldly, the sensual and the profane; mixed indeed, as we would hope, with some devout and humble worshippers? How small, and almost invisible, is the practical difference between many modern believers and the unbelievers! Do they not both love wealth, follow pleasure, and aspire after worldly honour? Do they not both dislike strict religion? When pure, evangelical, and holy doctrine is set before them, do they not alike turn away from it, and even hinder it? Do they not unite, like Herod and Pontius Pilate, and like the Gentiles and the people of Israel, when they gathered themselves together against the Lord and against his anointed?

Many members of the present visible church resemble the Jews also in respect to a leading error in religion. The Jews are censured in the New Testament for going about to establish their own righteousness, and for not submitting themselves to the righteousness of God. Accustomed to observe the ceremonies of their Law, and to practise the easier parts of morality, they vainly fancied that they fulfilled the Commandments, and that by this obedience they should be justified. They did not understand that the Law, both by the types which it exhibited and the perfection of the morality which it required, was their schoolmaster to bring them to Christ, that they might be justified by faith. They were prejudiced against the teachers who laboured to remove this error, by fully exhibiting to their view the faith and grace of the Gospel. They were whole, and needed not a physician; and therefore the very publicans and harlots, who acknowledged and lamented their sins, and felt that much was to be forgiven them, were admitted into the kingdom of heaven before these assertors of their own righteousness. And are there no decorous members of our church who may be likened to the Jews in this particular? Are there none who, trusting partly to their having been baptized into the visible church, partly to their punctual attendance on divine worship, partly to superficial and scanty morality, founded chiefly, like that of the Pharisees, on the love of reputation—a morality very unlike the inward holiness of the Gospel—persuade themselves that their lives have been innocent, leave repentance to the vile and profligate, and, though occasionally adopting the orthodox form of words of that

ment to which they belong, in reference think that by their works they shall be justified.

But I am also to address myself to some of the more strict professors of religion.

We, perhaps, like the Jews, can boast of some religious singularities; and possibly, like them, we have separated from the world, and we vehemently condemn it. We look down on the religious ignorance of the multitude around us, and are eager to rebuke their profaneness and unbelief. And as the Jews had renounced the idolatry of their forefathers, so we have forsaken the errors of our Popish ancestry, and are zealous especially for that great part of the Reformation, the doctrine of justification by faith. We are also grave and serious; fond of hearing sermons, and addicted to devotional exercises: we abjure fashionable dissipation, and are not suspected of gross vice. Still it is possible also for us far too easily to assume that "the temple of the Lord, the temple of the Lord are we." We may trust in a cold and barren knowledge of doctrinal truth, and to the ground of this knowledge we may, like the Jews, be filled with a conceit that we are guides to the blind, a light to them that sit in darkness, instructors of the foolish. Habituated to a form of sound words, we may be proud of understanding the very doctrine of justification which should humble us, and may despise others on the ground of our superior light. In respect also to the greater strictness of our manners, we may only resemble some of the stricter Jews in the days of Christ. Are we as pure in heart and as unoffending in tongue, as we are grave in our deportment, solemn in our worship, and orthodox in our creed? Certain faults may possibly be as prevalent in our religious circle, as either bigotry and misanthropy were among the Jews. Are we infected by no vices of our party? Do we partake in no general spirit of censoriousness? Does our religious conversation never lead to strife and debate; nor our spiritual knowledge minister to vanity and self-conceit? We are scrupulous in some things: is our conscience duly enlightened on all others? We love to combat for the stricter side: are we as amiable as we are strict? We have learnt to judge of doctrines justly, to define them accurately, and to see them clearly: have we also learnt to give largely, to lend liberally, to endure patiently, and to pardon freely? Having vanquished all the sins of the flesh, have we obtained a second victory over the sins of the spirit? Is our religion paralytic on neither side? Is it lame in no member; and does every limb manifest health as well as life? In short, is our goodness merely the partial strictness of the Jew; or is it that true "wisdom from above" which not only is "first pure," but is "then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy?" S. P.

To the Editor of the Christian Observer.

I SUSPECT, Mr. Editor, that we modern Christians are exceedingly defective in respect to the scale of our bounty to the poor. Christianity is not more distinguished by the sublimity of its faith, and by the doctrines of grace which it establishes, than by the largeness of the liberality which it inculcates. Even Judaism was remarkable in this particular. Many of its institutions were formed for the direct purpose of sparing the lower orders. The Sabbath, for example, was intended to be a barrier against oppression. Although the accustomed support of the labourer was afforded to him on the seventh day, the master was required to let him intermit his work; and thus a seventh part of the toil, which the superior would otherwise have exacted, was mercifully spared. The Sabbatical year, as well as the year of Jubilee, on which the debtors were released

from their debts, and the slaves also were emancipated, form another proof of the benevolence of that introductory dispensation. The prohibition of usury was a further evidence to the same point. How numerous also are the positive precepts of the Old Testament on this subject; and what immense importance is ascribed to the performance of them! "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor." This passage implies that the exercise of bounty was considered to be a chief characteristic of the converted man. "He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever." How singularly strong also is this expression! "*His* righteousness remaineth for ever." It evidently denotes, that bounty to the poor was deemed, generally speaking, a test of true righteousness. Again; the want of this virtue is severely rebuked by the Prophets, and is represented as a chief evidence of the prevailing hypocrisy of the Lord's peculiar people. They were religious in their way; they were scrupulous on various points; they were sufficiently grave and serious; they frequented the Synagogue; they observed the appointed fasts; "but, is it such a fast," exclaims the Prophet, in the name of the Lord, "as I have chosen? Is it to deal out thy bread to the hungry, and let the oppressed go free? Behold, ye smite with the fist of wickedness, and exact all your labours!" The love of man is obviously one leading part of true religion, in all ages; and how is this love to manifest itself, if not in ministering to the wants of that large branch of our fellow-creatures, who struggle with poverty, who pine in sickness, and are bowed down with infirmity? When our Lord appeared, he found little true faith in the earth, and he also found little charity among some of the Pharisees: indeed, there was an ostentatious display of it, but there was more of the pretence than of the reality; for they devoured widows' houses, while they made a shew of giving alms to the people. Our Lord exhibited in his own life the most perfect pattern of philanthropy, and he also delivered many striking exhortations to deeds of beneficence and mercy. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." "When thou makest a feast, call together the poor, the maimed, and the blind." "Give and lend, hoping for nothing again." "Blessed are the merciful, for they shall obtain mercy." When an apparently correct and amiable young man came to him, and said, "Lord, what lack I yet?" his answer was, "One thing thou lackest: go, sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me—for" he knew that "he had great possessions." Expositors have been careful to shew that this command to the young man ought not to be drawn into a precedent, it having been a test of his obedience, required on account of his peculiar covetousness. I do not dispute the fairness of this interpretation. I would, however, remark, that the covetousness of the young man is here implied rather than affirmed, and is implied from the circumstance of the mere magnitude of his possessions. Ought not, therefore, all persons, who have similar abundance, to suspect themselves of having a share of the same covetousness? I doubt not that this pleasing youth would willingly have given, out of his ample fortune, out of his two thousand, or three thousand, or five thousand pounds a-year, his annual fifty, or a hundred, or two hundred pounds, which, perhaps, is as much as is deemed necessary by modern Christians; or that he would have doubled that sum, at Christ's command, or even trebled it. The scale of charity to which his heart inclined was, nevertheless, far too low: it was unworthy of a true disciple; and our Saviour, who knew the heart, made, therefore, a peremptory demand of the whole of his substance, and thus rebuked the narrowness of soul which he perceived in this seeming follower of the Gospel. A lesson

of liberality, as well as of fidelity to Christ, is therefore conveyed by this history. "How hardly," it is added, "shall they *that are rich* enter into the kingdom of heaven!" But the strongest proof of the importance of the duty of which I am treating, is that remarkable description given by Christ of the judgment-day, in which, to have given or not given to the poor, to have visited or not visited the sick, to have clothed or not clothed the naked, is represented as indicative of the everlasting doom of all those who shall stand before him. Blessed Saviour! and is this the rule by which we shall be judged? Are these the works which thou wilt on that day call to remembrance, and exhibit before the assembled world? And how few of these do we perform! How commodious do we make our houses; how expensive is our furniture; how creditable our equipages; how luxurious our tables; how superfluous many of the servants who surround us! And when we have corrupted ourselves, by thus turning to the purposes of our own vanity, and sloth, and indulgence, the wealth entrusted to us for the ease of others, we calmly die, accounting it to be one of the greatest duties of life to leave to our children a sum which probably will prove sufficient to perpetuate the same corruption.

When our Saviour had ascended into heaven, the spirit of the Gospel was strikingly displayed among the believers; and so unbounded was then the disposition to liberality, that all things were in common. When this practice subsided, a collection was made among the saints on every Sabbath-day, according as the Lord had prospered them; and the business of the ministrations was committed to persons whom it was found necessary to appoint for this important purpose. The apostles often intimate, in their Epistles, how highly they estimated acts of beneficence in their followers. They urged them to see to it that this fruit should abound among them; and they were anxious on the subject for the sake as much of the giver as of the receiver, for it was accounted a chief test of a state of grace. Love, shewing itself in acts of charity *to the saints*, was especially insisted on. Doubts and difficulties occurred on some other points; but on this a Paul and Barnabas, a James, a Cephas, and a John, were all agreed: "only they would," says Paul, "that they should remember the poor, the same which I also was forward to do." The apostles also carefully distinguished between mere expressions of good will and substantial acts of beneficence. "For if ye say, be ye warmed and filled, and nevertheless ye give them not those things which are needful to the body, what doth it profit?" In every respect, indeed, Christian faith is represented by them as a practical principle; and that person is declared to be a stranger to the love of God, in whose breast the love of man is not implanted: for man, with all his sorrows and infirmities, is visible to us every day—the poor we have always with us; and if we have no love even for man, whom we have seen, how can we presume to think that we perform the harder task of loving God whom we have not seen? Vain, therefore, is every pretension to piety to God, if we are wanting in beneficence to those around us.

Permit me, Mr. Editor, to conclude by applying these general observations to present times and circumstances. The distresses of our country are now great and increasing. Numberless are the persons thrown out of bread; and not a few are they by whom the pressure of taxes, and of the high price of commodities, is severely felt. We have, however, many opulent persons among us; some opulent professors of a very strict, orthodox, and evangelical Christianity. This, therefore, is the time for the peculiar exercise of their liberality. Let them emulate the character of those whose faith they profess to follow,

I would particularly urge the reduction of superfluous establishments. Let us not remain the slaves to former habits. Perhaps more than half our expenditure is devoted to the purpose of making a creditable appearance: but the appearance of economy is much more creditable at the present period. Let us not, however, by means of this economy, indulge our covetousness. Having taxed our pride and our luxury, let us not forget to do good and to communicate, "for with such sacrifices God is well pleased." S. P.

To the Editor of the Christian Observer.

If you think the enclosed worthy of a place in your publication, it is at your service.

Your CONSTANT READER.

EASTER was termed by the ancient fathers the queen of feasts, in that it commemorates the glorious resurrection of Christ, who on this day opened to us the doors of everlasting life, triumphed over death and the powers of hell, and became the first-fruits of them that slept. According to the testimony of St. Ambrose, as well as that of Eusebius, it was so highly esteemed as to be solemnized for the space of fifty days together, up to Whitsuntide. But as devotion abated, this term was much shortened.

The reason alleged for so long and great festivity at this time was, probably, on account of the feast being instituted to remind us of our Lord's resurrection,—an essential article of our faith; because, as St. Paul says, "If Christ be not raised, we are yet in our sins; and are of all men the most miserable." But the circumstance not admitting of any doubt, no wonder that the early Christians thus expressed their joy; nor need we be surprised at the length of time devoted to the celebration thereof, which was generally employed in the daily public exercise of acts of devotion, and in the participation of the holy communion.

Of the antiquity of this festival, Eusebius, in his Life of Constantine, explicitly observes, "The feast of Easter we have kept from the first day of the passion till now." To this purpose also are the words of Augustine: "Those things which are not written, but we keep by tradition, if they be observed all the world over, are to be understood to be commanded either by general councils (whose authority in the churches is most safe), or else by the apostles: for example, that of the passion of our Lord, his resurrection and ascension into heaven, and the coming of the Holy Ghost, should be observed by an anniversary solemnity."

Nor was the observance of this festival confined to a few places only; for Eusebius further states, that it obtained in all the churches; though there was a contention in the primitive times respecting the precise period of Easter—some following the time of the Jews, who celebrated it on the fourteenth day of their first month; but by far the greater number kept it on the first Sunday after the fourteenth, which was subsequently confirmed by the Council of Nice. The motives, however, which led to the observance of this feast by Jews and Christians, differ very widely: the former keep it as typical of Messiah to come: while the latter hail it as the period of Christ's glorious resurrection, after being crucified while manifest in the flesh, and their consequent emancipation from the shackles of the prince of darkness; having the fullest assurance that "God was in Christ reconciling the world," and that they, "having the spirit of faith," "should not henceforth live unto themselves, but unto Him which died for them, AND ROSE AGAIN!" 2 Cor. v.

Bishop Sparrow, in his Rationale on the Common Prayer, relates a custom that prevailed in the primitive times on this day—that the Christians of all denominations used to greet each other with this morning salutation, as expressive of their joy; "Christ is risen!" to which

ne answer in some parts was, "Christ is risen indeed!" in others, "And hath appeared to Simon!" (Luke xxiv. 31); which custom is retained in the Greek church to the present day. The compilers of our excellent Liturgy, naturally concluding that the same exultation at this joyful circumstance must take possession of every Christian breast, very properly introduce the same words—"Christ is risen," &c.—immediately after the confession in the service for the day. V. G.

MISCELLANEOUS.

To the Editor of the Christian Observer.

All who are concerned for the interests of true religion, must deeply lament the *inconsistency* of the lives of many of its public teachers. The following character was drawn by a man of singular piety (a clergyman of the church of England) during the last century. It cannot be too widely circulated, and, through the medium of your miscellany, it may reach persons who would not otherwise see it. Should any be stirred up by it to fulfil their high and holy calling in a more exemplary manner, it will be an ample recompense to the transcriber.

CHARACTER OF OURANIUS.

Ouranius is a holy priest, full of the spirit of the Gospel, watching, labouring, and praying for a poor country village. Every soul in it is dear to him, and he loves them all as he loves himself; because he prays for them all as often as he prays for himself. If his whole life is one continued exercise of great zeal and labour, hardly ever satisfied with any degree of care and watchfulness, it is because he has learned the great value of souls, by so often appearing before God as an intercessor for them. He never thinks he can love or do enough for his flock, because he never considers them in any other view than as so many persons who, by receiving the gifts and graces of God, are to become his hope, his joy, and his crown of rejoicing. He goes about his parish, and visits every body in it; but visits in the same spirit of piety that he preaches to them: he visits them to encourage their virtues, to assist them with his advice and counsel, to discover their manner of life, and to know the state of their souls, that he may intercede with God for them according to their particular necessities.

When Ouranius first entered into holy orders, he had a haughtiness in his temper, a great contempt and disregard for all foolish and unreasonable people; but he has prayed away this spirit, and has now the greatest tenderness for the most obstinate sinners; because he is always hoping that God will sooner or later hear those prayers which he makes for their repentance. The rudeness, ill-nature, or perverse behaviour of any of his flock, used at first to betray him into impatience; but it now raises no other passion in him than a desire of being upon his knees in prayer to God for them. Thus have his prayers for others altered and amended the state of his own heart. It would strangely delight you to see with what spirit he converses, with what tenderness he reproves, with what affection he exhorts, and with what vigour he preaches; and it is all owing to this, because he reproves, exhorts, and preaches to those for whom he first prays to God. This devotion softens his heart, enlightens his mind, sweetens his temper, and makes every thing that comes from him instructive, amiable, and affecting.

At his first coming to his little village, it was as disagreeable to him as a prison, and every day seemed too tedious to be endured in so retired a place. He thought his parish was too full of mean and poor people, who were none of them fit for the conversation of a gentleman. This put him upon a close application to his studies. He kept much at home, wrote notes upon Homer and Plautus, and sometimes thought it hard to be called to pray by any poor body when he was just in the midst of one of Homer's battles. This was his polite, or I may rather say, poor, ignorant turn of mind, before devotion had got the government of his heart. But now his days are so far from being tedious, or his parish too great a retirement, that he only wants more time to do that variety of good which his soul thirsts after. The solitude of his little parish is become matter of great comfort to him, because he hopes that God has placed him and his flock there, to make it their way to heaven. He can no not only converse with, but [illegible] attend and wait upon, the p[illegible] kind of people. He is now daily watching over the weak and infirm; humbling himself to perverse, rude, ignorant people, wherever he can find them; and is so far from desiring to be considered as a gentleman, that he desires to be used as the servant of all; and, in the spirit of his Lord and Master, girds himself, and is glad to kneel down and wash any of their feet. He now thinks the poorest creature in his parish good enough, and great enough, to deserve the humblest attendances, the kindest friendships, the tenderest offices, he can possibly shew them. He is so far from wanting agreeable company, that he thinks there is no better conversation in the world than talking to poor and mean people about the kingdom of heaven. All these noble thoughts and divine sentiments are the effects of his great devotion: he presents every one so often before God in his prayers, that he never thinks he can esteem, reverence, or serve those enough, for whom he implores so many mercies from God.

Ouranius is mightily affected with this passage of Holy Scripture: "The effectual fervent prayer of a righteous man availeth much." This makes him practise all the arts of holy living, and aspire after every instance of piety and righteousness, that his prayers for his flock may have their full force, and avail much with God. For this reason he has sold a small estate which he had, and has erected a charitable retirement for ancient poor people to live in prayer and piety; that his prayers, being assisted by such good works, may pierce the clouds, and bring down blessings upon those s[illegible] committed to his care. Ouranius reads how God him[illegible] said unto Abimelech concer[illegible] Abraham, "He is a p[illegible] he shall pray for thee, [illegible] live;" and a[illegible] Job, "And [illegible] pray for you; [illegible]." From these [illegible] justly concludes, [illegible] prayers of men eminent for holiness of life have an extraordinary power with God; that he grants to other people such pardons, reliefs, and blessings, through their prayers, as would not be granted to men of less piety and perfection. This makes Ouranius exceedingly studious of Christian perfection, searching after every grace and holy temper, purifying his heart all manner of ways, fearful of every error and defect in his life, lest his prayers for his flock should be less availing with God through his own defects in holiness. This makes him careful of every temper of his heart; give alms of all that he hath; watch, and fast, and mortify, and live according to the strictest rules of temperance, meekness, and humility; that he may be in some degree like an Abraham or a Job in his parish, and make such prayers for them as God will hear and except.

These are the happy effects, which ...kroni intercession hath produced ...the life of Ouranius.

To the Editor of the Christian Observer.

As many of your readers may not ...ave read the works of the pious and ...arned Joseph Bingham, I have ...ded the following remarks on ...n interesting subject, from his "Antiquities of the Christian Church," ...ook i. ch. 1., and shall be glad to ...e them inserted in your valuable ...blication. I am, &c.

J. F. H.

The early Christians were great ...nemies to all party-names and human appellations.

It is very observable, that in all ...he names they chose there was still ...ome peculiar relation to Christ and ...im, from whom they would be ...named, and not from any mortal ...an, how great and eminent soever. ...arty-names and human appellations ...hey ever professed to abhor. We ...ake not our denomination from *men*, ...ays Chrysostom; we have no leaders, as the followers of Marcion, or ...Manichæus, or Arius. No, says ...Epiphanius, the church was never ...called so much as by the name of ...any Apostle: we have never heard ...of Petrians, or Paulians, or Bartholomæans, or Thaddæans; but only ...Christians, from Christ. I honour Peter, says Gregory Nazianzen, ...but I am not called a Petrian; I honour Paul, but I am not called a ...Paulian: I cannot bear to be named ...from any man, who am the creature ...of God. They observe, that this ...is only the property of sects and ...heresies, to take party-names, and ...denominate themselves from their ...leaders. The great and venerable ...name of Christians was neglected by ...these, whilst they profanely divided ...themselves into human appellations; ...as Gregory Nyssen and Nazianzen ...complain. Thus Basil observes, how ...the Marcionites and Valentinians rejected the name of Christians, to be called after the names of Marcion and Valentinus, their leaders. Optatus and St. Austin bring the same charge against the Donatists. Epiphanius observes the same of the Audians, Colluthians, and Arians.

But the church of Christ still kept to the name of Christian. This was the name they gloried in, as most expressive of their unity and relation to Christ. Eusebius records a memorable story, out of the Epistle of the Churches of Lyons and Vienne in France, concerning one Sanctus, a deacon of the church of Vienne, who suffered in the persecution under Antonine; that being put to the rack, and examined by the magistrates concerning his name, his country, his city, his quality, and whether he were bond or free, his answer to all their questions was, "I am a Christian:" this, he said, was to him both name, and city, and kindred, and every thing: nor could the heathens, with all their skill, extort any other answer from him. St. Chrysostom gives the like account of the behaviour of Lucian the martyr, before his persecutors; and there are many other instances of the same nature; by which we may judge how great a veneration they had for the name *Christian*.

To the Editor of the Christian Observer.

As the divine spirit of Christianity deems no object, however unworthy or insignificant, beneath her notice, I venture to apply to you in behalf of a race, the outcasts of society, of whose pitiable condition, among the many forms of human misery which have engaged your efforts, I do not recollect to have seen any notice in the pages of your excellent miscellany. I allude to the deplorable state of the gypsies, in whose behalf I beg leave to solicit your good offices with the public. Lying at our very doors, they seem to have a peculiar claim on our compassion. In the midst of a highly refined state of society, they are but little removed

from savage life. In this happy country, where the light of Christianity shines with its purest lustre, they are still strangers to its cheering influence. I have not heard even of any efforts which have been made, either by individuals or societies, for their improvement; and so thoroughly do they appear to despise the advantages of civilized life, that perhaps nothing less than that change of heart, which is the effect of the blessing of God on the means employed for their conversion, would prevent their continuing to be the pest of society. The great Shepherd of Israel despises not these unhappy wanderers from his fold; and I am persuaded that neither you, nor those who read and prize your work, will be insensible to the force of his benign example. May the Divine Spirit suggest means by which this wretched race may be reclaimed from their vagrancy, and be made acquainted with that Saviour, whom to know is life eternal!

Yours, &c.

NIL.

To the Editor of the Christian Observer.

If the following anecdote will suit the *Christian Observer*, you will please to insert it. M. F.

WHEN bishop Bull was minister of St. George's, near Bristol, he was sent for to baptise the child of a dissenter. The good bishop repeated from memory the service appointed for the baptism of children, and administered the sign of the cross. When he had finished the ceremony, the man thanked him, and said, "How much better they pray and perform divine service, who do not tie themselves down to forms, but who depend on the help of the Holy Spirit; and that if he had not made the sign of the cross, nobody could have objected to his excellent prayers!" Dr. Bull then told him, that he had used the service in the liturgy; which circumstance, with the arguments he adduced to remove his prejudices, influenced him [illegible] after to attend the church.

Vide Nelson's Life of Bp. [illegible]

To the Editor of the Christian Obs [illegible]

I SHALL be much obliged if any of your learned correspondents, who occasionally offer criticisms in the Christian Observer on the Hebrew language, will favour your readers with their thoughts on the "origin and authenticity of the *Hebrew points;*" and state whether or not it is the general opinion of learned protestants, that the points are of *divine authority,* and equally ancient with the Hebrew letters; if not, when, by whom, and for what purpose, they were introduced: and whether the points essentially alter the sense of the Scripture, or what influence they have on the Hebrew characters.

Any useful information on this subject will be very acceptable to those who are ignorant of its true statement, and of the opinion generally received among the learned respecting it. G. B.

G. B. will esteem it a favour, if any correspondent of the Christian Observer will inform him of the origin and import of the words "ashes to ashes" used in the burial service.

For the Christian Observer.

INSCRIPTION

IN A GROTTO CONTAINING THE BUSTS OF ILLUSTRIOUS HEROES.

Crown'd with immortal wreaths of well-earn'd fame,
In native splendor Albion's heroes shine;
A thankful nation hails their boasted name,
And twining laurels deck their brilliant shrine.

But say, cherubic train! whose flame-wing'd quire
Fill with ecstatic lays the vocal sky,
Are these the race whom heaven's Almighty Sire
Views with peculiar smile and fav'ring eye?—

Go: to yon moss-clad roof direct thy feet:—
There shall thine eyes a nobler hero view;—
See suppliant Faith infernal pow'rs defeat,
And heav'nly Grace Corruption's might subdue:
This lowly Conqueror of Himself survey,
And ah! how mean is Grandeur's dazzling ray!

J. D. W.

WRITTEN IN A BOWER DEDICATED TO "PEACE."

The spreading beech and fragrant ivy twine,
And op'ning roses deck the friendly bow'r;
Yet ah! though Nature's brightest charms combine,
Not *here* will Peace extend her soothing pow'r.
Nor can ambition's bait, nor splendor's show,
Allure the placid virgin's ling'ring feet;
But the blest heart, where heav'nly passions glow,
She calls her joyful dome, her hallow'd seat.
If humble faith inspire the longing breast,
If conscious guilt excite the sorrowing pray'r,
Though poor, illit'rate, destitute, oppress,
The cherub rears her holy temple *there*;
And, when fell Time the blooming bow'r destroys,
Will fill the grateful heart with ceaseless joys.

J. D. W.

REVIEW OF NEW PUBLICATIONS.

INGRAM *on the increase of Methodism, and on Evangelical Preaching, &c.*

(*Continued from p.* 45.)

MR. Ingram, in his appendix No. 2, treats of the causes of the popularity of evangelical preaching; and he names, first, the Calvinistic doctrines which are taught by evangelical divines; secondly, their too literal use of the figurative expressions of the Scripture; thirdly, the habit of extemporizing, and of expounding; fourthly, their frequent use of extempore prayer; fifthly, their more familiar intercourse with the people; next, their desire of popularity; and lastly, their habit of giving alarming descriptions of future punishment.—These are said to be some of the "positive" causes of the success of evangelical preaching.

"We are not, however, (he adds) to be insensible of the negative ones; some of which have been transiently noticed already; such as the apathy and supineness of too many of the clergy; a mode of life not altogether conformable to the clerical character; too great and forbidding a distance with regard to the generality of their parishioners; discourses not sufficiently interesting, or intelligible, to the mass of their congregations; a want of union and co-operation; as well as other circumstances, that will be hereafter noticed, as tending to diminish the influence and utility of the clergy; to which we must subjoin non-residence, wherever it occurs. In short, though the clergy, for the most part, are highly respectable as men, with regard to their general character and conduct; yet there does not always appear a sufficient share of anxious endeavour to accommodate either their instructions, or their manners, to the greater part of their parishioners in such a way, as to contribute most efficaciously to their improvement. For the most part, indeed, their discourses are more calculated to confirm those who are already well disposed, and tolerably well informed, than to awaken the thoughtless, to arouse the languid, to conciliate the reprobate, and to infuse the milk of instruction into the minds of those who are yet babes in religious knowledge. The clergy are also charged with a degree of inconsistence in their manners and deportment. Many respectable clergymen, who are not deficient in a certain kind of pastoral intercourse with their parishioners, or averse from conversing with them on their spiritual concerns; yet, in the company of their neighbours and acquaintance of the same

rank or even profession with themselves, appear to lay aside their sacred character; religious subjects are seldom or never introduced into conversation, and in lieu of *provoking one another to good works*, and planning schemes of beneficence, the only object of their social meetings is, apparently, to enjoy the pleasures of a convivial table, to entertain one another with ordinary topics of conversation, or to partake of some fashionable amusement. The former character, of course, is regarded as an assumed one, and a preference is given to those clerical persons, whose whole conduct is uniformly serious and religious." pp. 37, 38.

The candour of this writer is very conspicuous in the immediately succeeding passage, which is as follows:

"I shall not attempt to draw a comparison between the pernicious effects of an injudicious zeal on one side, and of the defect of zeal on the other. I cannot, however, in justice, but subjoin, that whatever evils the evangelical clergy of the established church are productive of, in unsettling the minds of the people, and seducing individuals from their parish churches; under the present circumstances of society, we are indebted to them, for preventing a much more general defection from the national church. Were it not for their exertions, it is likely, the number of those would be much greater who would neglect almost every act of devotion, or would resort to some dissenting congregation. And it would better become us to endeavour to counteract the prejudicial consequences of an ill-judged zeal by more zealous exertions on our parts; than when their diligence is undeniable, to pursue them with a greater degree of acrimony and invective than we do the frivolity and worldly characters of too many of the clergy. Nor ought we to be insensible of the multitudes that have been reclaimed from the most abandoned profligacy to a state of religious recollection by the very laudable exertions of the evangelical clergy, and the dissenting methodists, that, but for their *labour of love*, might have continued in a state of sin and impenitency to the close of their mortal existence." p. 39.

There is much truth in the observation, that idle curiosity, a desire of novelty, a disposition to admire any thing singular and extravagant, vehement gesticulations, or a ranting mode of delivery, as well as mere caprice, have their share in producing popularity; and that the bad construction of our churches has sent many persons to the meeting-house, or to those new-built chapels of which many are in the hands of the evangelical clergy. An extremely just remark is made on the effect of the too great countenance which is given, by those who are not of the evangelical body, to persons who are conformed to the customs and manners of the world. "All this adds" (he says) "to the influence and success of the more austere sects."

To obviate these causes of the popularity of evangelical preaching, he recommends endeavours to enlighten the minds of the lower orders, a better adaptation of the education of the clergy to their intended profession, a subject afterwards separately considered; a new translation of the Scripture, and the separate publication of certain selected parts, points on which we by no means agree with him; and a new degree of discretion to be afforded to the clergy, as to the selection of the prayers to be used in public worship.

Mr. Ingram concludes this important discussion, by declaring it to be his opinion, that a principal reason of the disapprobation which the evangelical clergy, or at least the more respectable part of them, experience from persons of a higher class, "*is not their Calvinistic principles*"—"It is," he says; "a deficiency in that quarter of what the methodists not improperly term vital religion."—He observes, that "too much abstraction from this world and non-conformity to its customs, too large a share also of devotional fervour, are enforced by evangelical preachers, for the approbation of those who wish to colour over a strong attachment to the pleasures, the interests, and the occupations of this life, with an external decency of religious deportment." The following case he represents as

not unfrequently occurring: A clergyman who is zealous, but no methodist, is succeeded by a lukewarm minister, or by one whose instructions are not equally intelligible: the parishioners are dissatisfied, and go in quest of better instruction: perhaps they repair to an evangelical clergyman, perhaps to a dissenting minister: "and it may be, at length their political principles are tainted." He defends Sunday schools from the objection of training up children to be methodists or dissenters; and recommends, that, in lieu of any ill-timed or misplaced invective, the appropriate means only should be used of correcting every evil.

In thus presenting an epitome of Mr. Ingram's observations on this important topic, we have noticed very slightly what he considers to be the leading or "positive" causes of the popularity of evangelical preaching. To these, therefore, we now revert. And here, first, we have our attention once more called to the subject of modern Calvinism. Calvinism, that same Calvinism (the difference at least is very small) which characterized a great number of our first reformers, and still lives in many of their works; which has infused its spirit into the Confessions of Faith on the continent, and which may be honestly discerned in the Articles of the English church*; again and again appears to be one chief object of apprehension to Mr. Ingram.

Mr. Rapin, himself a declared enemy to Calvinism, may be quoted as an unexceptionable witness. "Such," says he (speaking of the Sublapsarian but clearly Calvinistic tenets), "were the doctrines that at first more generally prevailed among the reformers. In the progress of the reformation, some of them began to be softened" ---"In England a middle course was steered." But what was this middle course? "Though," says he, "the English articles of religion are a plain transcript of St. Austin's doctrine on the controverted points of original sin, predestination, justification by faith alone, efficacy of grace, and good works; yet are they composed with such a latitude, and such additional cautions, as that they *may be taken* in the Arminian as well as Calvinistic sense." And again he observes, "For although the *doctrine* of the church of England, as it stands in the Articles and Homilies, *agrees with that* of the *Calvinists*, yet the discipline is extremely different." Dr. Price, in treating of this subject, after a vehement declamation against Calvinistic as well as Trinitarian doctrines, exclaims, "And yet, O miserable imperfection of human reason! it is the system of Christian divinity which has been for many ages generally received in the Christian church." Mr. Gibbon, in touching briefly on the Reformation, remarks, that "these subtile questions" (of "original sin, redemption, faith, grace, and predestination"), "which have been strained from the Epistles of St. Paul, had most assuredly been prepared by the fathers and schoolmen, but the final improvement and popular use may be attributed to the first reformers, who enforced them as the absolute and essential terms of salvation."

The only author besides these, to whom we shall here refer, is Dr. Burnet. In speaking of the 17th Article: "In England" (says this Anti-calvinist) "the first reformers were generally in the Sublapsarian hypothesis"---"The remonstrants *may* subscribe this article; on the other hand, the Calvinists have less reason for scruple, since the article does seem more plainly to favour them."---"And yet, O miserable imperfection of human reason!" (may we not here exclaim with Dr. Price?) some ministers of the Gospel now reason themselves into the opinion that it is the Calvinist alone who cannot subscribe to the Articles of the English church.

* That the Articles of our church admit of a Calvinistic sense, is a point which it is surprizing that any person should be found to deny. The ministers of the present church having most of them gone over to the Arminian side, they are under an evidently strong temptation to interpret the articles, which they have subscribed, as conformable to their own religious sentiments. Under these circumstances, the most fair evidences on this subject are, either those modern writers who are not of the clerical order, and have no bias towards the Calvinists; or those authors who, though churchmen, and of the Arminian class, yet delivered their sentiments at a period when the Arminians were fewer, and the general prejudice in favour of an Arminian construction was therefore less.

The grim spectre meets him at every turn. Numberless indeed are the persons who participate in these fears. Calvinism is dreaded by a great part of his contemporaries, more even than by him. In their judgment it is itself a fiend, and it is leagued with other fiends. It is the grand foe to God and man; the Anti-christ of the present church.

Under these circumstances, however we may respect Mr. Ingram for some very candid concessions on this subject; however little also we may belong to the party of Calvinists; however ready we may be to break a lance with the more vehement and contentious part of them; we feel some ambition to be instrumental in laying this modern ghost. We shall therefore proceed to treat of the subject in this place; and the particularity which we shall here observe, will render a slight reference to it, in the subsequent parts of this review, amply sufficient. Mr. Ingram, in his appendix No. 2, inquires whether the evangelical creed is Calvinistic. He there does us the honour to speak of our work, and he expresses a wish to know whether also our creed is Calvinistic or not. The remarks offered in this place will in part supply an answer to the question.

We begin then by observing, that the *general colour* of the present evangelical world *is*, as we conceive, *somewhat Calvinistic;* but that, nevertheless, numerous Anti-calvinists, and not a few Non-calvinists or neutrals, may be found in it; and, moreover, that many, who entertain Calvinistic sentiments, hold some of them in a loose, and others of them even in a sceptical manner, proportioning the measure of their belief, in the several Calvinistic points, to the respective degrees of general evidence and of scriptural clearness which they consider as afforded. Thus the character of the Calvinistic part of the evangelical world has a great variety of shades. It is commonly divided by themselves into two parts; the higher Calvinists, and the lower. It may also be contemplated as consisting of those who have at once embraced Calvinism as a system, and those who have more gradually and reluctantly imbibed a certain degree of Calvinistic sentiment, at the same time when they have acquired a knowledge of evangelical truth. We are inclined to think much more favourably of the latter class of Calvinists. Let us describe this more favourable case. A man sets out in life, we will suppose (as how many do?) without much religious thought, He has been baptized; has been confirmed; has attended church; has occasionally, perhaps frequently, received the sacrament; he possesses a tolerably fair character with his neighbours; his morality, however, has not risen to the standard of the Gospel, and he has never meditated seriously on any one religious truth. Reputation, rather than the fear of God, has been his motive of action. He believes, if belief it may be called, in consequence of his having taken his religion upon trust. Let us next imagine this man to receive some very serious and new impressions respecting the character of God and the nature of the Gospel; and of course his conscience to become more tender, his life more strict, his society more select, his judgment in religious things more exact, his taste more pious and devout. Having now begun to discern sin in many things which he before deemed innocent, he no longer justifies his past life. Hence he readily imbibes the great scriptural and evangelical doctrine of being saved, not by works, but by grace through faith; for this doctrine is favourable to his own religious hope, and is indeed the only ground on which his mind can gain consolation and peace. He now also refers the religious impressions, which he has so happily experienced, to the secret and utterly unmerited influence of the Divine Spirit; for this is another very natural effect of the piety and profound humility of his heart. He at the same time begins very seriously

to believe in a divine providence; and if there be any thing peculiar in the circumstances through which he has passed, he is perhaps too ready to pronounce them strange and marvellous. Now this person, however his religious taste might be offended by an exhibition of that systematic and unbending Calvinism in which orthodoxy is supposed by some of our higher Calvinists eminently to consist, is prepared for the reception of parts of the obnoxious system: for his initiation into the doctrine of our being saved, not by works, but by grace through faith; not by merit of our own, but by an atonement provided for us; indicates a state of mind favourable to the belief of any other doctrine which seems, in like manner, to degrade man, and to magnify the riches of the Divine mercy. The idea, therefore, that the Spirit of God is imparted antecedently to any human effort to obtain it, and is itself the original source of divine life within us, may be expected to find a much more ready admittance into his mind than into that of a thoughtless and irreligious person; and this sentiment in some degree prepares him for the further doctrine of election. That belief in providence, on which we have touched, disposes him at the same time to the general doctrine of predestination. We are not affirming that the evangelical doctrines *necessarily* lead to the Calvinistic; we are only observing that under certain circumstances they point that way.

There is therefore a very natural account to be given of that tendency to predestinarian or Calvinistic tenets, which Mr. Ingram, in several parts of his work, admits to exist among many religious characters.

It is certainly an important part of the duty of a minister of the Gospel, to guide the person, whom we have just been describing, into a safe and Christian path; and he ought for this purpose to be a scribe well instructed in all the mysteries of the kingdom of heaven. Violent philippics against predestination, and against all persons infected with it, and violent declamations in favour of it, are, as we conceive, almost equally undesirable. Surely this is not the course which would have been taken by Him of whom it was said, that "he would not break the bruised reed, nor quench the smoking flax." The violent Anti-calvinists commonly miss their aim. Many of them, in their zeal to oppose Calvinism, trespass even on evangelical doctrines. Moreover, it is observable, that whenever angry and open war is carried on against the Calvinistic body, a great mass of heterodox, as well as of worldly and irreligious persons, to whom every idea of the Divine interference appears enthusiastic, seldom fail to act as auxiliaries. The Calvinists, in this case, too easily overlooking the pious part of their opponents, become confirmed in the whole of their own system.

There is, in truth, a difficulty in knowing precisely where to stop, in the progress from evangelical to Calvinistic sentiments. Perhaps the best and safest mode of proceeding is, frankly to acknowledge this difficulty; to abstain from speculation on the higher branches of the question; to adopt, with equal readiness and zeal, those seemingly Calvinistic and Anti-calvinistic sentiments which the Scriptures appear to sanction, and of which the good practical tendency is clear; and thus to follow, not so much the doctrine of any moderns, as that of Christ and his apostles, and not so much the doctrines of the head, as the devout affections of the heart. A person taking this course will, as we conceive, find himself united in religious affection with many persons of each side of the controversy; and he will himself, on the one hand, be disposed to acknowledge, with the most unmeasured humility, his obligations to the divine providence of God, as well as to his efficacious and preventing grace; and he will perceive, on the other, that the privileges of the Gospel are held forth in Scripture freely to all, and that there can

be nothing equivocal, nothing delusive, nothing dubious, in the Divine offers of mercy.

This is precisely that course which the CHRISTIAN OBSERVER has endeavoured generally to pursue; and it is partly, as we hope, in consequence of the moderation which we have observed, as well as of a reserve resulting from a distrust of our own judgment on some higher and more questionable points, that Mr. Ingram is unable clearly to discern on which side of the controversy we range ourselves.

But while we thus endeavour to defend the character of the devout, reluctant, hesitating, and measured Calvinist; while we are almost willing even to accompany him, in a part of his course; while we freely bear with him, if he thinks fit to take a few steps beyond us; and while indeed we can tolerate the most complete and systematic Calvinism in those in whom we also see a truly modest, humble, candid, and Christian spirit; we are quite as ready as Mr. Ingram, or any other person of his order, to contend against the Calvinism of persons of a certain class. We protest also against a sentiment, somewhat current as we suspect in very Calvinistic circles, namely—that a man's progress in the belief of the Calvinistic doctrines may be considered as a general index of his advancement in the Christian life. We are a little inclined to suspect the religion of the man whose Calvinism announces itself on his first conversion. It is not by the door of Calvinism that men seem to us most commonly to enter into a truly religious path. Something undoubtedly must be allowed to those who, receiving their earliest religious instructions from a very Calvinistic teacher, have their attention unhappily too much called, in the first instance, to abstruse and questionable points, and are thus led, in the very infancy of their religious knowledge, to identify Calvinism with evangelical truth. In general, we fear that the religion of such characters is defective. Their readiness to receive truths at which others revolt, is often mistaken for Christian faith. A merit, not unlike to that which the papists annexed to their belief of impossibilities, may be assumed even by him who makes use of the most unmeasured expressions of humility. Men may derive self-complacency from the consciousness of their own superior knowledge of the language of self-annihilation and self-reproach. The humility of the creed is no sufficient security for the lowliness of the heart; and while they denominate other men Pharisees, they may themselves be Pharisees of another class. Some of those men, who are so pre-eminent in their Calvinism, may be exempt, it is true, from the ordinary vices of the world. The very unpopularity and singularity of their faith may preserve them from worldly contagion. They may escape the disorders of the land from which they have fled. There are, however, other diseases of the country into which they have migrated; and of these the harsh and intrepid predestinarian seldom fails to have a considerable share. There are, indeed, high Calvinists of various classes. Some are the implicit and simple followers of an intemperate leader; some are eager disputants in the theological controversy; some are metaphysical reasoners on the doctrine of philosophical necessity, which they fancy that they can convert to a religious use. These several persons have their respective characters. The true spirit of the Gospel does not, however, seem to us eminently to prevail among any of them; and it often happens that evangelical truth, which naturally enough associates itself with a certain measure of Calvinism, is itself corrupted by a too great admixture of the same sentiments. May we be permitted briefly to remind those who are void of fears on this subject, that no men have advanced farther in the doctrines of predestination and necessity, than some who have

been distinguished by their heterodoxy, and others who have even been enemies to the whole Christian faith? Be as high and as eager predestinarians as they will, still a Priestley will be before them; and even a Priestley must yield to a Godwin in this dangerous race.

It probably will be replied to our observations in favour of the more moderate Calvinists, that their system admits of no degrees; that their less obnoxious positions necessarily involve those which are most mischievous; and that it is only by being inconsistent that any of them escape from the most extravagant tenets. We by no means allow the force of this objection. But let it be admitted, that to be a moderate is to be an inconsistent Calvinist, still moderate Calvinism may exist; and the true question here is the question of fact—whether a great proportion of modern Calvinists are not thus moderate or inconsistent.

It may also be observed, that on a subject so high as that of the nature and limits of the Divine foreknowledge and predestination, it is, perhaps, impossible not to be inconsistent. Calvinists, we allow, refuse to follow up their premises to the natural and apparently unavoidable conclusion. We agree with Mr. Ingram in this point. They are not however, in this respect, more manifestly inconsistent than Anti-calvinists, many of whom have expressly admitted, in their writings, that they dare not advance to the consequences which they perceive that some of *their* doctrines seem necessarily to involve. Thus, for example, the reverend prelate * before whom Mr. Ingram's sermon was preached, has observed, in his explanation of the seventeenth Article, that "the prescience of God, as extending to every instance of human conduct, is a fit object of our belief; but that we are utterly incapable of comprehending how this prescience consists with the other attributes of the Deity, and with the free agency of man; nor can we conceive how those future contingencies, which depend on the determination of the human will, should be certain and infallible: and yet that they are so is fully proved by the accurate accomplishment of prophecies." If, then, an Anti-calvinist may thus affirm both the Divine prescience and the free agency of man, acknowledging the one to be apparently inconsistent with the other, why should not the Calvinist be indulged with the like privilege of inconsistency? It is, undoubtedly, a privilege to be used with moderation. We do not, however, see why a Calvinist (a man, that is to say, who believes in Divine predestination, and in the preventing as well as electing grace of God) may not be supposed to hold fast the doctrine of the responsibility of man, and to assert the efficacy of means, the guilt of sin, the obligation of good works, and the equity of the Divine administration. To give another example of inconsistency on the part of the Anti-calvinists: many of them construe those expressions, respecting the Divine predestination, which occur in Scripture, as relating not to the spiritual and final state of men, but merely to their worldly condition. "God's foreknowledge of particular persons (spoken of in Scripture)," says Dr. S. Clarke, "is not a fore-appointment to eternal happiness or misery, but always to some temporal office or advantage only." This supposed predetermination of God, in respect to merely temporal things, is nevertheless always considered by these writers—(we are grossly mistaken if this is not the case)—as not at all infringing the liberty of the creature, as to his conduct in the temporal concerns in question. If, then, God's predetermination of some of these lower affairs of man does not destroy man's moral agency in those affairs; why may not a similar predestination

* Dr. Prettyman.

subsist, without destroying his moral agency, in respect to those things which concern his salvation?

We have thus endeavoured, in some degree, to redeem the character of the unhappy Calvinist from those heavy charges which are brought against him. In doing it, we have wandered somewhat out of our way; but the discussion is not altogether misplaced, and we trust that it may be useful. We shall now return to Mr. Ingram.

(To be continued.)

Dissertations on the Existence, Attributes, Providence, and Moral Government of God; and on the Duty, Character, Security, and final Happiness of his Righteous Subjects: By the Rev. David Savile, A. M., Edinburgh. Edinburgh; T. Ostell, and J. Hatchard, London. 8vo. pp. 346. Price 7s. 6d.

The reader will be disappointed on proceeding from the title to the contents of this volume, which he will find to consist of the proper number of simple sermons, differing little, if at all, either in matter or form, from the compositions which usually appear under that name. If the title of Sermons was rejected, we see no ground of superior propriety on which that of Dissertations was adopted in its place. For, although there is a greater portion of abstract reasoning, or reasoning in an abstract form, together with a more logical arrangement of the parts of each discussion, than is generally observed in modern sermons: there is likewise united with these dialectic qualities, not (in our opinion) with the greatest propriety, a style of sentiment and expression which is perfectly declamatory, and sometimes flowery.

The first sermon on the existence of God certainly is not below mediocrity; and, on so beaten a subject, it would require more than ordinary powers to rise above it. To this dissertation is subjoined an Appendix, in which Mr. Savile objects to the common distribution of the argument on this subject into *a priori* and *a posteriori*; the former of which seems to him nothing but the argument *a posteriori* put in a more abstract form. The argument *a priori*, applied to the existence of God, does indeed, in strictness, imply a direct contradiction, because it supposes a priority to eternity; but those who are disposed to "reason downwards" on this subject, have a way of softening the process. Dr. Clarke, who may be considered as the *Magnus Apollo* of this party, when he is attempting in this manner to prove the necessary self-existence of the Deity, says, "this necessity must be antecedent—not indeed in time, to the existence of the Being itself, because that is eternal; but it must be antecedent, in the natural order of our ideas, to our supposition of its being*." This, however, is to us very unsatisfactory; and we are persuaded, with Mr. Savile, although he has not exactly hit our sentiments, that every argument respecting the existence of God must *really* be *a posteriori*. It is impossible to have any notion, either of the natural or the intellectual world, but as being, with respect to existence, constitution, and continuance, posterior to and solely dependent on the Supreme Mind and Will.

We pass over the next dissertation, and settle on that which follows, and of which the title and subject is the "Goodness of God." Here we shall be detained some time.

Mr. Savile having, with a considerate regard to our limited faculties, descended from the lofty contemplation of worlds upon worlds of bliss, informs us, that the present, which falls more within the sphere of our comprehension, is "replenished with innumerable living creatures, all of which are useful in their functions, exactly fit the places which

* Demonstration, &c., p. 15. Edit. 7.

they fill, and completely answer the purposes for which they were intended. They all possess suitable powers and faculties; taste of the exuberant goodness of heaven; and, in their different ways, manifestly discover signs of happiness." p. 73. In very different ways truly! But through what glass did Mr. Savile discover this Utopia?

Let us, however, hear a few more sentiments of this kind. We are told,* concerning ourselves, that is, concerning men in general (for no distinction is made): "the law of the Lord is inscribed upon our hearts." —"Under his government, all things, whether apparently prosperous or adverse, whether joyous or grievous, are continually working together for our good." pp. 75, 76.

Perhaps Mr. Savile does not know, that this is just the language of Dr. Priestley. In his "Doctrine of Philosophical Necessity illustrated," this specious but superficial writer observes, that the necessary determination of the mind, which he assumes, "being admitted to be the fact, there will be a necessary connection between all things past, present, and to come, in the way of proper *cause and effect*," &c.; "and therefore all things past, present, and to come, are precisely what the Author of nature really intended them to be, and has made provision for*." Hence the inference, "we are all training up in the same school of moral discipline, and are likewise *joint heirs of eternal life*, revealed to us in the Gospel†." The doctor acknowledged this doctrine on his death-bed.

But does Mr. Savile really believe this doctrine? Does he understand it? Is he prepared for its consequences? We think not. We cannot persuade ourselves, that an author of his acuteness and general good sense, would be so far influenced by attachment to system, however powerful, as to assert, that all things work together for good to murderers, adulterers, thieves—professed enemies both to God and man; characters, with many others, against whom the wrath of Heaven is revealed in that volume which he professes to receive as a divine revelation. He would, perhaps, himself be shocked at the idea of specifically pointing out such persons as *joint heirs of eternal life*. An exultation in the glad tidings of the Gospel immediately follows the last passage quoted from Mr. Savile. Dr. Priestley, we see, expresses his obligations in somewhat the same way. But to what purpose, on the expressed principles of either of them? What advantage has the Gospel conferred, except that of supplying one additional variety to the numberless number of ways by which all men are making their necessary and unerring progress to final happiness? And what advantage is this, when men could not miss their way before?—We are not accountable for an author's contradictions. Unhappily however, the fact of the existence, and the doctrine of the origin, of evil come in our author's way. Here Mr. Savile, who feels himself called upon to reconcile the existence of evil with the unlimited power, and particularly the unlimited goodness of God, takes refuge, like archdeacon Paley, in the preponderance of good, or the vast plurality of the instances of benevolence, discoverable in the world. Intelligent readers could only smile at the embarrassment of the author of Natural Theology on this subject; and his follower can hardly expect to be read with more gravity. There are several reasons, however, why we should hear our author speak for himself.

"Let us consider also, that the sum of evil in the world, great as it may seem, is certainly overbalanced by good. In this case we should judge of the intention of the Deity, not merely by some thing which we occasionally see or feel, but by what, upon the whole, is *prevalent* in his works; and if happiness is prevalent, we should unquestionably infer, that God is benevolent. Now that happiness does prevail,

* Pp. 8, 9. † P. 123.

IMAGE

must be evident to every attentive observer. Though many individuals, of every class around us, suffer pain, and groan beneath the pressure of calamity, yet most of them have tolerable health, and various other sources of enjoyment. It is beyond a doubt that the inferior animals feel happy in their existence. 'The insect youth are on the wing:' the careless flocks graze with pleasure upon their 'green pastures;' the playful birds sport through the pathless air, and 'sing among the branches.'—Observe too the children of men, and consider how far, in general, their happiness preponderates their misery. For one that is confined to a bed of sickness, there are thousands who are able to perform, with comfort, all the ordinary offices of life. For one that has not bread to eat, there are thousands who are supplied with all the necessary means of subsistence. For one that is wretched and miserable, and has both wearisome days and nights appointed to him, there are thousands;" &c. &c. pp. 81—83.

Emboldened by these triumphs, our author ventures to affirm, that the quantity, not only of natural, but even of moral, evil in the world, is often extravagantly magnified by sour, and melancholy declaimers. We will not venture to affirm the contrary: but we know what Mr. Savile means, and we have no objection to take our portion with the sour and melancholy declaimers who differ from him. But as our author has fortified his opinion by a quotation, in a note, from professor Stewart, to whom he seems attached, and whose authority he seems to consider better than his own, we will pay a little attention to the observations of the master. "Corrupted as mankind are, the proportion of human life which is spent in vice is inconsiderable, when compared with the whole of its extent. History itself is a proof of this; for the events which it records are chiefly those which are calculated, by their singularity, to engage the curiosity and to interest the passions of the reader. In computing, besides, the moral demerit of mankind, from their external actions, a large allowance ought to be made for erroneous speculative opinions; for false conceptions of facts; for prejudice inspired by the influence of prevailing manners; and for habits contracted insensibly in early infancy." *Outlines of Moral Philosophy.* We beg leave to observe, in our turn, that, in computing the moral demerit of mankind, and the degree in which what *appears* represents what *is*, some allowance at least is to be made for the different external restraints which are laid upon human depravity, and particularly upon its outward exercise and appearance. There is, perhaps in all men, some consciousness of right and wrong, which will not suffer them to violate obvious duty without remorse: which remorse is by no means voluntary, and to be set to the account of principle. The system and course of nature are so constituted, that many crimes are inevitably followed by their own punishment: and the knowledge of this constitution is a considerable check upon the commission of sin. Human laws, in many instances, powerfully corroborate these restraints; and as their sanctions are temporal, their influence is great. A regard to individual reputation, totally distinct from moral principle, imposes an additional restraint, and contributes its share to diminish actual transgression. The *positive* advantage, of a merely worldly kind, arising from a careful submission to these restraints, greatly strengthens their general effect. When we have ascribed their due influence,—and a considerable one it is,—to these causes, let us reflect, for one sober moment, on the impiety, the injustice, the sensuality, which walk at liberty in the face of day, and hold up their broken fetters in triumph and in scorn of the powers which would restrain them. What, then, would be the effect, if these restraints were entirely removed; when the tendency of sin to accelerate its velocity and increase its power, and the strength and encouragement, which it would acquire by impunity and example,

would augment the already enormous mass beyond conception? But even then we have only contemplated the streams; and these afford but a very inadequate representation of the fountain. Yet, in order to form a just estimate of the extent of human delinquency, we ought to behold the whole heart, and the hearts of all men, as Omniscience beholds them, that is, as they really are. We might have put the case still stronger, by supposing the presence of apt and powerful temptations, as well as the absence of the fore-mentioned restraints. But the attempts to palliate the moral condition of man, have, in general, a cause which reason will not reach. It is, however, really miserable to observe the indefatigable exertions of some unsound moralists and divines to patch and buttress up the ruins of our fallen nature, when, if we may be excused in adopting the very applicable language of our briefs, they should be wholly taken down and rebuilt.

In p. 85 Mr. Savile supposes that the total prevention of evil may be one among those things which are absolutely impossible; and in the next he pleads for the necessity of some degree of evil in the world; adding, that this is by no means derogatory to infinite power, which extends only to whatever is possible. But who informed Mr. Savile of the necessity of evil in the world? And if contradictions, which imply weakness, are impossible, who taught him that the attributes of the Deity, natural or moral, and the universal exclusion of evil, are contradictions? It is the supposed or apparent contradiction of the contrary fact which has raised all the difficulty on the subject.

At p. 89 our author reverts to his over-balance of good, which he affirms to be the portion of every individual; and amidst the benefits of real evils, he instances that arising from acute pain, in these words: "The most acute pain admonishes us to avoid every thing that may produce a repetition of it, and makes us doubly anxious to procure pleasure." But if it is by such means that we are authorized to annihilate evil, or reconcile it with the divine perfections, there is no supposable difficulty in the region of metaphysical science which the human intellect may not be sure of surmounting; neither shall we feel any hesitation in subscribing to our author's conclusion concerning the Supreme Being, that, "among his infinite works, he beholds nothing but *unmixed*, and eternal, and eternally *increasing* happiness." p. 91.

The solution of a good part of the intrepid assertions of Mr. Savile immediately follows, in the opinion which he insinuates with respect to the future punishment of the wicked. This, it is pretty plain, he holds not to be eternal. But his argument on this subject is curious. The Scriptures are obscure and ambiguous! the rewards of the righteous do not yet appear! neither do the punishments of the wicked! What! is not eternity predicated of both? Does Scripture teach us nothing, because it does not teach us every thing? After this, Mr. Savile, consistently enough, talks of the "*difficulties*" on this subject being apparent only, not *real*; that is, the *sufferings* are apparent only, not real. On recollecting at this place some prior instances of Mr. Savile's mode of arguing from our ignorance of many subjects, we are tempted to observe, that few authors know how to keep the just bounds in treating the argument from human ignorance. It is a just and most important topic, but miserably misunderstood and abused.

There is one subject more on which we must make some remarks, in this dissertation. Mr. Savile has a passion for simplifying; and, like most other passions, it seems to have run to excess, particularly with respect to the moral attributes of God, which he says (p. 95) "may all be viewed as so many different modifications of his goodness." We be-

lieve that the divine justice has usually been regarded as a principal and co-ordinate attribute; and by what process it can be made *subordinate* to the divine goodness is difficult to conceive, even after that process has been facilitated by the indulgent, but gratuitous, and anti-scriptural, opinion of Mr. Savile respecting the duration of future punishment. We shall content ourselves with remarking, on this subject, the striking resemblance which the sentiments of Mr. Savile bear to those of lord Bolingbroke, who thinks, "that the moral attributes of the Supreme Being are absorbed in his wisdom; that we should consider them only as different modifications of this physical attribute *." We suspect no league between the parties; but we admonish the Christian divine to beware.

There are several minor defects in this volume, which discover an inaccurate mind. Such as, p. 191, where the men of the world are said generally to have "no sense of true dignity, but are directed merely by views of *pecuniary* advantage." There are doubtless many other objects quite as dear to men of the world as money.

We do not consider ourselves as bound to apologize for doing our duty; and we feel ourselves still more completely released, if possible, from any such obligation in the present case, since, if Mr. Savile be sincere in the doctrine maintained in these dissertations, which we have no reason to doubt, our censures must be regarded by him not only as no evil, but as a positive good, in a much more exalted sense than is admitted or pretended by the common class of Christians. At all events we are conscious that we wish him well. His doctrine is another thing.

Vindication of the Hindoos from the Aspersions of the Rev. C. Buchanan, M. A.; with a Refutation of his Arguments for an Ecclesiastical Establishment in British India, &c. &c.: The whole tending to evince the Excellence of the Moral System of the Hindoos, and the Danger of interfering with their Customs or Religion. By a Bengal Officer. London: Rodwell. 8vo. 5s. 1808.

We have more than once called the attention of our readers to the great question of the introduction of Christianity into India. That question is now fairly under discussion before the public; but it is not yet nearly exhausted: nor do we conceive that the present author has done much towards bringing it to a conclusion. His work consists of a series of detached essays, written in a style always verbose, and often incorrect; strung together in a loose and desultory manner; and, excepting in one respect, as defective in originality as in arrangement.

The exception to which we allude refers to the *ground* which he has taken. In the disputes which this subject has hitherto excited, it seems to have been on all hands allowed that the religion of Christ is intrinsically better than the religion of Brahma, and that, provided the former could with perfect ease and safety be substituted for the latter, the Hindoos would gain by the change. This opinion has indeed been avowed by some of those who have most warmly opposed the Indian mission. Our author, however, boldly assumes a different language. We do not think we can be accused of want of candour in saying, that the general impression produced by his performance is, that the Hindoo and Christian religions (as to all temporal purposes at least, for as to their influence on a future state he is almost silent) are nearly on a level; or rather, that the advantage is on the side of the former. "I would repose the Hindoo system" (he exclaims) "on the broad basis of its own merits; convinced that, on the enlarged principles of moral

* Works, vol. v. p. 335.

reasoning, it little needs the meliorating hand of Christian dispensations to render its votaries a sufficiently correct and moral people, for all the useful purposes of civilized society; for 'we know that the law is good, if a man use it lawfully.'" p. 9. Again, "If the Sastras thus manifest an exalted idea of God, a comprehensive sense of moral duties, a belief in the immortality of the soul, and a future state of rewards and punishments;—what is it then that the missionaries propose teaching to the Hindoos?" p. 44. In another place (p. 102), after praising the Hindoos, he adds, "*Whenever, therefore, the Christian religion does as much for the lower orders of society in Europe, as that of Brahma thus appears to have done for the Hindoos,* I shall cheerfully vote for its establishment in Hindostan;

* For modes of faith let graceless zealots fight;
His can't be wrong, whose life is in the right.'"

We will not stop to indulge the reflections which naturally occur on the perusal of such sentiments. Neither do we think it necessary to enter into a detail of those facts and arguments by which it has been triumphantly proved, even the voice of some of her bitterest enemies allowing it, that, of all religions, Christianity most surely consults the happiness of the mass of the people. It is our wish rather to meet the author upon his own grounds; and, without encumbering ourselves at present with his conclusions, to regard only the justice of his premises.

His object is to prove not only that the introduction of Christianity into India is politically dangerous, whether the thing be practicable or not; but that, before all these considerations, it is, with regard solely to the moral situation of the Hindoos, totally unnecessary. Without adverting to some topics of inferior importance, his argument may be said mainly to hinge on these two positions: "The excellence of the religious and moral doctrines of the Hindoos," and "The excellence of the moral character of that people."

I. The excellence of the moral and religious doctrines of the Hindoos.

With respect to this subject, two points of inquiry cannot fail to suggest themselves: Is the representation given by our author of the doctrines alluded to, complete and impartial?—and if it be, what degree of weight does it add to his general reasoning?

Now to the former of these questions we answer, without hesitation, in the negative. And here we must bear our testimony to the singular deficiency of our author in all large and general views; a deficiency observable in many parts of his work, but peculiarly so in the part immediately under consideration. He intends to prove the excellence of the religious system of the Hindoos;—an undertaking evidently of no mean size, and not be dispatched in the compass of a few pages. But by what method does he attempt to gain his end? By detailing numerous passages from the Institutes of Menu, the Geeta, and the Heetopades, as models of pure and sublime doctrine. We are not, indeed, slow to acknowledge the beauty and grandeur of those passages; nor are we ignorant that many others, equally admirable, might be selected from the Hindoo scriptures; but after dwelling with fondness over these dictates of a sublime or a benevolent morality, and after indulging all those emotions which they must awaken in every bosom, we are constrained to ask, What has been gained? It is proved that the Hindoo code contains many excellent passages: Was this ever denied? Was it ever denied of *that code?* Was it ever denied of any other? The slightest inspection of human nature might convince us, that no code, intended to form the rule of action for reasonable beings, could ever appear divested of all high and swelling sentiments. Not only does a regard to the feelings of the governed exact this homage to

virtue; but the very act of legislation is in itself something so sublime, that it cannot be engaged in without kindling an enthusiasm which carries out the mind to contemplate the loftiest objects, and form the noblest conceptions. We find, accordingly, that no code has ever been promulged, either by philosophers in the repose of academic retirement, or by conquerors in the flush and tumult of success, which has failed to recognise and assert some great standard principles of morality. This is equally true of Confucius and Zoroaster, of the maxims of the Lycæum and of the Stoa, of the dicta of Mohammed, the institutes of Timur, and the decrees of Buonaparte. The laboured *etalage*, therefore, of sentences in the work before us, can only prove what had never been doubted, and what any man habituated to general reasoning would have taken for granted *in limine*, without any proof whatever.

If, however, in justice to the author, we ought to conclude that it has fallen to his lot (as it certainly never has to *ours*) to hear the Hindoo scriptures accused of not possessing a grain of sublimity or morality; we must confess that, though he has shewn to these accusers a degree of complaisance which they little merited, he has yet completely refuted their accusations. But this is doing little. The more difficult part of his achievement yet remains. This code, it is true, is enriched with noble descriptions of the Deity, and sublime exhortations to the performance of moral duty; but, is it always true to itself? Does it never by its *precepts* degrade what in its contemplative effusions it has elevated? Does it never flatter what it sometimes condemns? Does it never compromise in practice what in theory it exalts? Is it always simple? always faithful to nature? inflexible in its grandeur, and unwearied in its reference to the first leading principles of religion?

Such are some of the questions which a thinking inquirer would be led to ask, before he could form his judgment on any code which professes to regulate human action: for, of those systems which have been most successful in corrupting and misleading a people, not one has formally set out by enouncing immoral maxims, by exhorting to the practice of crimes, by annexing rewards to vice and punishments to virtue. Nor were they formed with the intention of producing these effects. They have done mischief rather by incidental and circuitous methods; by failing to maintain a uniform tone and language; by extravagantly exalting on one occasion principles of which they carelessly undermined the efficacy on others; by injunctions ridiculously trivial and minute; by a whimsical and absurd classification of crimes; by making criminal what God and nature made innocent; by stamping heavier guilt on the non-observance of arbitrary or conventional exactions than on the breach of the first and most palpable duties; by stating curious cases of exception to their own positive rules, and thus opening a door to the most pernicious and sweeping casuistry; by ordaining a multiplicity of frivolous and vexatious ceremonies; and above all, by allowing the commutation of sin for penance, and thus cherishing the favourite prejudice of mankind, that, in the sight of the Supreme Being, ceremonial purity of body is more precious than moral purity of heart and conduct.

It appears to us, that in most, if not all, of these respects, the Hindoo code is peculiarly liable to animadversion. It would be vain, within our present limits, to attempt a very detailed proof of the justice of our opinion. Such an attempt would require voluminous extracts. We may, however, throw together a few passages, which will exemplify the spirit of the whole, and which may tend to correct the unqualified applause bestowed by our author on the writings in question.

Of the preposterous sanctity at-

tached to the person and character of a Brahmin, the following are a few specimens.—

"The very birth of Brahmins is a constant incarnation of Dherma god of justice; for the Brahmin is born to promote justice, and to procure ultimate happiness." ch. 1.

"Whatever exists in the universe, is all in effect (though not in form) the wealth of the Brahmin; since the Brahmin is entitled to it all by his primogeniture and eminence of birth:

"The Brahmin eats but his own food; wears but his own apparel; and bestows but his own in alms: through the benevolence of the Brahmin, indeed, other mortals enjoy life." ib.

"A Brahmin, whether learned or ignorant, is a powerful divinity; even as fire is a powerful divinity, whether consecrated or popular." ch. 9.

"—Although Brahmins employ themselves in all sorts of mean occupation, they must invariably be honoured; for they are something transcendently divine." ib.

"From his high birth alone, a Brahmin is an object of veneration even to deities: his declarations to mankind are decisive evidence; and the Veda itself confers on him that character." ch. 10.

"A priest who well knows the law needs not complain to the king of any grievous injury; since, even by his own power, he may chastise those who injure him." ch. 11.

"Never shall the king slay a Brahmin, though convicted of all possible crimes: let him banish the offender from his realm, but with all his property secure, and his body unhurt.

"No greater crime is known on earth, than slaying a Brahmin." ch. 8.

"The property of a Brahmin shall never be taken as an escheat by the king." ch. 9.

It is well known that the Hindoos are divided into four classes, besides a numerous race of persons degraded below the lowest of the four. The fourth class however, or Sudras, though thus occupying in the scale of society a place of comparative elevation, are treated by Menu as follows.—

"Let him (a Brahmin) not give even temporal advice to a Sudra." ch. 4.

"A man of the servile class, whether bought or unbought, he (a Brahmin) may compel to perform servile duty; because such a man was created by the Self-existent for the purpose of serving Brahmens:

"A Sudra, though emancipated by his master, is not released from a state of servitude; for of a state which is natural to him, by whom can he be divested?" ch. 8.

"Attendance on Brahmins is pronounced the best work of a Sudra: whatever else he may perform, will comparatively avail him nothing." ch. 10.

"No superfluous collection of wealth must be made by a Sudra, even though he has power to make it; since a servile man, who has amassed riches, becomes proud, and, by his insolence or neglect, gives pain even to Brahmins." ib.

"A Brahmin may seize without hesitation, if he be distressed for a subsistence, the goods of his Sudra slave; for as that slave can have no property, his master may take his goods." ch. 8.

"With whatever member a low-born man shall assault or hurt a superior, even that member of his must be slit, or cut more or less in proportion to the injury: this is an ordinance of Menu." ib.

"Should he (a man of the lowest class) spit on him (one of the highest) through pride, the king shall order both of his lips to be gashed." ib. &c. &c.

From the ordinance last quoted, some idea may be formed of the consistence of that humanity for which the Hindoo code has been celebrated. The same subject may be farther illustrated by a reference to some of those ordinances which

regard the persons not honoured with an admittance into any of the four original classes.

"From a Chandala, by a Puccasi woman, is born a Sopaca, who lives by punishing criminals condemned by the king; a sinful wretch, ever despised by the virtuous." ch. 10.

Another tribe of unfortunates, named Antyavasayin, is said to be "contemned even by the contemptible." ib.

To two of the lower tribes the following stigmas (stigmas, be it observed, *hereditary* and *irremovable*) are affixed:

"The abode of a Chandala and a Swapaca must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses:

"Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron; continually must they roam from place to place:

"Let no man, who regards his duty religious and civil, hold any intercourse with them; let their transactions be confined to themselves, and their marriages only between equals:

"Let food be given to them in potsherds, but not by the hands of the giver; and let them not walk by night in cities or towns." ib.

On contemplating these extracts, we readily concur with our author in thinking, that the Missionaries could with no propriety term the precepts of Menu, in general, *tales for children;* but whether some of them may not, in spite of our Bengal Officer, be called "*the discourses of barbarians,*" we leave to the judgment of the unprejudiced reader.

This author also quotes from Menu some very strong, and even noble, anathemas against false evidence. A judicial code, which formally allowed false evidence, must be a code of a very extraordinary nature. But a code may be inconsistent; and we should be glad to have the benefit of our author's remarks on the subsequent citation.—

"In some cases, a giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven: such evidence wise men call the speech of the gods." ch. 8. The cases in which this species of pious fraud is lawful, are those, it seems, where, from the known rigour of the king, a true testimony might occasion the death of some person *of one of the four first classes,* who had not offended grievously.

With respect to light oaths in general, we will content ourselves with referring the reader to the 8th chapter of the Institutes, verses 111, 112.

Our valiant Officer is hardy enough to provoke discussion on the injunctions delivered in the Hindoo scriptures, with regard to women. Some of these are doubtless unexceptionable; but what is the spirit of them all taken in combination, we may judge from the following unfortunate concession, which has, inadvertently as it should seem, escaped from our author in the latter part of his book:

"We may therefore venture to conclude, that the Hindoo female, though free from the appearance of restraint, is considerably more a slave than the Mahomedan: the restraint upon the latter being merely personal; whereas the Hindoo is influenced by a tyranny of a more imperious nature; a restraint upon the mind." p. 129.

The remark is indeed accurately just; for what shall we say of such sentiments as these from Menu?

"By a girl, or by a young woman, or by a woman advanced in years, nothing must be done, even in her own dwelling-place, according to her mere pleasure.

"In childhood must a female be dependent on her father; in youth, on her husband; her lord being dead, on her sons; if she have no sons, on the near kinsmen of her husband; if he left no kinsmen, on those of her father; if she have no paternal kinsmen, on the sovereign: a woman must never seek independence." ch. 5.

Elsewhere it is said, "a woman is not fit for independence."

"Though unobservant of approved usages, or enamoured of another woman, or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife.

"No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honours her lord, so far she is exalted in heaven." ch. 5.

Of a widow, it is said, "Let her emaciate her body, by living voluntarily on pure flowers, roots, and fruit; but let her not, when her lord is deceased, even pronounce the name of another man." ib.

Menu indeed does not command a widow to burn herself on the funeral pile of her deceased husband; but that this practice has been for centuries inculcated in the sacred law of the Hindoos, as a matter, if not of absolute obligation, yet of high importance, the reader may satisfy himself by a reference to Mr. Colebrooke's *Digest of Hindoo Law* *. We quote from that work, one, when we might quote many passages: "No other effectual duty is known for virtuous women, at any time after the death of their lords, except casting themselves into the same fire."

It is an ordinance of Menu, that "a barren wife may be superseded by another in the eighth year," and "If a wife, legally superseded, shall depart in wrath from the house, she must either instantly be confined, or abandoned in the presence of the whole family." ch. 9.

That the morals of this code are not uniformly unbending, we have already seen in its regulations respecting false evidence. That, however, is not the only instance of their relaxation. Should a man of the higher classes find it impossible to complete any particular sacrifice, from the want of some necessary ingredient, he may take such article from the house of any wicked person; also

"He may take two or three such necessary articles at pleasure from the house of a Sudra; since a Sudra has no business with solemn rites." ch. 11.

"Let no pious king fine the man, who takes by stealth or by force what he wants to make a sacrifice perfect; since it is the king's folly that causes the hunger or wants of a Brahmin." ib.

The frivolous and puerile injunctions that crowd this code, cannot sufficiently be admired. Some of these, which relate to personal cleanliness, may to us appear frivolous, while in reality they are highly useful; but others are totally without any foundation in reason or convenience. A priest, is never to "run while it rains;" nor to "look on his own image in water." A *twice born man* is, with ludicrous gravity, exhorted not to marry a girl "with the name of a constellation, of a tree, or of a river, of a barbarous nation, or of a mountain, of a winged creature, of a snake, or a slave; or with any name raising an image of terror." But to multiply examples, would be endless.

With respect to the ceremonial ordinances of the Indian legislator, it must be observed, that, in a few passages, he strikingly asserts the superiority of moral duties to ceremonial observances. What, for example, can be more noble than the declaration towards the close of the chapter on penances, that if a man "commit sin, and actually repent, that sin shall be removed from him; but if he merely say, 'I will sin thus no more,' he can only be released by an actual abstinence from guilt?" But let it be remembered, that the spirit of the code is to be estimated by its general tenour and effect, not by the words of two or three insulated passages; that the spirit of the Hindoo ordinances is unquestionably ceremonial; that, for one passage like that just quoted, at least a hundred may be cited, in which the performance of childish ceremonies is pressed with an anx-

* B. 4. ch. 3. §. 1.

ious minuteness that cannot fail to convey an idea of their paramount importance. Besides, how can the passage last quoted be reconciled with those, which we have pointed out as sanctioning an occasional relaxation in moral rectitude? In what sense is it to be construed, when we observe that, at times, the very breach of a moral duty is not only permitted, but encouraged, in order to facilitate the observance of a ceremonial ordinance? We here allude to those laws that allow a sacrificer to obtain the ingredients requisite for his sacrifice, by plunder or theft.

To convey an adequate conception of the ritual follies of the Hindoos, would be a hopeless undertaking; but specimens of them may be discovered in the ensuing extracts, which are descriptive of the oblation to be paid by a Brahmin to the manes of his ancestors. The place being purified with cow-dung, and other Brahmins invited, a suffocating series of ceremonies follows. Among other things,

"Having made an ablution, returning towards the north, and thrice suppressing his breath slowly, let him (the Brahmin who makes the oblation) salute the gods of the six seasons, and the Pitris also, being well acquainted with proper texts of the Veda.

"Whatever water remains in his ewer, let him carry back deliberately near the cakes of rice; and, with fixed attention, let him smell those cakes, in order as they were offered.

"Then, taking a small portion of the cakes in order, let him first, as the law directs, cause the Brahmins to eat of them, while they are seated."

A variety, then, of other dishes, spiced puddings, milky messes, savoury meats, and sweetly-smelling drinks are collected together:

"Then, being duly purified, and with perfect presence of mind, let him take up all the dishes one by one, and present them in order to the Brahmins, proclaiming their qualities."

"Himself being delighted, let him give delight to the Brahmins, and invite them to eat of the provisions by little and little; attracting them often with the dressed rice and other eatables, and mentioning their good properties."

"Let all the dressed food be very hot; and let the Brahmins eat it in silence; nor let them declare the qualities of the food, even though asked by the giver."

"Let not a Chandala, a town-boar, a cock, a dog, see the Brahmins eating." ch. 3.

We could go on; but our readers must have had enough of the Brahmins and their fête.

In the course of so grave a discussion, it is not our wish to excite unseasonable merriment; but we are compelled to make the following reference, in order to expose the preposterous absurdity of which these Institutes can be occasionally guilty. A whole quarto page is taken up with directions to be observed by Brahmins *in alvo exonerando*. These directions descend to the choice of ground for that purpose, to the attitudes they must assume, and the quarter towards which they must look; all which particulars must vary according to specified circumstances. Among other regulations, they must not, it seems, look at "things moved by the wind;" by day, their faces must be towards the north, by night towards the south; and some of these observances are enjoined *on pain of losing all their sacred knowledge!*

Some of the observations which have been made on the ceremonial part in general of the Institutes, apply forcibly to the penances which it enjoins. Doubtless, in a few scattered precepts, Menu intimates the inefficacy of penance when detached from penitence; but these precepts are perfectly lost amidst the elaborate detail, into which he enters, of an infinity of expiatory rites, as harsh as they are preposte-

rous. The greatest stress is laid on pious austerities; the penances are preposterously unequal or ridiculous; and, what is particularly observable, for sins supposed to have been committed in a former state of existence, they are enforced with the same earnestness, as for iniquities of which the offender is personally conscious!

It has been already intimated, that, in these Institutes, crimes are classified in a very strange and whimsical manner. We have no room to enlarge on this head, but, for proofs of the fact, shall refer our readers to the eleventh chapter. Let them, however, take along with them this remark, that the code of Menu is not merely a code of laws, but a summary of religion and morals. Some high moral crimes are by the English law treated only as civil offences. However defective, in this respect, our law, this is no defect in our religion, which tends to correct the inequalities of law, and that under the highest sanctions. But it is not merely the Hindoo law, it is the Hindoo religion whose voice we hear, when Menu places the killing of a cow on a level with the crime of adultery; "the marriage of a younger brother before the elder, and that elder's omission to marry before the younger," with "selling a wife or child;" and engaging in "great mechanical works," with using "charms to destroy the innocent:" or when he pronounces "false boasting of a high tribe," to be a crime "nearly equal to killing a Brahmin," which, we need hardly say, he considers as among the most deadly offences that can be committed.

It would be easy to swell our extracts from the code of this lawgiver to any given extent; but fortunately the necessity of multiplying them is completely superseded by the testimony of that man who was of all others most competent to decide on this question. Sir William Jones (and we trust that an appeal to such a tribunal is no disparagement to our author), in the preface to his translation of the Institutes of Menu, has summed up, if we may so speak, the evidence on both sides. With the strictest impartiality he has mingled his disapprobation and his applause; neither, on the one hand, depreciating those moral beauties to which we have already paid no reluctant tribute of admiration; nor, on the other, shrinking from an avowal of those blemishes which, though sufficiently glaring, our author has unaccountably forgotten to observe.

"The work now presented to the European world contains abundance of curious matter, extremely interesting both to speculative lawyers and antiquaries, with many beauties, which need not be pointed out, and with many blemishes, which cannot be justified or palliated. It is a system of despotism and priestcraft, both indeed limited by law, but artfully conspiring to give mutual support though with mutual checks; it is filled with strange conceits in metaphysics and natural philosophy, and with a scheme of theology most obscurely figurative, and consequently liable to dangerous misconception; it abounds with minute and childish formalities, with ceremonies generally absurd and often ridiculous; the punishments are partial and fanciful, for some crimes dreadfully cruel, for others reprehensibly slight; and the very morals, though rigid enough on the whole, are in one or two instances (as in the case of light oaths and of pious perjury) unaccountably relaxed: nevertheless, a spirit of sublime devotion, of benevolence to mankind, and of amiable tenderness to all sentient creatures, pervades the whole work; the style of it has a certain austere majesty, that sounds like the language of legislation, and extorts a respectful awe; the sentiments of independence on all beings but God, and the harsh admonitions even to kings, are truly noble; and the many panegyrics on the Gáyatrè, the mother, as it is called, of the Véda, prove the author to have adored (not the visi-

ble material sun, but) that divine and incomparably greater Light,' to use the words of the most venerable text in the Indian scripture, 'which illumines all, delights all, from which all proceed, to which all must return, and which alone can irradiate (not our visual organs merely, but our souls and) our intellects.'"

Let the weight of this testimony be fairly considered, and then let it be decided whether the Hindoo code be really such, "that, on the enlarged principles of moral reasoning, it little needs the meliorating hand of Christian dispensations." For our own parts, we are inclined to believe that the majority of our readers will not long hesitate to form an opinion respecting the issue of this contest between the champion of Asiatic literature and the "Bengal Officer—"

"Infelix puer, atque impar congressus Achilli!"

Our author's position respecting the excellence of the doctrines of Menu having now been somewhat sifted, the next inquiry is, how far that position, if proved, contributes to the influence of his general reasoning; and here we have to observe, that, even if proved to the very utmost, it does not weigh a single grain in the scale.

For, in the first place, it might, of any code partly ceremonial and partly didactic, be presumed, that the ceremonial part would fix the popular attention more than the moral or didactic. It might also be presumed, that if the ceremonial part were considerable, it would not only arrest attention, but, in process of time, monopolise it; that it would gradually supersede the rest, and become virtually the sole code of those who might be too poor or too foolish or too idle to look beyond the surface; of "the great vulgar and the small." This is in the course of nature. That which is abstract and refined easily yields to that which is real and palpable. It is not without difficulty that minds of the most powerful texture are able to sever the essence of piety from its external appendages; and with the vulgar, these external appendages are but too frequently substituted for the essence: as, with regard to the human frame, the mass of men are content, in their admiration of external movements, to forget the guiding spirit.

A ceremonial system, too, is a grand simplifier of religion. It not only lays hold on the senses, but, by its easy comprehension, flatters that indolence of mind which the generality of mankind love to cherish: it requires no "musings high:" it substitutes reparation for self-denial; it asks no controul over the passions in the moment of temptation, when controul is most difficult and most critical; it shuts the heart against the entrance not of sin, but of its salutary followers, remorse and repentance; it diverts the attention from the guilt of the crime to the efficacy of the expiation.

Unreasonable or extravagant terrors are most readily appeased by personal austerities; and the terrors of the vulgar are generally extravagant or unreasonable. Thus it has commonly happened, that the spirit of the codes alluded to has evaporated, and men have held to them, if we may use the expression, only by their machinery.

The history of the world exemplifies the truth of these observations. The same fate, and from the same cause, attended all the ancient Pagan institutions. In Egypt, in Greece, and in Italy, while a few superior souls tasted of a spiritual worship, the vulgar were immersed in brutish ignorance, and inextricably entangled in a network of the most galling and frivolous ceremonies. Even the Jewish dispensation, which (however inferior, and intended to be inferior, to the Christian) might, both from its intrinsic superiority and its divine origin, have claimed exemption from the common decay, received its deepest wound on this quarter*. The

* The Jewish religion we know to have

Roman Catholic religion was in the same manner degraded.

But we hear much of the sublime aphorisms of this code. Is it really necessary for us to inform this author, that the sublime aphorisms of Pagan antiquity surpassed, both in number and variety, those of any age or nation? And what did the Pagan vulgar know, or what do the Hindoo vulgar know, of such aphorisms? They were then, as they are now, sacred to the philosophic few. Like what is fabled of the birds of paradise, they inhabited the higher regions of the atmosphere, and never condescended to touch the low earth. Nothing is more easy for a philosopher than to pour forth fine sayings; and, on the other hand, nothing is more natural than that the vulgar should fly from abstraction and speculation to what is visible and tangible. It is infinitely easier to practise penance, than to fix the mind in intense contemplation of the good and the beautiful; to atone for guilt by living "*for three days on hot barley gruel*,"—by becoming a companion of cows, "walking with them, standing with them, lying down with them,"—by "*waiting on a cow for one day, nourished by milk alone*,"—by "*eating clarified butter*," or "*a ball of rice as large as a hen's egg*,"—by "*twice a day plunging into water, thrice repeating the text aghamarshana;*" than to rise above temptation by a rapturous absorption into the essence of the Deity.

It is not irrelevant to this point to mention a remark made by sir William Jones in his "Discourse before the Asiatic Society." After proving that some of the noblest moral maxims of our religion were known to eminent philosophers among the Chinese, Hindoos, and Persians, he adds, "the lessons of Confucius and Chanaeya, of Sadi and Hafiz, are unknown even at this day to the millions of Chinese and Hindoos, Persians and other Mohammedans, who toil for their daily support *."

We are content, however, after all that we have said, to wave the advantage of general principle and universal concession, and to rest the refutation of our author's position on a bare statement of facts.

The Hindoo scripture is locked up from the bulk of the people.

The Gentoo code has these words, "If a Suder reads the Vedas to either of the other three casts, or listens to them, heated oil, wax, and melted tin, shall be poured into his ears, and the orifice stopped up."

"If a Suder gets by heart the Vedas, he shall be put to death."

The contents of the Geeta (triumphantly quoted in the work before us) are, as the translator (Mr. Wilkins) informs us, carefully concealed from the people.

Menu, the all-purifying Menu himself, is revealed only to the Brahmins and their pupils. "They" (the Brahmins), says sir William Jones, "must explain it only to their pupils of the three highest classes; and the Brahmin who read it with me requested most earnestly that his name might be concealed †."

Before we finally quit this topic,

been extremely burdensome: the writers of the New Testament constantly represent it as such, and in this view, among others, represent the supersession of it by Christianity as an *emancipation*. Yet Judaism, compared with all religions but the Christian, was distinguished for its purity and spirituality: the very first precept of the Decalogue demands the utmost conceivable sincerity and reality of piety and devotion; this demand is, throughout the Mosaic writings, repeated in a variety of forms; and, what is more, it is addressed not merely to priests or professed devotees, but to every individual without exception. The severe and absolute prohibition of all approach to idolatry and idolatrous rites, could not but be, of itself, a powerful guard against the degeneracy of religion into mere ceremonies; and, in producing this effect, it would be greatly assisted by the circumstance, that the whole of the Mosaic ritual was avowedly of a typical nature.

* Disc. 11. Asiatic Researches, vol. 4.

† Pref. to Instit. of Menu.

we must be allowed to complain that our author has (probably without intention) blinked a very material consideration. In an attempt to appreciate the merits of a system of religion, with a view to its influence on men and manners, it is not enough to refer merely to the "civil and religious code" of that system. The ceremonial part of the code is, as we have already seen, unquestionably of high importance; but perhaps the most essential element, in the moral effect of any idolatrous system, is its vulgar mythology. This immense field the author, with the usual justice of his *coup d'œil*, has on this occasion overlooked. Yet it is the mythology which, circulated in popular stories, embodied in countless festivals, enshrined in a thousand pagodas and innumerable idols, perpetually lives in the eye of the people, operates upon their senses, and forms their character.

In a subsequent chapter of the work, indeed, some straggling remarks are to be found on the Hindoo mythology; and after all that has been written on this point, both in past ages and the present, will the reader believe that the sum of these remarks is briefly this?

The fables of the Hindoo mythology are merely allegorical; and,

The apparent idolatry of the Hindoos is, in reality, the worship of one Supreme Being; for while they prostrate themselves before idols, they adore the 'Unity of the Godhead.'

'This is in truth to abuse the privilege of being stale and common-place.

The force of Nature can no further go.

It is beneath the dignity of criticism to stoop to the refutation of positions which every schoolboy could shake to pieces. Who can be so hopelessly ignorant as not to know, that, from the time the first knee was bent to a shapeless trunk or stone, the language of our author has been the common jargon of idolaters? But every page of the best writers, ancient or modern, who have treated on the question, glares with the just and obvious answer to such language. What may have been the original intention, or what may be the hidden meaning, of the popular fables, or of symbolical worship, are inquiries which may occur to the small number of the wise and the curious, but which most assuredly will never occur to the herd of worshippers. The "vulgus imperitorum" are neither allegory-hunters nor *esoterics*. The history of all idolatrous nations may instruct us, what has been the uniform fate of these boasted allegories and symbols; and Vossius only expresses the universal sense of antiquity, when, at the close of his celebrated work, he thus delivers his judgment:

"Atque hæc dicta sunto de cultu symbolico; qualem etiam illam statuarum primitus fuisse dicebatur, quia quæ è ligno, vel lapide similive materiâ constarent, non venerabantur ut Deos, sed ut divinæ bonitatis ac potentiæ signa. Sed paullatim, ut ostendimus, vulgi stupore magis gliscente, sæpe etiam accedente sacerdotum avaritiâ ac dolo, qui priùs erat *symbolicus*, *proprius* esse cultus cæpit.—*De Idol. lib.* 9.

We cannot enter at present into a consideration of the Hindoo allegories, but it is obvious that most of their fables are capable of a multiplicity of interpretations, and are actually interpreted by profound judges in a very different manner.

"Thus," exclaims our author, "when Doorga Bahvannee, consort of Seeva, mounted on her tremendous lion, rushes forth to combat Mykassoor, the Indian Minotaur, in the form of a buffalo; is it not a speaking picture of good sense, representing the good and evil principle contending for supremacy;—Virtue warring against Vice? And when, having cut off the head of the buffalo, the evil spirit springs from the headless trunk, a human form upwards from the waist; and renews the combat: does it not seem to typify the Proteus-like versatility of Sin; which, however often repressed, is ever ready to assail us, in some new shape?" p. 96.

This is certainly very fine, and

most luxuriantly expressed. But what if this "speaking picture" should utter doubtful language? Mr. Patterson, who has some claim to attention, explains this fable in the following manner. After stating that it was evidently borrowed from an Egyptian hieroglyphic allusive to the inundation of the Nile, he adds:

"The Sphinx, an emblem of the sun's passage through Leo and Virgo, would suggest the idea of decorating Cali (the same being as Doorga), like the armed Pallas, as Virgo, attended by her Sinh or lion, who is Sivah himself in that form; and they ascribe to her a victory over the monster Mahish Asura, a giant, with the head of a buffalo: this animal delights in water, and, when he comes out of it, is as destructive by laying waste and devouring the harvest, as the hippopotamus; the latter animal not being a native of Hindostan, it was natural to supply its place with one which had similar characteristics *."

Sir William Jones, indeed, seems inclined to interpret this fable in the same manner as the "Bengal Officer." But, amidst this contrariety, what is the bewildered Hindoo to believe? Is it his morality or his astronomy that he is to learn from the exploits of Doorga mounted on a lion?

We might proceed to rivet these few hints on our author's memory, by bringing to his knowledge the history of the Roman Catholic religion in Europe. He might there follow the progress of the mind from the purest and simplest worship to the grossest idolatry. He might observe that, while the wiser class of religionists openly disclaimed any homage to the material object placed before their eyes, and even warned their inferiors of the dangerous tendency of such adoration; the less enlightened worshippers gradually sunk into the errors against which they had been cautioned, and, in the end, even drew many of the better informed into the same situation. But these researches we are constrained to leave to his unassisted labours. He may perhaps, from what has been already said, be induced to advance, in some degree, to a just opinion on the important points respecting which his mistakes have been so deplorable; and may, in time, confess that allegories and symbols are but poor preservatives from folly, vice, and inhumanity.

"Videtisne igitur, ut à physicis rèbus, bene atque utilitèr inventis, tracta ratio sit ad commentitios et fictos deos? Quæ res genuit falsas opiniones, erroresque turbulentos, et superstitiones pænè aniles. Et formæ enim nobis deorum, et ætates, et vestitus, ornatusque noti sunt; hæc et dicuntur, *et creduntur*, stultissimè, et plena sunt futilitatis summæque levitalis *."

Our author's feelings, which never sleep when the Gentoo religion is touched, are peculiarly exasperated by this unfortunate sentence of Dr. Buchanan: "The robber and the prostitute lift up their hands with the infant and the priest, before an horrible idol of clay, painted red, deformed and disgusting as the vices which are practised before it." This is a cruel stroke. He has visited innumerable temples, yet "never witnessed any exhibition at their shrines that bore the appearance of indecency." In what singular sense does he understand the words indecency and immorality? Has he never seen nor heard of the obscene representations in their temples; of the troops of prostitutes attached to the establishments of their pagodas? Has he never seen nor heard of the *Ithyphallic* symbols, exposed to adoration, carried in public processions, and even worn, as an ornamental part of dress, by the women? If he knows nothing of all this, is he competent to appear before the world as a writer? If he has known this, and more, what becomes of his pure and decent worship? what

* Asiatic Researches, vol. 3.

* Cic. de Naturâ Deorum, lib. 2.

becomes of his indignation against Mr. Buchanan and his affection for the Hindoo ritual,

"His senseless love, and rage as vain?"

But we have paid too much honour to representations so palpably incorrect and futile. Our general sentiments may be comprised in the words of Mr. Patterson, who has refuted our author by anticipation.

"Plutarch has said of the Egyptians, that they had inserted nothing into their worship without a reason, nothing merely fabulous, nothing superstitious (as many suppose); but their institutions have either a reference to morals, or to something useful in life; and many of them bear a beautiful resemblance of some facts in history, or some appearance in nature. Perhaps, in the commencement, to lead mankind into superstition, was not intended nor foreseen; it is a weed that springs up naturally, when religion is blended with mystery and burdened with perplexing ceremonials. The mass of mankind lost sight of morality in the multiplicity of rites, and, as it is easier to practise ceremonies than to subdue the passions, ceremonies gradually become substitutes for real religion, and usurp the place of morality and virtue. *This seems to have been the case with the religions of Egypt and India* *."

II. Having disposed of the first part of our subject, as we originally arranged it, we have now, in the second place, to investigate the justice of the Bengal Officer's encomiums on the moral character of the Hindoos.

We have, on a former occasion, been obliged to notice the effort that has been made, with regard to the present subject, to confound our senses and disturb our judgment by the cry of *local knowledge*. The author before us is at least as highly gifted in this respect, and as anxious to proclaim his gift, as any of his predecessors. He has spent *seven-and-twenty years* in Bengal; "Very few, perhaps, have travelled more than he has, among the Hindoos;" He has "mixed much in their society," "has endeavoured to conciliate their affections, and (as might have been predicated of all these gentlemen) he believes, not without effect."

Now all this may be very true, and the author may possess, as we do not doubt he does, much "*local knowledge*." "Non tamen hoc tribuens, dederim quoque cætera." Does every thing else go along with this title? One would really be led to imagine, that it is a grand generic expression for the knowledge of every thing visible and invisible, past, present, and future; and that it supplies at once, not only all other kinds of knowledge, but also large and general ideas, a power of close and correct reasoning, and an infallibility rarely bestowed on mortals. It is the enchanted weapon, which, he who obtained it, obtained at once also the skill and the vigour to wield.

We do not wish to depreciate the value of local knowledge, which, as long as it confines itself to its true province, cannot fail of being eagerly received and duly estimated. But it must always be carefully winnowed, before its application to practical purposes. In fact, the term itself conveys to the generality of men more than it ought, and more perhaps than it is meant, to convey. Every communication professing to come from this source, is apt to be received with the same unconditional surrender of judgment that would follow the enunciation of abstract truth. But it should be recollected, that the knowledge in question is not the result of a cool process of observation and experiment, carried on in an unresisting medium above the storms and passions of life. It is arrived at by man in the midst of his fellow-men, in the midst of those whose kindness he shares, or whose neglect he resents; to whose happiness he contributes, or on whose be-

* Asiatic Researches, vol. 8.

nevolence he depends; from whom he is estranged by temper or pride or hatred or suspicion, or towards whom he is attracted by gratitude, esteem, or tenderness: while, therefore, it strikes its roots and throws out its branches, it will insensibly receive an unalterable bias.

If then, in every case, and under whatever advantage of talent or situation, local knowledge is influenced by these circumstances, by

Nature's, Custom's, Reason's, Passion's strife,
And all Opinion's colours cast on life;

the case is peculiarly so with the experience acquired by our countrymen in India.

The grand reason of this peculiarity we take to be, that, philosophically speaking, the march of their minds is in "an inverted order." They do not descend from general principles to specific considerations; but, whenever they are disposed to generalise, they go from one particular series of facts to general principles. Doubtless there are many most illustrious exceptions to this remark, and from some late measures we are grounded in the hope, that, in a short period of time, the remark will be only historically true. But, in the mean time, it cannot be denied that the majority of those who have visited India, have been unavoidably deficient in some of the prime requisites of scientific or philosophical travellers. It is no disrespect to a most able, diligent, and meritorious class of our fellow-subjects, to say that they have not been eminent in that in which they had no ambition to excel. It is not likely now, and it was still less likely twenty or thirty years ago, that young men at the age of seventeen, or eighteen, should be fortified in general principles of moral and political science*. Many arrive in India at a still earlier age. They enter that country, and immediately feel themselves in a new world. They are received with homage by the natives, and treated as beings of a higher order. Pleasures of all kinds court their attention. Example and climate unite with the inclinations natural to youth; to lead them to a variety of amusements. If they are placed in situations up the country, where there is scarcely any European society, they become still more exalted. The consciousness of superiority, perpetually brought to their recollection by the parade of their retinue and the servility of their dependents, excites that self-complacency which disposes them to regard surrounding objects through a favourable medium. This is not the period to generalise or speculate. Ungenerous indeed must be the heart which, under such circumstances, would feel no emotions of partiality towards those whom it knows only by their adoration; or would long withhold its good opinion, where that good opinion seemed the chief recompence asked for profuse homage and unwearied service.

In process of time, indeed, as the routine of business uncovers the interior of this smiling scene, the favourable impression begins to be less vivid. In the case of civil servants in high official situations, such as residents or judges, the very nature of their duties, which bring to notice the innumerable feuds and quarrels, as well as the crimes, of the district, acts in some degree as an antidote. But in the case of military men, there exists no such check. They are not called to settle disputes, or hear causes. Their attention is seldom attracted to the more secret animosities of the village where they are stationed All that they see of the inhabitants, is when they are ploughing, or bathing, or paying court to themselves; and, on these occasions, nothing perhaps is observed, except what is harmless or joyful. Thus do years glide

* Let it be observed that we do not speak here of *religious* principles. To any one, except our author, we should be almost ashamed to think such an admonition necessary.

away. In most instances, perhaps, the opinions formed during a residence in the east, are allowed to remain in a vague and floating state; and, even in those where an attempt is made to reduce them to shape and system, it is made too frequently with little regard to general rules, and under the bias of long-indulged prejudices.

At length the adventurer returns to his native soil. And here it is that he first perceives his deficiency. He hears incessant inquiries respecting the morals, manners, and political condition of the Hindoos. He discovers in these inquiries a perpetual reference to a more enlarged mode of reasoning, and certain established rules of moral and political economy. This is the period in which, as we have observed, his mind must travel in "an inverted order." If he is disposed to enter the lists with those who generalise, he must generalise; and for this end, he has no *data*, except such as he may have casually obtained during his residence in India. He recollects facts; he recollects observations. They have hitherto been undefined and volatile: he is now summoned to "give them a local habitation and a name." He cannot refer to a definite conclusion formed on the spot, and while the materials for forming it were every day presented fresh to his view. He must first ransack his memory for the materials, and then proceed to shape a regular conclusion. He must discover, not only the interpretation of the dream, but the dream itself.

It is obvious to perceive how many causes concur to give a bias to this posthumous judgment; how naturally the sunshine of those years, when "life was in the spring," extends over the scenes where they were passed, and the society with whose memory they are associated; and how imperceptibly the mind shrinks, as from a sort of injustice, from the thought of deserting the cause of the absent or the dead.

This is in truth an amiable feeling; and we do not wish to censure it. We have been led to enlarge our remarks on this head much beyond our intention, and can therefore barely give, as their result, in the first place, that we should in every instance obtain, if possible, the evidence of those who have grounded their local knowledge on a broad basis of general knowledge; and in the second, that we should estimate local knowledge rather in gross than in detail—that is, in order to arrive at a reasonable decision, we must judge, not by detached facts, but by the effect and impression of a collection of facts. In the former case, we shall be perpetually harassed by inconsistent and even contradictory representations; in the latter, as in all calculations on a large scale, the errors will correct each other, and not materially affect the final result.

We certainly intend that the observations which we have ventured to make, should bear on our author's account of the moral character of the Hindoos. And, on this point, prepared as we were to hear something singular, "*adhuc indictum ore alio;*" we must confess that he has overtopped our expectation. He is not satisfied with attributing to them a reasonable share of excellence, but, with an extravagance pushed to the ludicrous, finds in them *every virtue under heaven.* Never was "a people exhibiting more suavity of manners, or more mildness of character"—"They are mild, modest, and obsequious; patient, obedient, and attentive; hospitable, charitable, and benevolent; honest, sober, temperate, and faithful." And finally, "if Arcadian happiness ever had existence, it must have been rivalled in Hindostan." "The Christian religion, too, has not done so much for the lower orders of society in Europe, as that of Brahma appears to have done for the Hindoos."—It certainly is a little curious, that a man so formed as our author seems to be, to appreciate the society of those pure be-

ings, should quit a state of such innocence and joy, to enter into the scenes of sin and trouble, with which a Christian country must salute his eye. Is he sanguine enough to hope our conversion to the perfect doctrines of the Vedas?

With respect to the character of the Hindoos, we have always been inclined to hold a moderate opinion. We think it not impossible, that the zeal of some men has urged them to unwarrantable asperities on that subject; and are willing to believe that, amidst all the dark shades which belong to every nation immersed in the grossest idolatry, under such a climate, our Hindoo subjects possess some qualities which, if they cannot command admiration, are yet far from unpleasing or unamiable. We should not therefore so much blame our author, if he had been content with that tempered praise which is the only praise of sterling value; and if he had believed it sufficient to rescue their character from calumny, without conceiving it absolutely necessary that, in order to prove them not less than men, he must prove them more. We have no hesitation in saying that, if the limits of this article, already too long, could permit it, we could, from the most authentic documents, completely root up all his assertions and representations. A single instance however, or little more, must suffice.

He speaks of the natives as "mild, modest, *obsequious*." Now (though it may be observed that the word *obsequious* is somewhat equivocal), this may be true in general: but our author does not drop the remotest hint, that the mildness generally attributed to them is not unfrequently broken by the most frightful paroxysms of ferocity. Let us hear another local authority. In allusion to this mildness of disposition, lord Teignmouth observes, "As a general position, liable to particular exceptions, I am not authorized to dispute it: but it must at the same time be admitted, that individuals in India are often irritated, by petty provocations, to the commission of acts which no provocation can justify: and, without reference to the conduct of professed depredators, examples may be produced, the result of vindictive pride, and ungoverned violence of temper *."

The whole of the dissertation from which this decisive passage is quoted, well deserves our author's attentive perusal; the more so, as it shews that even the spotless virtue of the Brahmins is capable of the most horrid crimes. This entirely agrees with the following extract from governor Holwell's "Historical Events." It may be necessary to inform some of our readers, that Mr. Holwell might be a worthy rival of our author in his attachment to Gentoo manners and the Gentoo religion; a circumstance which renders the contrast between their judgments not a little amusing—

"When Greek met Greek, then was the strife of swords."

"The Gentoos, in general, are as degenerate, crafty, superstitious, litigious, and wicked a people, as any race of people in the known world, if not eminently more so, especially the common run of Brahmins; and we can truly aver, that, during almost five years that we presided in the judicial Cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a Brahmin was at the bottom of it †."

Our author has not omitted to enlarge on the fidelity and honesty of native servants. Though we have no doubt that the accounts on this subject are considerably exaggerated, yet it may be admitted, that in India the attachment of servants to masters, where it really exists, possesses a degree of warmth rarely, if ever, witnessed in Europe; and wherever the principles of despotism

* Dissertation on some extraordinary facts, customs, &c. of the Hindoos.—Asiatic Researches, vol. 4.

† Holwell's Historical Events, vol. 2.

are recognised, this must, in some degree or other, be the case. The interval between the different orders of society is considerable, and clearly defined. The service rendered by the servant to his master is considered as a species of homage offered to a higher being. The dependence of the servant on the master is more complete, and more personal, than in a country where the lower orders are brought nearer to the higher, are taught to depend chiefly on themselves, and are strongly animated with the *esprit du corps*. The master is to the servant, in the most emphatic sense, *une autre providence* *; and even a look of kindness is received as an unmerited blessing. Under these circumstances, if a real attachment be formed, it soon warms into something of devotion.

But as this attachment is, after all, a sentiment, and not a principle, it may well be conceived to exist, as we have reason to believe it does exist, in union with qualities of a diametrically opposite description. Our author will undoubtedly take refuge in his common-place invectives, when we venture to mention, in connection with this topic, the crimes of theft, lying, and perjury. Yet he must permit us to say, that his unmeasured denial of the frequency of these, and other vices, among the Hindoos, is a decisive proof, either that he has wilfully suppressed what he could not palliate, or that he is utterly ignorant of what he professes to know. 'We speak with confidence, because we speak from unquestionable authorities, which we shall make no apology for daring to prefer to his effusions. One of these we have already given, in the strong and unequivocal attestation of governor Holwell. But he will of course appeal to facts, and there is one indeed produced from his own experience, of which we must allow the force: it is given in these words:

"I have myself been in this predicament; ---have had, in my house, at one time, more than eighty dozen of wine; three or four hundred pounds in gold or silver; besides plate, linen, &c.; --- all under the care of my Hindoo servants, who kept the keys of every article: and those keys, instead of being kept in any degree of security, usually lay under the pillow of the head-servant, or one of his tribe; or, perhaps, carelessly thrown on the humble mat or carpet, which, spread upon the floor of the veranda, or common hall, served him as a bed: and although those keys lay thus exposed to the view or knowledge of all the other servants, who might easily have taken them, at any hour of the day or night; and with one or other of whom, indifferently, they were often left in charge; yet I cannot, with a safe conscience, charge any of those servants with having ever purloined a single bottle of wine, the smallest article of plate, or so much as a rupee, from the money thus deposited.

"Let me, then, ask the candid reader; let me ask Mr. Buchanan himself; who, uninfluenced by the prospect of professional advantage, had possibly been less willing to vilify the Hindoos;---let me ask, I say, whether in Great Britain, under such obvious circumstances of temptation, the master's property would have been safe for a single day? And yet, I have, more than once, made an excursion of more than fifteen hundred miles, while my property has been daily thus exposed to the mercy of a people who, Mr. Buchanan assures us, 'are destitute of those principles of honesty, truth and justice, which respond to the spirit of British administration:' ---'and who have not a disposition which is accordant with the tenour of Christian principles.'

"But, I trust, that, while sobriety, honesty, temperance, and fidelity, are held estimable among mankind; the humble possessor of these virtues, among the Hindoos, will be deemed not unworthy even of Christian emulation." p. 92.

Now we will not stop to explain away this history. We will neither express our wonder that the upper servants, who are generally Mussulmans, should, in this instance, as we are given to understand, have been "of the lower classes of Hindoos;" nor repeat that the servants of officers are notoriously (almost proverbially) superior to others, because they are

* Massillon makes use of this expression, and applies it to the great in general.

under the restraint of martial law; nor, finally, presume to suggest that, at any rate, in a remote situation up the country, there might be little inducement to steal, because there would be little probability of finding a market for the stolen property, of which the greater part would be useless to the natives. We are abundantly justified in dismissing these considerations, and in opposing to such facts the irresistible weight of the following testimony. Our author has already had the good fortune to break a lance with sir William Jones: he may now be gratified by entering the lists against another master-genius. Sir James Mackintosh, in a charge to the grand jury at Bombay, delivered in the year 1803, states his conviction, that the criminal records of that place are by no means an exact criterion of "the prevailing moral diseases." Among other reasons for this opinion, he assigns the following.—

"Such is the unfortunate prevalence of the crime of perjury, that the hope of impunity is not extinguished by the apprehension of the delinquent. If to this you add the supine acquiescence of many English inhabitants in the peculations of their domestic servants, which, from an opinion of the rooted depravity of the natives, we seem to look upon as if their vices were immutable and inflexible like the laws of nature; and if you add also those summary chastisements, which are, in my opinion, almost always useless, as examples; you will not wonder that I do not consider the records of the criminal court as a measure of the guilt of the community. Indeed, the universal testimony of Europeans, however much I may suspect occasional and particular exaggeration, is an authority too strong for me to struggle with; and I observe that the accomplished and justly celebrated person (sir William Jones) who carried with him to this country a prejudice in favour of the natives, which he naturally imbibed in the course of his studies, and which in him, though not perfectly rational, was neither unamiable nor ungraceful; I observe that even he, after long judicial experience, reluctantly confesses their general depravity. The prevalence of *perjury*, which he strongly states, and which I have myself already observed, is perhaps a more certain sign of the *general dissolution of moral principle*, than other more daring and ferocious crimes, much more horrible to the imagination, and of which the immediate consequences are more destructive to society."

Every word of this quotation strikes a dagger into the assertions of the Bengal Officer. Let him weigh well the account given of the "domestic servants;" the appeal to the universal "opinion of the rooted depravity of the natives;" to the "reluctant" acquiescence in that opinion of sir William Jones, whose observations were, by the way, made on the theatre of *Bengal;* and to the concluding remark of the learned and eloquent recorder; and he must, we think, admit, that he has been either a very careless or a very fortunate master of a family in India.

It is curious, that but two days after the delivery of this charge by sir James Mackintosh, an instance occurred, during a trial before him, of the very crime of which he had been so deeply deploring the prevalence. We subjoin an extract from the Bombay Law Report on the occasion, as it is given in the Asiatic Annual Register for 1804.

"On the examination of this wretched woman, as a witness, one or two remarkable facts appeared, which are, we fear, but too characteristic of the lower classes of natives. On being asked by the recorder, whether there was any harm in false swearing, she answered, that *she understood the English had a great horror of it, but there was no such horror in her country!*"

In the charge before quoted, sir James Mackintosh speaks rather

from testimony than experience. Let us then hear what alteration had been produced on his opinions by a year's residence in India. The following citations from his charge in January 1805, we shall submit to the reader, without more than a single word of comment.

"But, as long as the scandalous acquiescence, I had almost said connivance, of the English inhabitants lasts; *as long as our houses are filled with servants who have been detected in fraud and theft;* so long ought we to consider ourselves as corruptors of our servants, and, through them, of the body of natives; and so long, I fear, will the efforts of laws and magistrates be vain. The cause of this criminal toleration is, I admit, often good nature, and never worse than indolence."

—"An offence, of the frequency of which I formerly spoke from information, but can now speak from *large and deplorable experience;* I mean, perjury."

"I trust that you and I will one day have the unspeakable satisfaction of reflecting, that we have not only discharged those duties which preserve the order of civil society, but that, by a firm, though moderate execution of just laws, we may have contributed, in some slight degree, within the narrow sphere of our influence, to revive *those moral sentiments* which every where naturally spring up in the human heart, but *which seem so long to have languished in the breasts of the inhabitants of India**."

The single observation we offer on these decisive passages is, that, although the personal experience of the learned judge was confined to Bombay, yet, as the reader will observe, in the article of character, he uniformly identifies the inhabitants of that settlement with those of India at large; and sir James Mackintosh is not a man whom we can suspect of random assertions, or inconsiderate conclusions.

* Asiatic Annual Register for 1805.

A singular instance of the facility with which natives of the highest Caste may be induced to commit perjury, has been recently furnished to the world by captain Wilford. That gentleman (as is well known) has, for many years, been prosecuting, with much success, very extensive researches into the ancient Sanscrit legends. In this task he was greatly assisted by his Pundit, or Brahmin, who brought to his notice several curious and interesting manuscripts before unknown to Europeans. Captain Wilford was on the eve of committing himself to the public and to posterity, on the credit of these manuscripts; indeed in part he had already done so; when he discovered that the most interesting parts of their contents were interpolations, made with unexampled perseverance, in the course of years, by his confidential Pundit.

"When discovered (says captain Wilford of the interpolator) he flew into the most violent paroxysms of rage, calling down the vengeance of Heaven, with the most horrid and tremendous imprecations upon himself and his children, if the extracts were not true. He brought ten Brahmins, not only as compurgators, but also to swear, by what is most sacred in their religion, to the genuineness of these extracts. After giving them a severe reprimand, for this prostitution of the sacerdotal character, I of course refused to allow them to proceed*."

Now we do not mean to draw from this fact more than it will strictly warrant us to draw. It certainly does not go the length of proving a general depravity; but does it not strike the reader with astonishment, that, within any reasonable compass of time and place, ten men, of any tolerable consideration, should be found, voluntarily offering to commit perjury? May we not venture to express a doubt whether, in any country unfortunate enough to

* "Essay on the Sacred Isles in the West." Asiatic Researches, vol. 8.

know only Christian morality, the same number of witnesses of any rank could be suborned with equal ease. And when such a promptitude to the most heinous crime is proved of the Brahmins, the teachers of wisdom, the retailers of all the "aphorisms" that ever breathed from the lips of Brahma and Menu; is it totally inexcusable to be a little sceptical respecting the infallibility of our author?

His judgment, however, may probably differ from ours; and he will seek a justification for these sages in that clause of the Hindoo code which considers perjury as a venial sin, when arising from a good motive; or in the following sentence of Menu's Laws.—

"In some cases, a giver of false evidence from a pious motive, even though he know the truth, shall not lose a seat in heaven; such evidence wise men call the speech of the gods."

It would surely be hard to deprive them of the advantage of this maxim; or to censure their conduct, when it so exactly corresponds with their doctrine.

We could add much on the main positions of this book; and much could we also say on the many subordinate topics which, with more or less pertinence, the writer has contrived to introduce; but our readers must now have a sufficient idea of the manner in which this Vindication of Hindooism is conducted. Indeed we should not so long have detained their attention on the reasonings employed by the present champion of that religion, had we not felt anxious to improve every opportunity of recommending the subject to general notice, and had we not been aware, that, during the agitation of mind excited by great public questions, the most pitiful arguments may receive some currency, when delivered in an imposing tone of self-confidence, and set off by the reputation of personal experience and knowledge *.

* For a luminous view of the Hindoo character, we beg to refer our readers to a work which has just appeared on the subject of propagating Christianity in India (and which will be found in the list of new publications), by the Rev. J. W. Cunningham, M. A., late fellow of St. John's College, Cambridge.

REVIEW OF REVIEWS.

Review of Remarks on the Review of Major Scott Waring's two Pamphlets, in the last Number of the Christian Observer, subjoined to "A Reply to a Letter addressed to John Scott Waring, Esq., &c." by Major Scott Waring.

That we should professedly confine our criticism to that part of major Scott's last pamphlet in which we have a direct concern, will, we are afraid, be thought an unusual mode of proceeding. We have, however, been tempted to take this step, and shall justify it, by four considerations:—First, to criticise the whole of the publication before us, is, at this advanced stage of our monthly career, impossible: secondly, to criticise major Scott's Reply to the "Letter" of his anonymous opponent, without at the same time criticising that letter, would be an inverted method of transacting business; and to criticise both is, at present, doubly out of the question: thirdly, the remarks in this work on the Christian Observer will, without any injury, bear separation from the rest: lastly, we are anxious to animadvert on those remarks. This

last motive is not, we trust, connected with any private feeling, or with a pitiful eagerness to squabble about the last word; but is nothing less than a solicitude to have every thing that we have ventured to offer on the subject of Christianity in India as strongly guarded from misconception, that is, as serviceable, as possible. It is a rule, not merely of parliament, but of common sense, that misrepresentation should be immediately followed by explanation.

There is, indeed, one passage in this third pamphlet of major Scott's, which would authorize a suspicion that we had been misconceived by him to an extent truly alarming, did we not flatter ourselves, that the passage in question was dictated by complaisance; and that, like all civil speeches, it utters the wishes rather than the thoughts of the speaker. It is as follows:

"The conductors of the Christian Observer, very fairly and very candidly admit, that 'much caution is necessary in prosecuting the work of conversion in India,' and they add, 'that they cannot acquit the Baptist missionaries of committing occasional indiscretions.' We are therefore at last come to a right understanding, and I wish the Christian Observer would point out the real difference between us." p. 118.

This is not quite a fair representation of our *very candid admissions.* We declared ourselves to be strenuous advocates, not for "*much* caution," or, as major Scott afterwards has it, the *greatest* caution, but simply for *caution,* unconnected with any intensitive epithet: and respecting the Baptist missionaries, we merely intimated, not that they had been indiscreet, but that our vindication of them was not to be understood as an acquittal from the charge of occasional indiscretions. These, however, are comparatively trifles. That the greatest caution is requisite on the part of the missionaries, we should have no objection to say generally; and yet a full conviction that they had not always been quite sufficiently cautious, might not materially alter our view of the great questions at issue.

But, had we conceded even yet more to major Scott, than he represents us as having conceded, still the "real difference" between us would be vast indeed. We are duly thankful for the conciliatory spirit of his interrogatory, and very willing to gain his good opinion; but we cannot purchase that advantage at the expense of our cause. The real difference between us is this: that the immediate recall of the missionaries from India, and the total prohibition of the gratuitous circulation of the Scriptures in that country, are considered by major Scott as measures of the last and most urgent necessity, measures indispensable to the safety of the Anglo-Indian Empire; while, on the contrary, we should regard those measures as highly unjust, inexpedient, and shocking; as a combination of persecution, impiety, and folly. Under the limitations which this opinion must of course induce, we are ready fully to admit the proposition, that, in the work of propagating Christianity in India, "the greatest caution is necessary."

It is intimated by our author, that, had the time permitted, he would have replied to our critique at greater length. That his omission to notice many very prominent parts of our reasoning, was owing to want of time, we will believe on his authority; but must, at the same time, be allowed to take the full benefit of the circumstance that those parts have, in point of fact, not been noticed, and that therefore they as yet stand wholly unshaken.

Waving all trivial points, we will proceed to consider the first stand of any importance which major Scott has made against us. "Will the Christian Observer," he says, "candidly tell me, whether the Church of England, by its practice, has not adopted the opinion of Dr. Horsley?" which opinion is substantially this, that Christians are under no obligation to attempt the diffusion

of the Christian faith, even where to diffuse it is practicable. The very terms of major Scott's question imply, in the inquirer, somewhat more than a leaning to the affirmative side of it, and that side he, in the next page, pretty openly adopts.

Nothing can be less difficult than to resolve this question; but it is necessary previously to concede, that the propriety of "propagating the Gospel in foreign parts," is not held forth by our church as one of her doctrines, nor finds a place in any one of her articles. The articles do not profess to supply a table of moral duties; and he who would abstain from converting heathens, because the articles no where enjoin it, might as well forge an exchequer bill, or poison a river, because the articles no where prohibit these exploits.

The question then confines itself to the opinions and practice of approved or dignified members of the Anglican church; and never was a question that could more easily be answered by "a plain tale." We assert, then, that, with one or two rare exceptions, no distinguished member of our church has denied the duty of promoting the propagation of Christianity, while many have, by their practice, most openly and formally maintained it. Our page might easily be *sown thick* with examples in point; but the reader will, we apprehend, be fully satisfied on the subject, by a citation from a publication that happens, at this moment, to lie open before us. He will perceive that information was not far to find.

"If I were to give credit to the Rev. Basil Wood, the Society for the Propagation of the Gospel maintains seventy-five missionaries and catechists chiefly in North-America. What proportion the catechists bore to the missionaries, he does not tell us. It is to be presumed, I suppose, that these men are employed in evangelizing the savages of North-America.

"The Church Society for promoting Christian Knowledge, maintains, as Mr. Wood says, in his sermon, seven missionaries, five of whom are in India. In what part of India they are I have not been able to discover.

"What I have always understood is, that the two venerable societies of our church never did send a single missionary to India, but that they have given some pecuniary assistance to missionaries appointed by the crown of Denmark, or by a missionary society at Copenhagen. It cannot fairly be said" [it can with the greatest propriety be so said] "that Mr. Schwartz and Mr. Gerrick on the Coast, or Mr. Kiernander in Bengal, were employed by the venerable Society for promoting Christian Knowledge, merely because that society afforded them pecuniary assistance." p. 108.

Here surely is evidence enough on our side, with all major Scott's abatements; although it is not a little singular, that he should have called witnesses, apparently for no other purpose than to confute himself. But he seems to have felt himself here on slippery ground; and therefore sums up with the following reiteration of Dr. Horsley's opinion, where the reader will observe the sly circumlocution, "*going much out of our way*," has crept into the place of the decisive terms formerly employed.

"The church of England, therefore, I am entitled to say has by its practice adopted the opinion of Dr. Horsley, that there is no obligation upon us as Christians, to go much out of our way, in the hope of evangelizing the heathen." p. 109.

But it is necessary to observe a very material error in major Scott's account of the Society for promoting Christian Knowledge. We beg leave, then, to assure him, that this truly Christian society, besides yielding support to the Danish missions in India, employ in that country distinct missionaries of their own. Major Scott professes to be ignorant where these missionaries are. Their names and stations are as follows—

Mr. Pohlè, at Tritchinapoly;
Mr. Kolhoff and Mr. Holzberg, at Tanjore;

Mr. Holzberg and Mr. Rottler, at Madras;

besides many native preachers and catechists.

To the Danish missionaries the society in question give no salaries, but merely make them presents of stores. To their own missionaries, besides gratuities and stores, they give fixed salaries*. Their efforts in India cost them last year 1075*l.* 13*s.* 6*d.*; and they have, every succeeding year, lamented their inability to send more missionaries. So much for the authority of the church of England, with respect to the principle of the propagation of Christianity.

In major Scott's former pamphlets, Mr. Ward, one of the Baptist missionaries, was severely censured for his application of the text "think you I am come to send peace on the earth?" on occasion of some persecution being undergone by the native converts. The Christian Observer defended Mr. Ward, and major Scott now rejoins. He maintains that the prophecy in question referred exclusively to the land of Judea; that "the sense in which Mr. Ward, the Christian Observer, Poole, Burkit, and many other commentators, have understood the prophecy," is far from the real meaning of the passage; and that the passage, as explained by them, would justify every atrocity that has ever been committed by the bloody hands of fanatical proselytism.

We entreat our readers to recollect that Mr. Ward was before arraigned by major Scott, for "an abominable and impious perversion" of the Gospel, and was pronounced to be, on this very ground, deserving of an instantaneous recall. Now, however, it turns out that in this "abominable and impious perversion," he is supported by "great authorities," by "Poole, Burkit, and many other commentators!" It would be an idle waste of time to press the point.

Mr. Ward being, as we conceive, pretty safe, in such good company, we are not much disposed to canvas at length the notable reasoning of major Scott, who argues that, when a crime is predicted, not only are men likely to conclude themselves justified in the perpetration of it, but that this their conclusion would be perfectly proper and logical. On this principle, the Jews would have been justified, we speak it with reverence, in the crucifixion of our Saviour. The best is, that major Scott's argument, such as it is, does not at all apply to the case before him, since, in that case, it was one party who fulfilled the prophecy, and the opposite party who quoted it.

We also vindicated Drs. Buchanan and Kerr, from the aspersions of this gentleman. He replies, that the Christian Observer has "totally mistaken what he said," as to the former of these gentlemen, in one instance—that is, in his proposal respecting the education of destitute infants. Why will not major Scott, who on this occasion discovers many symptoms of nascent, rather perhaps of reviving candour, be ingenuous enough to own, what is most indisputably the case, that it was himself who "totally mistook" Dr. Buchanan?

Our defence of Dr. Kerr, our author is so polite as to compliment on its ingenuity. Our ingenuity in constructing it was simply that, of which we could wish major Scott possessed a larger share, the art of fixing a candid construction on an ambiguous passage. On re-considering Dr. Kerr's proposal of schools to teach the natives English, we feel convinced that the utmost which the reverend doctor meant to urge was this; that the liberal knowledge of Europe would, if communicated to the Hindoos, necessarily shake their attachment to a religion which is not more distinguished for false theology, than it is for false ethics, false natural philosophy, false political economy, false history, and false every thing else. What the

* Vide the end of any one of the society's Annual Reports.

children may learn at the proposed schools, their parents should undoubtedly be distinctly apprised; but that they should be distinctly and formally assured by us, that this mode of education would, in time, certainly eradicate the Hindoo religion out of India, does not follow. This is a point of which we shall leave the discussion to acuter casuists; merely declaring it to be our clear opinion, that, in the decision of so nice a question, a man may err, without meriting the destructive volley of hard names which major Scott has thought fit to pour upon Dr. Kerr.

Our author talks of our promised documents relative to the practicability of converting the Indians, as if we had not already stated, incidentally indeed, some pretty decisive facts on the subject. The Baptists assert that they have made converts of talents and character; and they quote their names. Can major Scott *prove* the assertion to be a vile falsehood? We have always understood that the Seeks were originally apostate Hindoos. Is this, or is it not, the fact? Whence also have sprung the Mohamedans of Hindostan? We, however, still intend to take a future opportunity of enlarging on this subject; but, in the mean time, let it be distinctly noted, that the *onus probandi* lies on the other side.

The Christian Observer having expressed the completest scepticism with regard to the politico-religious alarm which the missionaries are charged with every where inspiring among the natives, major Scott attempts to establish the fact by a reference to public documents and facts. His facts are these:

"1st. The proclamation of the Madras government, issued on the 3d of December 1806.

"2d. The expulsion of every missionary from the island of Ceylon.

"3d. The letter of Dr. Kerr to the Madras government, in which he says, "various reports have been industriously circulated by evil minded persons hostile to religion and its interests, that the natives would be alarmed, were missionaries to be allowed to come out to India."

"4th. The refusal of the Bengal government in the autumn of 1805 of permission to the missionaries to itinerate, or to form missionary stations in Bengal.

"5th. the determination of the Bengal government not to clear an American ship, unless her captain agreed to take on board two English missionaries who had violated the law by coming to Calcutta in the American ship.

"6th. The orders sent to the missionaries in August 1806, prohibiting them from preaching, except in their church at Serampore, and in their house in Calcutta—prohibiting them from circulating abusive tracts, from itinerating, from forming missionary stations in Bengal, and their native converts were prohibited from preaching in future." pp. 126, 127.

Such is major Scott's evidence; and we will venture to say that a more lame and impotent set of proofs never pretended to establish an important fact. But we will have the patience to expose them in detail.

Let the reader first recollect the point in dispute. The Christian Observer defied major Scott Waring, or any body else, to prove "the *present* existence of any politico-religious alarm" in India, or, as it was otherwise expressed, "that supposed horror of a compulsory conversion which the missionaries are said every where to inspire." The meaning, we hope, is clear. By the *present* existence of alarm, was manifestly intended, its existence *up to the latest date* of which any accounts had or could have been received. By the alarm itself was as manifestly intended, an alarm among the native inhabitants of British India; not any apprehensions among our own countrymen.

Now, *at the best*, what has major Scott proved? Why, he has proved, if he has proved any thing, not the present existence of alarm among the native Indians, but the past existence of alarm among the Anglo-Indians. There are indeed two lame exceptions. The first head of evidence refers to the existence of

alarm among the natives,—but, unfortunately, to its past existence. The inferences from Dr. Kerr's report pretend to prove, and perhaps the prohibitory orders of the Bengal government in 1806, those orders not having been reversed, prove the present existence of some alarm or other—but, unfortunately, of alarm among the English. Such egregious confusion does this evidence make on those two points in which legal proceedings in general have the credit of being even affectedly precise, *time* and *place*.

With respect to *time*, what could be more natural than that, instantly after the mutiny at Vellore, and even for four or five months after, the British governments throughout India should have been led even to a superfluity of precautionary measures? A most serious insurrection takes place in a city, and is quelled. But the agitation necessarily outlives the danger: the evil has not yet been probed, and its extent is unknown; an appearance of martial law is still kept up; military patroles pervade every place of concourse; every housekeeper is ordered to render an account of the inmates of his mansion; and every knot even of three persons in the streets is immediately dispersed. All this caution may be wise; but could any thing be more preposterous than, after all these precautions had become matter of history, to refer to them as a proof of present danger?

But supposing the Anglo-Indian governments to be at this moment full of apprehensions respecting the probable consequences of the exertions of missionaries, we would submit on the subject these two remarks. First, are we to repose so superstitious a confidence in the infallibility of governments, as to conclude them impassive to unnecessary alarms and incapable of superfluous precautions? Yet such must be our disposition, if the apprehensions supposed to be entertained by the governing powers in British India are to be accepted as paramount evidence of their own justice. That those authorities are afraid, affords, we allow, a fair presumption that they have reason to be afraid; but we cannot persuade ourselves to regard their fears as, of themselves, conclusive evidence on the subject, or, in this only instance, to allow their measures an exception from the revisal of public opinion. The issuing of the proclamation of the Madras government strikes us, we will frankly own, as a somewhat unadvised proceeding, and, for the same reason that would induce us to consider in the same light the recall of the missionaries,—it seems to betray unnecessary apprehensions.

But, secondly, there is one remark to be offered on this head, which is decisive of the whole question between major Scott and ourselves. If the alarm among Europeans in India is to be accepted as the chief or only evidence of the dangers which our author forebodes, let us follow up our own principle. The ruling powers of Bengal have checked the missionaries, but have not (as they might have done) absolutely silenced them, nor sent them to England. If then we are to be frightened because those ruling powers are frightened, at least let our fears stop where theirs have stopped. If we profess to ground our terror on theirs, their terror ought to be the measure of ours. But what can possibly be more ridiculous than to argue, "Because sir George Barlow has done thus and thus, there is a certain danger to be dreaded;" and then to re-act on our own argument, "Because there is this certain danger to be dreaded, sir George cannot have done half enough?"

We have not yet done with major Scott's documents, but must add the following desultory observations upon them.

1. On what authority is the expulsion of the Ceylonese missionaries asserted? We do not mean to contradict the assertion; or at least to deny that there is some ground

for it; but where are the vouchers? Till these are produced, and particulars mentioned, to appeal to this fact of this fancy, on the present occasion, is perfectly out of the question.

2. To talk of the "refusal of the Bengal government" in 1805, to permit the missionaries to itinerate, is pure misrepresentation. The missionaries requested a *formal* permission to itinerate, and this it was that government refused to accord them. They had, however, avowedly itinerated before, and have avowedly itinerated since; only they are exposed to checks from the want of a passport; but, with respect to the authority of government, it is manifest that this *refusal* by no means altered their situation. To call their subsequent itineration "open rebellion," as major Scott does, seems to us as ridiculous as it is calumnious and unjust.

We will take this opportunity of re-stating our conviction, that the check experienced by the missionaries at Dacca was an instance of almost unprecedented rigour*; and till the contrary is properly proved to us, that conviction we shall retain. Major Scott, on this subject, *asserts*; but we want facts. It is notorious, as we understand, that India abounds with persons who are there without any authority from the Company, and that many of them are at Patna, Dacca, and other places up the country. Is it the case, that all these persons were furnished with passports previously to their departure from Calcutta? †

3. We cannot but notice the extraordinary use made by our author of Dr. Kerr's report. If the reader will narrowly examine the words quoted from it by major Scott, he will find that Dr. Kerr not only does not say that the natives are alarmed, but that in fact he does not say any body is alarmed. He only alludes to loose assertions (like those of our friend major Scott), that "the natives *would be alarmed*." How perfectly relevant and powerful such evidence!

4. With respect to the determination of the Bengal government not to clear the American ship, major Scott has exhibited no proof that this determination was adopted be-

* We will here just notice one of the many inconsistencies and contradictions which appear in every part of our author's pamphlets. "What," he asks, "was the rigour with which the missionaries were treated at Dacca? They were not, by their own accounts, even ordered to quit the city." p. 120. Yet in his first pamphlet, entitled "Observations, &c." (p. lx.), he affirms that "they were driven from Dacca by the magistrate and collector."

† We take this opportunity of correcting an error in our last Number. We there stated (p. 59) our having understood that the missionaries had experienced at Dinagepore similar treatment to what they had met with at Dacca. In this instance we were misinformed. The missionaries do not appear to have sustained the slightest interruption at Dinagepore. This mistake has afforded major Scott an opportunity of exemplifying his usual precipitation. Without taking the trouble to inquire into the facts of the case, he thus writes: "At Dinagepore I should suppose, for I know not the fact, that they were treated more roughly (than at Dacca); and deservedly so. In the autumn of 1805 they were prohibited by the governor-general from itinerating or forming missionary stations in the country." It is, perhaps, hardly necessary to stop to assure our readers that no such prohibition had been issued; and we challenge major Scott to the proof. "In January 1806," the Major proceeds, "in direct disobedience of the orders of government" (no such orders, be it observed, having been given), "these missionaries formed a separate church at Dinagepore, a province more than 200 miles from Calcutta; and on sir George Barlow's return to the seat of government, I think it highly probable" (we need not say, that major Scott is also wrong in this conjecture) "that he ordered the missionaries to be sent instantly from Dinagepore to Calcutta." As sir George Barlow did not do this, and as the church at Dinagepore has met with no molestation, we may fairly assume that he was not actuated by the same feelings with our author.

cause the two individuals in question were missionaries, or that precisely the same course would not have been pursued had they been traders.

After all, the mutiny at Vellore would have been far more convincing, in proof of the rationality of major Scott's fears, than all the considerations to which he has referred. There, indeed, a politico-religious alarm seems to have existed; but it exists, by all late accounts, no longer; it had a definite and assignable cause, distinct from the labours of the missionaries; and in effect, to the labours of the missionaries it cannot possibly be imputed *. Major Scott allows that there was, at the time of the mutiny, no missionary within many miles of Vellore; and seems to wonder that we should have stated this as a fact that was not notorious. Yet the Preface to his Observations would certainly have conveyed the idea, that to him the fact was unknown. In that publication, he gave us a tirade about the "great number of sectarian missionaries spread over every part of India;" and a similar flight about "English missionaries spread over the country from Vizagapatam to Travancore." (p. xii, and xlii.) The truth is, that, at the time of the mutiny (and the case, we believe, is still the same), there were, to the southward of Bengal, only four sectarian missionaries; and those had hardly arrived long enough to be mischievous. Two indeed were resident at Vizagapatam, but these had not acquired the native language, and, what is memorable, neither of them was an Englishman. A third was in the Tinnivelly country; and the only Englishman of the party was employed as a teacher at the Asylum in Madras. Such, and so dispersed, were the men whom the natives are said to have regarded as a band of determined conspirators in the pay of government!

We cannot conclude our two long articles on this great question better, than by quoting the words of the Resolution of the House of Commons in 1793. Major Scott has, indeed, somewhere represented that resolution as having an exclusive reference to the English inhabitants of India: whether it could be so construed by any man who had taken the trouble to peruse it, let the reader judge.

"Resolved, That it is the peculiar and bounden duty of the legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend *to their advancement in useful knowledge*, and to their religious and moral improvement."

* If it could, why is it, that, among the numerous depositions taken in India relative to the causes of this mutiny, not the slightest reference appears to have been made, either to the existence of missionaries on the Coast, or to the circulation of the Christian Scriptures? If this be true, what becomes of major Scott's proof that these were concurrent causes in producing the mutiny?

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: The second volume of the New London Medical Dictionary;—Dr. Shaw's Lectures on Natural History, delivered last year at the Royal Institution;—A Poem on the Pastoral Care, by the Rev. J. Grant, A. M.;—A Tract enti-

tled *Modern Medicine*, by Dr. Uwins of Aylesbury, containing a familiar explanation of recent discoveries and doctrines in medicine, &c.;—and Lord Valentia's Travels to India, Ceylon, the Red Sea, Egypt, &c. from 1802 to 1806.

Preparing for publication: A History of the World, in 4 closely-printed 8vo. vols., by Mr. Bigland;—A Work on those Diseases of the Bones which produce Distortions of the Spine, &c. with the medical surgical, and mechanical modes of Treatment; the latter, illustrated by Plates: by Mr. Hill of Hinckley;—An Account of the Structure and Functions of the Eye, intended to illustrate Paley's Natural Theology, by Dr. Carpenter of Exeter;—The Works of Bishop Hopkins, in 3 8vo. vols., by the Rev. Josiah Pratt, Editor of Bishop Hall's Works, just completed in 10 vols. 8vo.;—A New Modern Atlas, in numbers, each containing two Maps, by Mr. Pinkerton, to correspond as to size with the work of D'Anville; the price of the whole, 15 guineas;—and A Life of Luther, by Mr. Bower.

Early in March, will be published A Dissertation on the Duty, the Means, and the Consequences of translating the Scriptures into the Oriental Languages, and of promoting Christianity in Asia; to which is prefixed, A Brief Historical View of the Progress of the Gospel since its first Promulgation, accompanied by a Chart, by the Rev. Hugh Pearson, M. A. of St. John's College, Oxford.

The shutting of the ports of the continent has had the effect of advancing the price of paper, owing to a deficiency of rags, which were imported chiefly from Germany and Italy. This evil might be removed, in some degree, by the adoption of a system of economy in the article of rags, which are in England generally wasted, notwithstanding the high price they bear.

At Oxford, the following subjects are proposed for the Chancellor's prizes for the year ensuing: for Latin verses, *Delphi*; for an English essay, *Hereditary Rank*. The Vice-chancellor has received a donation of 20*l.* to be given to the author of the best English poem on this subject, viz. *Mahomet*; if he have not exceeded four years from the time of his matriculation.

At Cambridge, the Hulsean prize is this year adjudged to Mr. John Norman Pearson, scholar of Trinity College, for his *Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses.*

The Royal Society has given the Copleian medal to Mr. Home.

Mr. Carlisle, in the Croonian lecture read before the Royal Society, took a physiological view of the circulation of the blood, and of the influence of the nerves on the muscular fibre. He then noticed the existence of an oxide of iron in the red globules of the blood, which he considered as materially influencing the muscular fibre, and the healthful state of the animal economy; and proceeded to relate the results of numerous experiments on vegetable and animal substances, in all of which he found an oxide of iron, as in peas, yolks of eggs, bile, &c. The yolks of eggs he discovered to be entirely composed of a fatty oil and an oxide of iron.

The Bank of England has resolved to advance to Government three millions, without interest, until six months after a definitive treaty of peace, and to accept of about 200,000*l.* per annum, instead of 270,000*l.*, for the management of the public debt. Government have also determined to appropriate to the current services of the state all the unclaimed dividends, excepting only about 100,000*l.* to meet sudden demands.

The whole of the south side of Pall Mall is now lighted by means of the patent gas lights. Hollow lamp-posts of iron support, each, three globular lamps, from each of which globes proceed three jets of flame. The posts communicate with a pipe under the pavement fed with gas from Mr. Winsor's gas office. The principle is not unlike that by which the New-River water is conveyed into the houses in London. The light given by these lamps is considerably greater than that which proceeds from those which are fed with oil. The comparative expense of course can only be known to Mr. Winsor.

SOCIETY FOR BETTERING THE CONDITION OF THE POOR.

The twenty-ninth Report of this society contains several valuable articles. Among the rest, an interesting account of the progress of *The London Fever Institution* is given by Thomas Bernard, esq.; and we must lament, in common with that indefatigable philanthropist, the slender pecuniary support which, considering its incalculable benefits, it has obtained from

the public. The purification of the houses of the poor from febrile infection, by lime-washing and fumigation, is stated to be one of the most important benefits of the Fever Institution. The process of fumigation is simple, and its success has been unvaried. It is as follows: Take of powdered nitre six drams weight, and of strong vitriolic acid, or oil of vitriol, six drams measure; mix them in a tea-cup, stirring them occasionally with a tobacco-pipe or piece of glass, and removing the cup from time to time to different parts of the room. The fumes will continue to arise for several hours. Mr. Bernard labours to shew the danger of delaying an application to the fever-house. Almost all the cases of death which have occurred have arisen from dilatoriness; while a single affusion of cold or tepid water has been found to extinguish the infection, and to restore health to the patient, if applied on the second or third day of fever. "There is, however, no assurance of a speedy cure in the cases of confirmed dram-drinkers; for with them contagious fever generally terminates fatally." "But, in the great number of instances, if an application were made to the house of recovery immediately on the discovery of infection, and the family removed and the habitation purified; and, in addition to this, if landlords and parish officers would make a little more inquiry into the state of the habitations of the poor in the metropolis, and afford some improvement to the means of cleanliness and ventilation, we should have little to apprehend from infectious fever in London." Patients are admissible at all times, by application to Dr. Bateman, No. 16, Featherstone-buildings, Holborn, or to the House of Recovery, No. 2, Constitution Row, Gray's-Inn-Lane. A certificate from any practitioner, stating the case to be typhus, will insure immediate admission. The attention of the institution extends to the dwelling of the patient. The apartments are cleansed and white-washed, the infected bed-clothes and apparel purified or destroyed, and all other proper methods taken for stopping the progress of contagion. The qualification of a governor is the subscription of a guinea a year, or of 10 guineas in one sum. The regular diminution of deaths by fever, since the establishment of the houses of recovery, is curious and striking. In the last century, the average number of deaths from fever in London was from 3,000 to 4,000 annually. During the present century, the mortality by fever in London is as follows: in 1801, 2908; in 1802, 2201; in 1803, 2326; in 1804, 1702; in 1805, 1307; in 1806, 1352; in the first nine months of 1807, 750.

We were also much gratified by an account of *vaccine inoculation* in the neighbourhood of Buckingham, by the Rev. J. T. A. Reed. Having been in the habit of giving medicines to the poor of his parish, an offer to vaccinate them, which he made in March 1800, was very generally accepted. In a neighbouring parish, where there was not the same degree of confidence, 500 were inoculated with the small-pox, and only 28 with the cow-pock. The vaccinated patients, after they appeared to be decidedly infected, assisted the people who were falling fast with the small-pox; waiting on them, and sleeping with them, even with some who died in a dreadful condition. So satisfied was the neighbourhood of this test, that, in the succeeding month, he inoculated more than 1,000 persons; and in all, within ten miles of his residence, 4,760 persons, all gratuitously. No instance, observes Mr. Reed, has occurred, in all his practice, of any one of these being afterwards infected with small-pox; nor has he seen a single arm that required surgical assistance, or known a life endangered, or a taint left in the constitution by the cow-pock. On the contrary, in many cases, a period of better health has been dated from the time of vaccination. To any one wishing to investigate this statement, Mr. Reed promises the use of his lists, and recommendations to proper persons in every parish where he has practised.

The thirtieth Report of this Society has also appeared. An account which it contains of a *parish library* at Hunmanley, in Yorkshire, by the Rev. F. Wrangham, deserves the consideration of all parish ministers. Mr. Wrangham has founded a small parish library, which he keeps in the vestry, consisting of religious publications, chiefly of an amusing kind; such as the Cheap Repository tracts, the Pilgrim's Progress, Lucy Franklin, &c. which are lent out among the poor. The schoolmaster attends on Sunday, for half an hour before the beginning of the morning service, to receive and give out books. The masters of families read them to their children and servants in the evenings; and thus some are detained from the

alehouse, while it may be presumed that positive good is done.

The Report of the College of Physicians on vaccination, is here re-published; but the substance of it has already appeared in our pages. A number of cases of typhus fever is also given, in which the affusion of cold water has been successfully applied in the London House of Recovery. The method is this: the patient is taken out of bed, stripped, and a pail of cold water poured suddenly over him; or he is placed under the shower-bath. After being wiped dry, he is replaced in bed. The effect is generally to produce sleep and perspiration, and a consequent termination of the fever.

FRANCE.

The following account of the constitution of the French army may not prove unacceptable to many of our readers:

Every marshal of France is said to have with his division of the army a corps d'élite of 2,000 riflemen, who never miss their mark at a distance of 150 paces. Should the army be concentrated for a general engagement, these riflemen compose a separate corps of from 8 to 16,000 men, as the case may be, who are formed two deep, and are posted in the place where the enemy's line is to be penetrated. This corps d'élite generally fire irregularly, but every shot brings down its man, and in a few minutes a whole line of the enemy is destroyed. When two, three, or four lines are thus disposed of, the cavalry and infantry pass through, the riflemen enter the openings in the enemy's line, and attack the corps in both flanks and in rear. "This system," say men of information, "will continue to conquer, till its opponents possess an equal number of equally good marksmen; for without them, if both armies were equally well commanded, success would only be the work of chance." Besides this corps d'élite of riflemen, every marshal has, in every company, several expert marksmen, who never miss their man at 150 paces, whose duty is to pick off the artillerymen and officers in front; but, above all, the commanding officer. Besides the strong train of artillery, each marshal has with his division a large body of horse artillery, to act with his corps d'élite of riflemen, who equal them in the rapidity of their manœuvres, and quickness of their fire. This body is very seldom separated, but is masked by cavalry and sharp-shooters. Each marshal has also a corps of Voltigeurs, who are practised to climb walls, leap ditches, and are taught to vault behind the cavalry, by whom they are carried to the place of action, when they dismount, and take post in the thickets, and behind walls and hedges. In the general attack, the above-mentioned corps d'élite of riflemen, mounted rangers, and horse-artillery, of all the divisions of the army, are assembled for the purpose of breaking the enemy's centre, by which, in the engagements of the two last years, the fate of the day was determined.

NORTH AMERICA.

Mr. Faber's Work on the Prophecies, and Mr. Gisborne's Familiar Survey of the Christian Religion, have been reprinted in America.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon preached at St. Mary Woolnoth, Lombard-street, on the death of the Rev. John Newton, late Rector of that Parish; by Richard Cecil, A. M.

A new volume of Sermons on various Subjects; by John Bidlake. 8vo. 7s.

The Duties of Religion and Morality as inculcated in the Holy Scriptures, with preliminary and occasional Observations; by Henry Tuke. 12mo. 2s. 6d.

Christianity in India; an Essay on the Duty, Means, and Consequences, of introducing the Christian Religion into India; by the Rev. J. W. Cunningham, A. M. 8vo. 5s.

The Christian Monitor for the last Days, or a Caution to the Professedly Religious against the Corruptions of the latter Times, in Doctrine, Discipline, and Morals; by John Owen, A. M. Curate of Fulham. 2d Edit. 6s.

MISCELLANEOUS.

A General View of the Agriculture of

Cheshire, drawn up for the Board of Agriculture; by Henry Holland, Esq. with a coloured Map. 8vo. 10*s.*

A Treatise on the Cultivation and Preparation of Hemp, with Plates; by Robert Wissett, Esq. F. R. and A. S. Clerk to the Committee of Warehouses of the East-India Company. 4to.

The History of Leicestershire, Part. VI. containing the Hundred of Guthlaxton; by John Nichols, F. S. A. Edin. and Perth. With 68 Plates. Folio. 2*l.* 12*s.* 6*d.*

Memoirs of Sir Thomas More, with a new Translation of his Utopia, his History of King Richard III., and his Latin Poems; by Arthur Cayley, jun. Esq. 2 vols. 4to. 2*l.* 2*s.*

Memoirs of the public Life of the late Right Hon. Charles James Fox; by Ralph Fell. 4to. 1*l.* 11*s.* 6*d.*

A Portrait of the Right Hon. Viscount Nelson, with a brief Account of what he did, and how he died. 4to. 10*s.* 6*d.*

A Few Cursory Remarks on Mr. Twining's Letter to the Chairman of the East-India Company. 6*d.*

The Eloquence of the British Senate; being a Selection of the best Speeches of the most distinguished Speakers in the British Parliament, from the Reign of Charles I. to the present Time; by William Hazlitt. 8vo. 2 vols. 1*l.* 1*s.*

Exodus, an Epic Poem, in Thirteen Books; by Charles Hoyle, A. M. 9*s.*

The Resurrection, a Poem; by John Stewart, Esq. Small 8vo. 7*s.*

A Letter to the President of the Board of Controul, on the Propagation of Christianity in India. 1*s.*

The Origin of Naval Architecture, a Discourse adapted to the General Fast; by Philopheros. 1*s.* 6*d.*

RELIGIOUS INTELLIGENCE.

NORTH AMERICA.

The following intelligence is extracted from the Panoplist; a respectable periodical work, published monthly at Boston in New England.

Missions among the Indians.

In consequence of an invitation from the *Onandaga* Indians, Mr. Sergeant, the missionary at New Stockbridge, near Oneida, made them a visit in June, 1806. He was graciously received in their council-house; where a number were collected, "ready to hear and learn," as they themselves expressed it, "something for our good." After he had addressed them for some time on such subjects, relating both to their present and future well being, as he thought were adapted to their capacities and circumstances, one of the chiefs made a reply; in which, in the name of the whole assembly, he thanked Mr. Sergeant for communicating to them the mind of the great God, and for giving them good counsel both respecting this life and the life to come. They intended to follow his advice; to cease from their labour on Sunday, and meet together and worship God; to labour diligently on their lands, and attend to their cattle, that they might have bread and clothing for themselves and children; and to forsake poisonous liquors. "A few of us," he added, "do fall away; but we will try our best to reclaim every one."

Among the *Cherokees*, a school has been established by the Rev. Gideon Blackburn; under the patronage of the General Assembly of the Presbyterian Church. It has existed since the spring of 1804, and promises to produce very happy effects. It contains about fifty scholars. A committee was last year appointed to examine into its state, and report to the presbytery. They observe that the progress of the children in reading, writing, spelling, ciphering, &c. is not exceeded in any school; that the children have just conceptions of order, and cheerfully submit to discipline. They appear also to have made considerable progress in Christian knowledge. Mr. Blackburn had taken pains to instruct them in psalmody; which seemed to produce a pleasing effect, not only on the minds of the children, but of their parents. "I will not say that music can transform, but sure I am," he adds, "that it has a remarkable

tendency to soften the savage mind. I have seen it so impressive, that old warriors (who are remarkably averse to feelings) have sprung on their feet during a hymn, clapt their hand on their breast, and, in the Cherokee language, exclaimed, 'My heart sing too!'"

Account of the Seneca Prophet, or the Man of the Great Spirit.

A few years since, an Indian, at the Alleghany river, half-brother to the noted *Cornplanter*, gave out that he had communications from the Great Spirit, which he was commanded to make known to the different tribes of Indians. He was formerly a great drunkard, and despised by the Indians themselves, as an ignorant, idle, worthless fellow. Since his reformation, he appears meek, honest, and inoffensive. By those best acquainted with him, he is considered as deficient in intellect. He converses but little. His countenance does not indicate much thoughtfulness. When questioned, however, his answers are pertinent, and his public speeches are sensible. He inculcates on his followers, that they sell not their lands; that they refrain from the use of ardent spirits; that they put not away their wives; that they cultivate their lands; live industrious lives; and maintain the religious customs of their ancestors.

At the meeting of commissioners with the Senecas, for the purpose of purchasing a tract of land at the Black-rock, this Indian was present, and opposed the sale of their lands. He related the communications, which he said he had received from the Great Spirit.

Since this *Prophet*, as he is styled, arose, there has been a great reform among the Six Nations. The settlement at the Alleghany river contains about 450 souls: a few years since, they were a poor, idle, drunken, contemptible people; they are now become temperate, industrious, and comparatively wealthy. A mission from the Friends near Philadelphia has much aided this reform, by counsels and example; but whether one would have succeeded without the other, it is probably impossible to determine.

This prophet says, he has had repeated visions, in which he sees three spirits or angels, who make communications to him. Sometimes in dreams or visions, he pretends to have seen devils flying, and hovering over their new town, Canadesago, seeking some place to light, but could find none, because the people were now orderly, temperate, and industrious; he then saw them fly to Buffaloe Creek, and light among the whisky-casks. Sometimes, he says, he has seen idle, drunken Indians, clothed in rags and filth, in old worn-out canoes, on lakes at a distance from shore, clouds gathering thick and black, with awful thunder, lightning, and tempest.

Sometimes sick persons send a shirt, or some other article of clothing, to the prophet, that he may prescribe a cure. In such a case, he takes two handfuls of tobacco, puts their ends to the fire on the hearth, lies down, and covers himself with a blanket; after he has arisen, he prescribes for the disease.

He has stated to the Indians, that great judgments would follow them, if they disobeyed the commands of the Great Spirit; such as floods, drought, &c. The principal of the Friends' mission near these Indians observed, that a missionary who lately visited them, had spoken much in the same way to them respecting the judgments of God following the wicked, and that they had been visited, as their prophet had declared, especially, with a remarkable flood in the Alleghany river.

The fame of this prophet is great among the western Indians. He has once visited the Wyandots, and, by particular desire, expected soon to visit them again. He is deeply impressed with the opinion that judgments are coming on the nations, unless they reform. When he first arose as a prophet, he visited the president of the United States at the seat of government, accompanied by Cornplanter. The prophet, with his adherents, gladly embrace every opportunity to encourage whatever, in their view, tends to promote reformation. On this ground, they advised the Indians to listen to the instructions of the missionary to the New Stockbridge Indians. Hence they were fond of thinking and saying, that a missionary, who lately spake to different settlements of Indians, urged the same things as their prophet. One of the Onandagas, when asked why they did not leave their drunken habits before, since they were often urged to it, and saw the ruinous consequences of such conduct, replied, they had no power; but when the Great Spirit forbid such conduct by their prophet, he gave them power to comply with his request.

Some time since, a disagreement happened between the prophet and most of his adherents, and Cornplanter: in consequence, they have left Cornplanter, and removed further up the river, where they are building a new town. His nephews, who are sensible, and men of great renown in the nation, use their influence in his favour. He is consulted as the principal chief of the nation; but Red Jacket, a cunning and subtile chief at Buffaloe Creek, does not believe in him; but in his public transactions he pays him respect, as he is popular with the nation. He observed to the agent for the Six Nations, that when the prophet made his speeches, his nephews sat contiguous to him on the right and left: on a certain occasion he had taken care to place some others next to the prophet, and he was not able to say any thing. He is held in great veneration by the people. One of the most distinguished of their young men gave it as his opinion, that the prophet would yet be persecuted and put to death, as the wicked put to death the Lord Jesus Christ.

Extracts of a Letter from the Vice-president of Greenville College, Tenessee, to a Friend.

"You know the common practice of presbyterians is to have public worship for several days on a sacramental occasion." "We have conformed to the prevailing custom, though *with singular exemption from those disorders which, in some parts, have greatly marred the beauty and comeliness of the Church**." "We have reason to believe that, through the divine blessing, much good has been done." "At the session of presbytery which followed, John Gloucester, *a freed black man*, delivered, as part of his trials for licensure to preach the Gospel, a popular discourse, with which all were well pleased. He was converted some years ago, while a slave, by Mr. Blackburn; who obtained for him his liberty at the price of 600 dollars. With the advice of the presbytery, he was instructed and supplied with books gratis. He has endeared himself to all classes of religious people in the neighbourhood, and bids fair to make a faithful and acceptable minister of the Gospel." "He is a genius, an orator; a man of modest and engaging address; well bred, and, we trust, of more than usual Christian experience." His several parts of trial having proved satisfactory, it is expected that the general assembly will *license* him to preach.

The Report of the General Assembly of the Presbyterian Church, at their meeting in May 1807, states, that "the cause of vital piety has in general been progressive:" new churches are forming, and those already formed have increased. Much good has been effected, through the power of the Holy Spirit, in different districts under their care; and wherever this has been the case, "silent solemnity and deep impression pervade the work of God." The late *extraordinary revivals of religion in the South and West, appear to be gradually declining**; leaving, however, many fervent followers and friends of their Saviour, who stand ready to do whatever their hands find to be done for the glory of God, and the salvation of their fellow men." The missionaries, in various parts, have laboured with industry and zeal; and two tribes of Indians have shewn a disposition to subject themselves to the benign influence of civilization and religion. The assembly, however, remark that the sincere worshippers of God, compared with the great mass of society, are few; that family religion is much neglected; that an increasing dereliction of truth, the profanation of God's sacred name, the violation of the Sabbath, debasing intemperance in the use of ardent spirits, and even infidelity, are deplorably prevalent among all classes of society.

The Report of the General Association of Connecticut is somewhat similar in its purport. "Although much coldness and lukewarmness in spiritual concerns appear in many places, yet in others the spirit of vital piety eminently prevails." "The business of missions is prosecuted with great zeal, and very desirable success. Nearly 3,000 dollars have been contributed, during the last year, for the support of missions, besides the profits of the Connecticut Evangelical Magazine."

* Our readers will here see that our judgment of the religious extravagancies which occurred in America, notwithstanding the censures to which it gave birth on this side of the Atlantic, is the judgment of sober and reflecting Christians on the spot.

* It was on these, some time since, that we had occasion to animadvert.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

BONAPARTE, not content with the severe enactments which he has already framed against all commercial intercourse between Great Britain and the continent, or convinced perhaps that, however severe, they nevertheless will be evaded, has issued a decree, forbidding all exportation from any port in France without exception. No merchantman is to be allowed to sail from France with goods of any description. This decree, which will of course be adopted by his vassal states, will put fairly to the test of experiment his ability to extinguish the external commerce of continental Europe. The governments of Spain and Holland have publicly declared their adoption of all his former decrees of exclusion; and Denmark seems disposed, if possible, to go beyond him in expedients to shut out our commerce from her shores. In this fiscal war, Sweden is now made a party; and to her are extended all the restrictive regulations which were made in the first instance against Great Britain.

Prussia has at length issued a declaration of war against this country, or rather an apology for her acquiescence in the mandates of Bonaparte. Every line manifests the extreme reluctance with which it was penned. The grounds of the measure are stated to be the stipulations of the treaty of Tilsit, the breach between Russia and England, and the policy of adhering to the cause of the continent.

Russia has declared war against Sweden. A similar declaration may shortly be expected from Denmark. A Russian force is said to have crossed the Swedish frontier, and to have invaded Finland. Gustavus has resolutely withstood all the efforts of France and Russia to draw him into the continental confederacy; and the whole force of the latter kingdom will probably be now employed to shake his purpose. We greatly fear that the means which Sweden possesses of resisting the aggressions of her powerful neighbour, aided by Denmark, are very inadequate. But it is impossible not to admire the firmness of her monarch. It appears that he is to receive from this country the most liberal pecuniary aid; and that a large British force, both naval and military, is to shew itself in the Baltic the moment the season will admit of our co-operation.

A decree of the French senate places at the disposal of the Government 80,000 conscripts of the year 1809; to be taken from the youth born between the 1st of January 1789 and the 1st of January 1790. Whether this fresh levy be made in contemplation of the long-delayed attempt to invade this country, or with a view to fresh aggressions on the peace and independence of the continental powers, can only be a matter of conjecture.

By an arrêt of the French government, Kehl, Casel, Wesel, and Flushing, are united for ever to the French empire.

The late queen of Etruria has been obliged to vacate the throne of that kingdom, which will probably merge in the kingdom of Italy. Report states, that she is to be compensated for this sacrifice by the gift of the crown of Portugal. This is however mere report.

Preparations are still said to be making for opening the siege of Gibraltar in the spring.

Much has been said in the continental journals respecting the practicability of an overland invasion of our Oriental dominions, and some German geographers have pretended to trace the route by which a French and Russian army, reinforced by a body of Persian cavalry, and mounted on camels, may pour their resistless force along the plains of Hindostan. We do not mean to represent the danger from this quarter as either very great, or very urgent; but certainly the menace is one which ought not to be despised. Our best security against its execution is in the attachment of our native subjects; and, whatever the politicians of a certain school may think, we apprehend that most men will agree that this attachment can only be expected to grow from a community of religious faith. If this be granted, we shall have no difficulty in estimating the value of that policy which not only does not recommend the prosecution of some ju-

cious plan for the extension of Christianity in India, but would urge the rulers of that country to crush every attempt which is made for this purpose.

UNITED STATES.

The state of our relations with America is still a subject of doubt and solicitude. It is currently reported in that country, that some recent demands of Bonaparte had been so outrageously offensive as to abate the animosity of the American government towards Great Britain. He is said to have peremptorily required not only an entire cessation of all intercourse between the two countries, but that America should declare against us. A rumour that the French were about to obtain the cession of Florida from Spain, is supposed to have increased the disinclination to a rupture with Great Britain. Such a cession America would doubtless feel herself deeply interested in opposing. It is impossible that she should shut her eyes to the peril of permitting Bonaparte to intrench himself in a corner of her empire. In the mean time, by an act of congress, she has ordered the merchantmen of all foreign states to quit her ports, and has laid a strict embargo on her own ships, which will probably continue to be enforced until the present differences are accommodated; an event which we trust will be the result of the pending negotiation.

WEST INDIES.

The Danish islands of St. Thomas, St. John, and St. Croix, have surrendered to his majesty's arms without any resistance. By the articles of capitulation, they are placed precisely on the same footing, as to trade, with the British islands, and are permitted to retain their former laws and juridical practice.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

The attention of parliament, and of the public, has been almost wholly occupied, during the present month, with the consideration of the justice and the expediency of the conduct pursued towards Denmark, particularly in the attack of Copenhagen; and of the principles on which government have acted in their endeavours to counteract the effect of Bonaparte's decrees against our commerce. These two great questions have been brought before both houses of parliament in a variety of shapes; chiefly by means of motions for the production of papers, which have been resisted, and, except in one instance, where the opposition party in the house of lords obtained an accidental victory, successfully resisted, by ministers. We will not pretend to say that ministers may not have been right in refusing the papers that were called for. The fair presumption, derived from past experience, is, that they had good ground for the refusal. We have observed, that though ministries are often changed, and the port-folios of successive secretaries of state consequently fall into the hands of their political adversaries, no instance has occurred in which the plea of danger, alleged by ministers for withholding from parliament a particular paper, has ever been falsified by their successors in office. But, while we fully admit this presumption in favour of ministers, we must nevertheless regret that some further light has not been thrown on the circumstances which led to our attack on Denmark. We are disposed, indeed, to think that our *right* to take possession of the Danish fleet is established by the documents already produced; but we could wish that the steps by which we arrive at this conclusion had been more obvious and palpable. At such a period as the present, when it is so important, with a view to the grand interests of which we are the honoured depositaries, to maintain unimpaired our character for probity and good faith, every thing which wears an equivocal appearance should be avoided; and it is desirable not only that we ourselves should be satisfied with the equity and fitness of our conduct, but that we should be able so to exhibit it to the world as to demand the assent of every unprejudiced spectator. We think that the Danish expedition may be vindicated; but we do not think that the defence of the measure in parliament has been placed on that clear and undeniable footing on which it ought to have stood.

With respect to the other question, the propriety of those orders of council (see, for an abstract of them, our number for November) which have been issued for the purpose of retaliating on France her

blockading decree, and her other measures of violence against our commerce, we have no doubt that their principle is founded in right, and that their general policy also admits of the best defence. Whether the details of these orders have been as unexceptionably framed as they might have been, and whether the time of issuing them was well chosen, are questions we will not take upon us to decide. The policy of conciliating America, under the present awful circumstances of the world, is unquestionable, provided the sacrifice she requires be not too costly. Every concession short of our essential maritime rights, every accommodation which does not materially weaken our means of safety from the implacable hostility of France, might be frankly yielded to our trans-atlantic brethren; but we are persuaded that it is real kindness even to them—it is real kindness to the whole civilised world—to give up no part of that power which we may lawfully employ for resisting the progress of French domination. We are accountable to God, to our country, and to the world, for the vigilant use of the means with which we are favoured of staying this sweeping pestilence. And this is a view of the case which is equally applicable to the affair of Denmark. Let us only see to it, that we do no evil that good may come; let us only see to it, that the weapons of our warfare are not drawn from the armoury of the ravager of Egypt and the oppressor of Portugal; but that we have grounds of clear and indubitable justice to allege in defence of every step which is taken in prosecution of a most just and necessary contest—a contest for every thing dear to us as men, as Britons, and as Christians.

The thanks of both houses of parliament have been given to lord Gambier and lord Cathcart, and the officers and men who served under them at the siege of Copenhagen.

The estimates for the navy require twelve millions for the pay of 130,000 seamen and marines, tear and wear, ordnance, &c.

NAVAL INTELLIGENCE.

On the 17th of January, the Rochefort squadron, consisting of six sail of the line, a frigate, and a brig, effected its escape from that port. It is closely followed by sir John Duckworth, with four sail of the line, and two frigates; and we trust that the gallant admiral will shortly give a good account of them.

ECCLESIASTICAL PREFERMENTS.

Rev. Henry Wastell, M. A. Brington with Bythorne and Old Weston R. co. Huntingdon, *vice* Favell, deceased.

Rev. H. Wastell, M. A. vicar of Warmfield cum Heath, Chapelthorpe perpetual curacy, near Wakefield, co. York.

Rev. Thomas Golightly, M. A. Boddington R. co. Northampton, *vice* Wainman, deceased.

Rev. William-Charles Clack, Moreton-hampstead R. co. Devon, *vice* Crowther, resigned.

Rev. G. Furlong Wise, Thornton-Watlass R. co. York, *vice* Cornish, resigned.

Rev. J. Corbould, M. A. Bawdeswell, R. co. Norfolk.

Rev. W. Wright Wilcocks, Pudding-Norton R. co. Norfolk.

Rev. William Millers, Aberdaron, sinecure R. co. Caernarvon.

Rev. Montague Hebblethwayte, Sunninghill V. Berks, *vice* Thistlethwaite, dec.

Rev. William-Hurdman Jane, Caldicot V. co. Monmouth.

Rev. Thomas Williams, Maesmynis R. co. Brecon, *vice* Bowen, deceased.

Rev. John-Hugh-Pasley Polson, Upton-Hellions R. Devon, *vice* Davy, deceased.

Rev. William Aldrich, B. A. vicar of Stowmarket, Boyton R. co. Suffolk, *vice* Norford, deceased.

Rev. Thomas Lowry, M. A. vicar of Crosby-upon-Eden, Ousby R. co. Cumberland, *vice* Hare, resigned.

Rev. John Pritchford, M. A. Colwick V. co. Stafford.

Rev. Basil Woodd, LL. B. Thorpe-Bassett R. co. York.

Rev. George Smith, M. A. vicar of Ottery St. Mary, Devon, Charlton R. in the same county; and Rev. Edward Morshed, M. A. rector of Calstock, Cornwall, Beworthy R. Devon; both *vice* Tickwell, deceased.

Rev. S. Clapham, M. A. Gussage R. co. Dorset, with Christ-church V. Hants.

Rev. William F. Mitchell, St. Martin's by Looe R. Cornwall.

Rev. Thomas Lockton, Church-Brampton R. near Northampton.

Rev. Thomas Garnier, Alverstoke R. with Bishop's Stoke R. Hants.

Rev. Jonathan-Parker Fisher, to the sub-deanry of Exeter.

Rev. Thomas Johnes, M. A. of Bristol, to the archdeaconry of Barnstaple, Devon, *vice* the Rev. Jonathan-Parker Fisher, promoted as above.

Rev. J. Lister Hutchinson, B. A. Routh R. co. York.

Rev. Charles Thorp, M. A. Ryton R. co. Durham, *vice* Rev. Dr. Thorp, archdeacon of Northumberland, resigned.

Rev. Newman-John Stubbin, Higham perpetual curacy, Suffolk.

Hon. and Rev. Thomas de Grey, rector of Fawley, to the archdeaconry of the diocese of Winchester, together with Calbourne R. in the Isle of Wight, *vice* Woodford, deceased.

Rev. Christopher Bethell, M. A. Kirby-Wiske R. co. York, *vice* Raine, deceased.

Rev. Charles-Freeman Millard, to a minor-caconry of Norwich cathedral, *vice* Walker, deceased; and Henley V. Suffolk.

Rev. Ozias-Thurston Lindley, Stoke-Holy-Cross V. Norfolk; and Rev. Charles-John Smith, St. John, Timberhill, curacy, Norwich, *vice* Walker, deceased.

Rev. Matthew Tunstall, Belper and Turnditch perpetual curacies, co. Derby.

Rev. J. Radcliffe, chaplain of New college, Oxford, to a minor-canonry of Canterbury cathedral, *vice* Freeman, dec.

Rev. Isaac Bacon, M. A. Blechingdon R. co. Oxford, *vice* Coward, deceased.

Rev. D. Mathias, M. A. St. Mary-White-chapel R. London, *vice* Wright, deceased.

Rev. Tho. Snell, Windlesham R. Surrey.

Rev. Jos. Julian, Hasketon R. Suffolk.

Rev. J. Baskett, Morrhoe V. Devon.

Rev. C. Bigby, Ipplepen V. Devon.

Rev. J. L. Yeomans, Braunton V. Dev.

Rev. J. W. Birdwood, Throwleigh R. Dev.

Rev. P. F. Hony, Liskeard V. Cornwall.

Rev. William Leigh, LL. B. dean of Hereford, *vice* Rev. Dr. Nathan Wetherell, deceased.

Rev. Samuel Birch, M. A. rector of St. Mary Woolnoth, and St. Mary Woolchurch Haw, London, *vice* Rev. John Newton, deceased.

Rev. William Long, LL. B. rector of Pulham St. Mary, with the chapel of St. Mary Magdalen, Norfolk, *vice* Rev. Thomas Bowen, deceased.

Rev. Charles Digby, M. A. prebendary of Windsor, *vice* Rev. Dr. John Lockman, deceased.

Rev. Edward-Christopher Dowdeswell, D. D. canon of Christ-church, Oxford, *vice* Right Rev. Edward-Venables, late bishop of Carlisle.

Rev. Samuel Goodenough, LL. D. dean of Rochester, elected bishop of Carlisle, *vice* Right Rev. Dr. Edward-Venables Vernon, translated to the archiepiscopal see of York.

Rev. Walter King, D. D. prebendary of Westminster, *vice* Rev. Dr. Nathan Wetherell, deceased.

Rev. John Cole, D. D. rector of Exeter college, Oxford, *vice* Richards, deceased; and Rev. Mr. Read, sub-rector, *vice* Cole.

Rev. James Griffith, M. A. senior fellow of University college, Oxford, master thereof, *vice* Wetherell, deceased.

Rev. Francis North, master of St. Cross, Hants, *vice* Lockman, deceased.

Rev. Charles Neve, B. D. White-Lady-Aston V. co. Worcester, *vice* Vernon, resigned.

Rev. John Penrose, M. A. one of the select preachers to the University of Oxford, *vice* Rev. Henry Kett, B. D. resigned.

DISPENSATION.

Rev. Dr. Roberts, rector of Grafton, and vicar of Much-Marcle, co. Hereford, to hold Abbey-Dore R. in the same county.

For "Answers to Correspondents" see the 2d page of the Cover.

ERRATA.

Number for January. P. 5, col. 1, l. 25 and 28, for אל read אד last line, for *Horc* read *Hou.*

Present Number. P. 105, col. 2, l. 26, after *not* read *to.*

p. 106, col. 2, l. 26, only in some of the copies, for *exactions* read *regulations.*

p. 109, col. 2, l. 23, after *ludicrous* dele the comma.

THE

CHRISTIAN OBSERVER.

No. 75.] *MARCH*, 1808. [No. 3. Vol. VII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I BEG leave with the utmost deference to submit to the consideration of your readers, the following remarks upon what Mr. Faber has said in answer to my first letter.

1. I think, with Mr. Faber, that *the time of the end* commences at the termination of the 1260 years; but I do not see that it follows from this, that the judgment mentioned in Dan. vii. 26 is to sit *before the time of the end*. The angel who explains the vision does *not* say, "*they shall take away his dominion, to consume and to destroy*, UNTO THE TIME OF *the end*:" his words are, "*they shall destroy the dominion unto the end.*" This seems only to mean, "*they shall* TOTALLY *destroy the dominion.*" Accordingly, the phrase is thus rendered by Castellio; "Sed judicio dato, potestate privabitur, eversusque peribit funditus." If indeed Mr. Faber can make it out, that, in Daniel's prophecies, the word *end* must in every possible connection be equivalent to *the time of the end*, it will most certainly follow, that the judgment for taking away the dominion of the little horn is to sit before the time of the end: but surely the word *end* is not used with reference only to *time*.

I still think that Dan. vii. 25, 26, 27, describes three successive periods; and as Mr. Faber controverts this, I beg leave to give the following reasons in support of my opinion, in as far as it respects the *first* and *second* of these supposed periods; for Mr. Faber does not deny that the last verse refers to the Millennium *.

First. In the 25th verse, the saints, and times, and laws of the church, are said to be *given into the hands* of the little horn until *a time, times, and the dividing of time*, or 1260 years. Now, in my opinion, the judgment which sits in the 26th verse signifies a continued and uninterrupted series of events, destroying the dominion of the papacy, even over those who remain in communion with the church of Rome. It is *progressive*, to consume and destroy *unto the end (utterly)*. It seems to me evident, that this judgment begins precisely at the period when the Ancient of Days comes, as is described in the ninth and tenth verses of the same chapter †: and this coming of the Ancient of Days apparently coincides with the sounding of the seventh trumpet, in Revel. xi.

Secondly. I think it contradictory to suppose that this sitting of the judgment, to *take away and destroy* the dominion of the little horn, can coincide with any part of that period wherein the saints were *given into the hand* of the same horn. To

* The attentive reader will perceive, that, even if I be mistaken in my idea that this passage of Daniel refers to *three* distinct periods, this mistake by no means affects my conclusion that the 1260 years are expired: that conclusion rests on independent evidence.

† In Dan. vii. 10 it is said, "*the judgment was set*;" in the 26th verse, *the judgment shall sit*:" surely these are one and the same judgment: and this judgment very apparently introduces quite a new period and scene of things.

maintain that these two things can co-exist, is to affirm a thing *to be* and *not to be* at one and the same instant of time.

Lastly. The sitting of the judgment, in the 26th verse, seems to be a figure borrowed from the solemnities of earthly judicatories. The little horn is brought forth as a criminal; he is condemned to be deprived of his power, and at length to be destroyed. The carrying of this sentence into effect is committed to some public executioner, some awful rod of God's anger. Now nothing of this kind took place at the Reformation*. It is true that certain kingdoms then withdrew themselves from the dominion of the little horn; but how can it be said that the judgment, which was *utterly to destroy* the dominion of the horn, began to sit at the Reformation, when history informs us that more than a century after this period the little horn expelled or butchered a million of protestants in France, and multitudes in Savoy, Piedmont, and other countries?

2. My first argument, to prove that the 1260 years expired about the French revolution, is as follows: The saints within the body of the Western Roman empire were to be delivered into the hand of the papacy during the period of 1260 years. They *did* remain in its hand till the French revolution; but since that event they have *ceased to be in its hand:* therefore the 1260 years expired about the time of the French revolution. I cannot perceive that Mr. Faber has made any answer to this argument.

My second argument is this: The 1260 years must coincide with the period during which the papacy had most spiritual power. But it had more power early in the *sixth* century, than at the commencement of the *nineteenth:* therefore the 1260 years must be elapsed. If I rightly understand Mr. Faber's answer to this argument, it is, that from the same premises Mr. Butt draws a different conclusion, and therefore the premises are false. But surely this does not follow. Mr. Butt may from true premises have deduced a false inference; and it is incumbent on Mr. Faber, either to shew my premises to be false, or that *I also* have drawn from them a conclusion which is contrary to fact.

3. Should I at any future period have an opportunity of referring to Dr. Brett's work, I will read it with the attention which Mr. Faber recommends. In the mean time, however, I may be permitted to remark, that a reference to Justinian's letter to the pope will shew, that the *immediate* occasion of it was to obtain the sanction of that prelate to the Confession of Faith which the emperor had just published: and the solemn reference of this confession to the pope, as *head of the church*, seems to me to establish a new era in the church. Without calling in question the authenticity of Phocas's grant, I shall only observe, that it appears to me a wrong era from which to date the 1260 years, as I cannot help thinking the events of the present time demonstrate that the saints are no longer in the hand of the little horn.

4. Mr. Faber thinks, that, of the two modes of computation adopted by him, I have pitched *precisely upon the wrong one;* and he maintains, that, if *my* principle be valid, then, by the same rule, the forty-two months are only about forty-one months, and the three years and a half about two years and a half. To this I answer, that the Holy Spirit has already fixed the interpretation of the forty-two months, and the three years and a half, by shewing that they are to be reduced to their component number of days, i. e. 1260.

* I have not at this moment an opportunity of referring to bishop Newton's work; but I did look into it very lately; and, if I mistake not, that learned writer conceived the sitting of the judgment, in Dan. vii. 26, to be yet *future*, and consequently that it did *not* begin at the reformation.

Thus far, by comparing Scripture with Scripture, we arrive at an undoubted, and I believe undisputed, conclusion. It is also generally acknowledged, that each of these days is a year, and consequently that the prophetical period is 1260 years. But here a question arises, whether, in computing the beginning and end of the 1260 years, we are to adopt the principle of reckoning by *current* or by *past time*. Arguing not *a priori*, which in such a case appears to be unsafe, but *a posteriori*, from the consideration of events which actually seem to mark the beginning and ending of the 1260 years, I have adopted the principle of reckoning by *current time*; and notwithstanding what Mr. Faber says, I humbly conceive, for the following reasons, that I am fully justified in the adoption of this principle:—

First. It appears to me, that the Christian, and probably all other eras, are computed in *current time*.

Secondly. Prophecy is the *history of the future*; and the Holy Spirit, both in the Old and New Testaments, has sanctioned the adoption of the above principle in recording *past events*. It is by no means *certain*, therefore, that *I am wrong*, if I compute *prophetical time* in the same way that it has seemed good to the *Spirit of Christ* to record *historical time*. To pass over the well-known instance of our Lord's resurrection *on the third day*, or *after three days*, I beg leave to refer the reader to John xx. 19 and 26. It is, I believe, generally allowed, that the second appearance of our Lord to his apostles, recorded in the last of these passages, was on the Lord's-day; yet, adopting the principle of reckoning, not by *complete*, but by *current time*, the Evangelist says it was *eight days* after his appearance upon the preceding Lord's-day. Again, the reader will find it recorded in 2 Chronicles xxxvi. 11, that Zedekiah reigned eleven years in Jerusalem: the same is said in 2 Kings xxiv. 18: but it is plain, from the following chapter, verses 3—9, that the eleven years of Zedekiah's reign were *not* complete years: and even if we suppose the *first* to have been a *complete year*, and that his reign began upon the first day of it (which is not very probable), yet it is apparent that he was dethroned and taken prisoner upon the *ninth day of the fourth month of the eleventh year of his reign*; and that on the *seventh day of the fifth month* the city and temple of Jerusalem were burnt to the ground by Nebuzaradan. In this instance, then, the Holy Spirit reckoning by *current* and not *past time*, denominates a period *eleven years* which was only *ten years four months and eight days*. Such, I believe, has in fact been the popular mode of computation in the East in all ages; and it is well known, that, in all things which are indifferent, the Holy Spirit has adapted the language of Scripture to *popular* conceptions.

Third and lastly. By referring to Justinian's code, it will be found that his celebrated epistle to the pope was written in March A. D. 533; from the end of which month to the 10th of August 1792 (when the French monarchy fell) are *twelve hundred and fifty-nine years and rather more than four months*: therefore the event which, upon my hypothesis, marked the conclusion of the prophetical period of three times and a half, did happen (even if we adopt the strictest mode of computation) *precisely in the twelve hundred and sixtieth year* after the spiritual abomination of desolations was set up in the church of Christ by the Roman arms.

5. Mr. Faber thinks that the expulsion of Hippias is not an event of sufficient magnitude and notoriety to be assumed as a Scripture date. It was not selected by me, nor was I led to it by any arguments *a priori*, but by a strict attention to the actions of the symbolical ram. And this event, which I have thus been led to assume as the era of the 2300 years, was the *first moving cause* of the subsequent wars between the

Persians and Greeks; it was precisely contemporaneous with the pushing of the ram, which forms the prominent part of the first scene of Daniel's vision; and above all, the above period, computed from it, brings us down precisely to the time when, from *other data*, I have been led to conclude that the 1260 years expired; when also the cleansing of the sanctuary apparently commenced.*

6. Mr. Faber's other objections are founded upon the supposition that the last vial is to be poured out, and the Jews are to be restored, precisely at the end of the 1260 years. I see no reason to coincide with the learned author in either of these conclusions.

I agree with Mr. Faber in thinking that *the time of the end* is not the *concluding point of time*, in the prophecies of Daniel; but that it is the *concluding scene* of these prophecies. It comprehends a space of 30 years, commencing at the close of the 1260 years, and it is crowded with various and most important events. Now, upon an attentive consideration of Dan. xii. 7, I cannot help thinking, from the peculiar mode of expression adopted in this verse, that there are two distinct points of time noted in it: viz. 1st. *the time of the end*, i. e. *the concluding scene of the vision*; and 2dly, the *finishing or concluding event of the vision*. The *time of the end* is declared to commence at the close of the 1260 years; but the *finishing event* is not to be till God *shall have accomplished to scatter the power of the holy people*; which I think, from the eleventh verse, is to be at the end of the 1290 years. The accomplishing to scatter *the power of* the holy people, is a negative expression, of the same import, apparently, as the positive one in Dan. vii. 27; "*the kingdom, &c. shall be given to the people of the saints*" This accomplishing to scatter *the power* of the Jews will not therefore be fulfilled, till their enemies shall have received their final and awful discomfiture, at Armageddon: for, according to Mr. Faber, immediately before this battle Jerusalem will be sacked, with circumstances of great cruelty. Now at the moment when Jerusalem is sacked, surely the accomplishing to scatter *the power* of the Jews cannot have taken place.

Mr. Faber, in his argument from Dan. xii. 7, appears to me not to have distinguished between the scattering of *the persons* and the scattering of *the power* of the holy people. The scattering of *their persons* will be accomplished as soon as their restoration begins; an event which I think will happen *during the time of the end*, i. e. at some indeterminate point of time between the 1260 and 1290 years. But the scattering of *their power* will not be accomplished till the defeat of their enemies at Armageddon, which Mr. Faber places, I think with the greatest probability, at the end of Daniel's 1290 years.

In reply to Mr. Faber's argu-

* The cleansing of the sanctuary is a symbolical phrase, borrowed from the worship of the Levitical economy. If, instead of burning the temple of Jerusalem, Nebuchadnezzar had converted it into an idol temple, what would have been the first employment of the Jews who returned after the captivity? They would first have expelled the priests of the idol; they would next have cast out the altars and images; and having carefully cleansed the temple of all these abominations, they would have restored in it the pure and spiritual worship of Jehovah. Precisely similar has been the conduct of Providence in cleansing the spiritual sanctuary, as far as this cleansing seems yet to have proceeded. It began by casting out the corrupt clergy of the papacy, and fell with peculiar severity on those sinks of iniquity the monastic orders. The revenues of the church were seized, and the Romish idols stripped of their rich and gaudy appendages. Already it is whispered on the Continent that the ecclesiastical state in Italy is to be seized, and that the celibacy of the clergy is to be dispensed with. At the same time there are indications of a disposition among the catholics in Germany to promote the universal circulation of the Scriptures. (See the Reports of the British and Foreign Bible Society).

ment, that the seventh vial will be poured out immediately at the end of the 1260 years, I can only say, that I do not see that he has established it by evidence. I firmly believe it will be poured out *during the time of the end*; but I do not see that the phrase, *at the time of the end*, necessarily means *at the commencement of the time of the end*. If the time of the end comprize the intermediate period between the 1260 and 1290 years, then the expression *at the time of the end*, may refer to any part of this intermediate period.

7. I had no intention whatever of treating Mr. Faber's arguments with disrespect, when I mentioned my preference of bishop Newton's interpretation of the symbolical little horn of the he-goat. If I have in any way transgressed the rules of politeness, of which however I am quite unconscious, I shall be willing, in the spirit of Christian meekness, to ask Mr. Faber's pardon. But Mr. Faber, with my third note in page 705 of your last volume before him, ought *not* to have hazarded the assertion, that I had attended to none of his arguments.—At a future time, I may, perhaps, offer some remarks on the little horn of the he-goat.

I was perfectly aware that my quere respecting the double reference of Dan. xi. 31, would militate against Mr. Faber's third general principle; but as I am not convinced of the universal truth of that principle, I must beg leave to repeat my hesitating quere. At all events, I agree with your correspondent *the Inquirer* in opinion, that the abomination of desolations of Dan. xii. 11, and xi. 31, must be one and the same event.

8. To conclude: I must continue of opinion that the 1260 years are elapsed, till Mr. Faber can shew that the saints still continue to be given into the hand of the little horn. I also think the eras I have fixed upon for the beginning and ending of that period and the 2300 years, are the most probable of any that have been assigned; but, like your ingenious correspondent the Inquirer, I shall leave these points to the deliberate consideration of your readers, satisfied if my papers shall lead any of them to the more attentive and more successful, and above all the more practical, contemplation of the awful signs of the present times.

I have the honour to be, &c.,

TALIB.

P. S. I have omitted to answer one question of Mr. Faber's—viz. how I calculate Daniel's seventy weeks, and the numbers in Rev. ix. 5, 15. I answer, the seventy weeks, being reduced to years, are 490 years; which must, *I presume*, be calculated on the principle of *current time*. The same mode of calculation applies to the other numbers referred to by Mr. Faber, with the exception of the last, where the Spirit of God not only gives the number of years, but of days: *here*, consequently, *complete* time must be sought for; but *even here*, the fifteen odd days, if we could precisely ascertain dates, would probably be found to be *current* and not *complete* days.

To the Editor of the Christian Observer.

In the Christian Observer for January last (page 2) your highly respectable correspondent, Mr. Faber, inserted some objections to my hypothesis respecting the epoch of the 1260 days of popish prevalence; to which I beg leave to reply as concisely as may be.

The first of Mr. Faber's positions, with which I feel myself concerned, is, *that the destruction of the little horn, or papacy* (Dan. vii. 26.), *commences before the end of the* 1260 *days*.

My answer to this proposition is, that verses 25 and 26 are explanatory of verses 21 and 22. (Compare verse 19 with verse 23.) But in verses 21 and 22, the *time* of the prevailing power of the little horn over the saints, is limited expressly by the coming of the Ancient of

Days, and by *the sitting of the judgment.* Consequently the time of the prevailing power of the little horn, in verses 25 and 26, must be limited by the same events, according to the natural order of the words in the text; and therefore *the destruction of the little horn, here spoken of, does not commence before the end of the* 1260 *days.*

It follows likewise from the above, that *the end* (ver. 26) relates exclusively to the time of the final destruction of the little horn. (Compare Dan. ii. 34, 43—45, and Rev. ii. 26, 27, and xix. 14, 15, and xvi. 17.

Further, it is observable that the word סוֹף which is rendered *the end,* is a very different word to that which signifies *the end* in Dan. xi. 40, and elsewhere. It is used in ver. 28, and defined to mean the *universal reign* of the Messiah. (Compare ver. 27.) The only other place in which it is found in Daniel, is vi. 26, where it certainly does not mean any time during the existence of the little horn. (See Parkhurst's explanation of this word.)

Upon the whole, it hence clearly appears, that the judgment of the saints does not sit until the expiration of the 1260 days; but that then it does sit, to consume, and *gradually* take away, the dominion of the little horn, until the universal reign of the Messiah, which is called *the end,* and which commences with the final and utter destruction of the papacy. (see sir I. Newton on the place.)

In confirmation of this position it may be observed, that the angel in Rev. x. 6, 7, predicts that these very computed, mysterious times (comp. Dan. xii. 7) should be finished immediately before the sounding of the seventh trumpet, and consequently previous to the effusion of any of the vials. (Compare Rev. xi. 3, 7.) Accordingly, upon the sounding of the seventh trumpet, *the kingdom* (according to Griesbach) is given to the Lord, and to his Anointed (xi. 15.); the thrones of the saints are set in judgment (ver. 16, 18.); and the time is said to be come to destroy them that destroy the earth (ver. 18.) So in the parallel place (Rev. xiv. 13, &c.), upon the judicial manifestation of Christ, described as in Dan. vii. 13, the time of the dead in Christ — that is, of the dead but risen witnesses—is said to be come, as in xi. 18. (compare xiv. 12. with xi. 7, &c.), and the time likewise arrived for the Son of Man to reap (compare Joel iii. 13.)

But Rev. xiv. 15—20 is manifestly parallel to the effusion of the seven vials, as the comparison of the following passages demonstrates: xiv. 15. and xvi. 1; xiv. 17, 18, and xvi. 7, 8; xiv. 19, 20, and xvi. 16, 19.—Hence it appears, that Dan. ii. 34 and vii. 26, and Rev. xi. 15 and xiv. 13 and xvi. 1, are synchronal, and that they coincide with the commencement of *a limited reign of Christ,* antecedent to the subjection of all nations. (See Dr. H. More's Works, 1687, page 643). During this interval the judgment sits, and *giveth to every one according to his works:* and this is the hour of trial and temptation, opposed to the preceding hour of persecution (Rev. iii. 10).

In respect to Mr. Faber's second proposition relating to myself: if he means to assert, that, admitting the pope during the eighteenth century to have had less influence than he had during a corresponding century before, at the distance of 1260 years, still the eighteenth century must be included in the 1260 years (for both centuries cannot fall within the period spoken of), I cannot agree with him. But if he means to assert that the pope had greater power in the eighteenth than in the corresponding century 1260 years before, I beg leave to refer him to Mosheim's description of the papal power during the centuries in question. "Leo the Great, A. 450," says Dr. Aptlorp, "extorted from Valentinian III. a jurisdiction over all the bishops of France, and first set up the pretence of Peter's chair, and of making

Rome supreme in religion as it had been in empire. And this pope, who saw the imperial city subject to a barbarian, Genserick, properly merits the name of Antichrist." (Compare sir Isaac Newton on Daniel, and Mede's Apostasy of the Last Times).

In respect to Mr. Faber's third position in which I am concerned, *that it may be collected from Dan.* xii. 1, 6, 7, *that the Jews will cease to be scattered at the end of the* 1260 *days*, I beg leave to observe, that the passage alluded to is undoubtedly parallel to Rev. x. and xi, where by *the Holy City* (Rev. xi. 2.) we do not understand the Jews, but the true Christians. In truth, the eleventh and twelfth chapters of Daniel predict, under the type of Antiochus, the persecutor of the Jews, the Papal Antichrist, the persecutor of the Christians, *the true Israel of God.* This point I have lately endeavoured to prove, in a little tract explanatory of the last vision of Daniel, in which I have likewise given my reasons at length for differing in some points from your able correspondent, to whom the world is indebted for that *master-piece* of theology, relating to the Calvinistic and Arminian controversy, and for several other excellent works, and from whom I am truly sorry in any respect to differ.

I am yours, &c.

J. M. BUTT.

To the Editor of the Christian Observer.

In your Observer for July last you inserted an admirable essay on the extent and influence of the labours of an active Christian minister. In that valuable paper many important hints were given for extending the usefulness of ministerial labours; but as many points were discussed, it was of course impossible for the writer to enter at large on each particular. I would therefore beg permission to make a few remarks on one part of the pastoral office, which is there but little noticed; I mean, the explaining the Scriptures to each family at their own houses; a practice which, if diligently pursued, would, I am persuaded, be attended with the most beneficial consequences.

Let me mention a few of the advantages which are likely to result from this mode of instruction.

It would enable the minister to set the doctrines of Christianity before his people in a familiar manner, and to enter into those minute explanations, so essential to the instruction of the poorer classes, which the forms of a regular discourse will not permit. It would also excite them to greater diligence in reading the Scriptures; and by thus bringing religion more immediately under the view of each family, its importance would be more clearly seen.

The public ordinances of the Sabbath are attended by many merely from habit. The impression made by preaching is often slight, from individuals not feeling a personal concern in the discourse which is delivered: but when the minister enters the house of the farmer, the mechanic, and the cottager, their own interest in the subject comes to be more strongly felt: then the sermon seems to be intended for their benefit, and therefore calls for their particular attention. Whilst this consideration will produce a greater readiness to listen to what is spoken from the pulpit, the visit itself will greatly tend to raise the minister in the esteem of his parishioners. The public service of the church is considered merely as an act of duty; but these private admonitions will be regarded as proofs of a pastor's real interest in their welfare.

This practice will also much promote a regular attendance at church. Many persons imagine they are unknown to their clergyman, or at least that they are overlooked, and that their absenting themselves from the house of God will therefore not be observed: but when a personal acquaintance is produced by these

domestic visits, this idea will be no longer entertained. They will then be assured that the minister watches over each individual, and will therefore be much less disposed, particularly after the kindness of his private exhortation, to slight his public labours.

These pastoral visits will also be found the best preventive against schisms, or the propagation of erroneous doctrines. Here, *fas est ab hoste doceri.* To what does St. Paul impute the success of false teachers? In part at least, to their creeping into houses, and teaching things which they ought not.

They will also prepare the way for an examination into the spiritual state of each family. In general, when a clergyman visits his people, much time is occupied in conversing on domestic affairs, preparatory to speaking upon points of real importance. In these transient calls, which however should by no means be neglected, the family are rarely all at home, and still more rarely in a fit state to receive spiritual instruction. But when notice has been given of the visit, and when the mind has also been prepared by an exposition of Scripture and by social prayer, useful religious conversation may at once be introduced; inquiry may be made as to family religion; suitable advice may be given; books may be distributed according to circumstances; and many useful hints may be given which could not so well be offered on another occasion.

These are some of the advantages which may result from this plan. It has this further recommendation, that it is perfectly unobjectionable, being founded both on Scripture and on our ordination service. St. Paul, when he took leave of the elders at Ephesus, used these remarkable words: "Ye know how I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, *and from house to house;* testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ*." Here, you observe, this great apostle was not satisfied with merely preaching to the Ephesians in public: from *house to house* he taught the same truths. It was not till he had thus instructed them that he felt authorised to say, "I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you all the counsel of God." Here then we have pastoral visits sanctioned by apostolic authority.

A reference to the history of this church will also strengthen some of the foregoing remarks. For where was the Gospel more successfully taught, than among this people? "Many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed†." Where also shall we find a church expressing greater love for their pastor, than the Ephesians testified for St. Paul? "They all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more‡." And to what can this with more propriety be ascribed, than to the extraordinary labours of the apostle; not only publicly, but from house to house feeding the church of God?

Whilst the Scriptures are so clear on this point, the ordination service of our church is, if possible, still more decisive. In the episcopal charge to the priests — a charge which, for its apostolic simplicity and earnestness, deserves to be written in letters of gold—the bishop reminds the candidates of the high dignity and weighty office to which they are called. He then says: "If it shall happen that the same church, or *any*

* Acts xx. 20, 21. † Ib. xix. 18—20.
‡ Ibid. xx. 37, 38.

member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the house and body of Christ; and see that you never cease your labour, your care, and diligence, *until you have done all that lieth in you*, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith, &c." At the conclusion of this charge he asks the priest; "Are you determined *out of the said Scriptures* to instruct the people committed to your charge?" Will you be ready "to use both public and *private monitions and exhortations*, as *well* to the sick *as to the whole* within your cure, as need shall require and occasion shall be given?". To which he answers: "I will, the Lord being my helper."

Here, sir, you see how strong the charge of the bishop is, how explicit the engagement of the priest; the one enforcing all diligence, the other engaging to use both public and private exhortations. How unexceptionable then is this mode of instruction, which I have taken the liberty to recommend! for how irresistibly may the minister plead with his parishioners, that it is a practice which not only the Bible sanctions, but which the church of England absolutely enjoins!

These obvious advantages will, I trust, induce many of your readers in the ministry to accept these hints of an humble individual, and to attempt the execution of the plan here suggested. What inroads, by the blessing of God, might soon be made into the empire of the prince of darkness, if these pastoral visits were to be generally adopted!

It may be thought perhaps, from the practice not having been general of late years, that difficulties may occur;—that by some the visits would be received with coldness; that by others they would be rejected with contempt. But with these things a minister of Christ has no concern. Should difficulties arise, the guilt will rest with those who refuse the message. Experience, however, seems to prove that such instruction, so far from being rejected, will be received with thankfulness. A few clergymen of my own acquaintance have made the attempt, and have met with the kindest reception. Instead of a refusal, the language of the parishioners has been: "When, sir, will you come to *my* house?" The people in many instances have followed the pastor to their neighbours' houses; and from twenty to thirty persons have generally been assembled. Let then the zealous servant of his Master make the attempt, and he may hope for success. And how will it delight his heart, when of every house he passes in his parish he may say, "here I have prayed—Peace be within thy walls;" when of every married pair he sees he may testify, "I have prayed in your dwelling that you may be heirs together of the grace of life, and that your children may be the children of God, and joint heirs with Christ;" when he may humbly affirm of his flock, "I have preached the Gospel to every creature!"

Should there be any doubt as to the proper mode of commencing this work, I beg to suggest, that the people might be prepared for it either by an express discourse on the subject, or by some intimation from the pulpit. Those families whom the minister judged most likely to welcome him might be first visited, till the practice had become familiar in the parish. Notice might be given the day before of the clergyman's intention, and the hour fixed. The evening would be found the most convenient time; say from seven till eight o'clock. The portion of Scripture to be explained might either be one of the Lessons for the day, or such other part as might best suit the hearers.

If only two evenings in the week were devoted to this object, *one hundred and four families* might be visited in the course of a year; in many of which would be found the infirm and the aged, who could in no other way hear the word of life.

I ought to apologize for the length of this letter, which I hope the importance of the subject will excuse. I have only to add my earnest prayers, in which I trust many will unite, that the great Head of the Church may stir up the hearts of his servants to this work and labour of love, and may abundantly bless their attempts to advance his kingdom.

I am sir, yours, &c.,

H.

ON THE CALLING OF THE GENTILES.

No. II.

Having described the character of the Jew, and in particular his prejudices against the admission of Gentiles into the church, I now proceed, according to my promise, to treat of *the manner in which those prejudices began to be removed at the coming of Jesus Christ.*

At the first advent of the Messiah, the irreligious Jews seem to have been in total darkness, and even the pious under a partial blindness in this respect. It appears to me, however, that nearly in the same proportion in which the mind of any one was evangelized, and enlightened by the divine Spirit, he rose superior to the narrow prejudice of which I am treating. Thus, for example, the devout Simeon, at the moment when he was approaching and welcoming his end, attained to the most just and enlarged conceptions of the salvation of Jesus Christ, being doubtless illuminated in this particular by the special influence of the Holy Ghost: "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation: which thou hast prepared before the face *of all people:* to be a light *to lighten the Gentiles, and the glory of thy people Israel.*" Luke ii. 29—32. He saw that the same Light, which was to enlighten the Gentiles, constituted also the glory of the Jewish race. His departing spirit beheld with joy the infant Saviour entering the temple to fulfil the ceremonies of the Law; and with equal joy anticipated the day when the veil of that temple should be rent in twain—when the holy place should be accessible alike to Jew and Gentile, by a new and living way; and when there should be neither Greek nor Jew, neither Barbarian, Scythian, bond, nor free; but Christ should be all and in all.

Such language as that of Simeon, however, was not common even among the religious Jews. The angels, indeed, when the star appeared, sang "Glory to God in the highest; on earth, peace, good will towards *men.*" They employed expressions the most enlarged, and thus indicated their knowledge of the enlarged nature of that dispensation which they proclaimed. But even Mary, the mother of our Lord, speaks only of God's having "holpen *his servant Israel;*" and Zacharias, the father of John the Baptist, though enabled to prophesy through the miraculous influence of the Holy Ghost, uses somewhat doubtful and limited terms: "Blessed be the Lord God of Israel; for he hath visited and redeemed *his people,* and hath raised up an horn of salvation for us, by the mouth of his servant David—And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways: to give knowledge of salvation *to his people,* by the remission of their sins." It is, however, more generally added, "To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace." Luke i. 68—79.

John, the forerunner of Christ (the same John of whom it is observed that he "was filled with the Holy Ghost from his mother's womb"), proclaimed the great end of

the coming of the Messiah in these unlimited terms: "Behold the lamb of God, which taketh away the sins *of the world*." John i. 29. He was doubtless taught by the Holy Ghost to enlarge his own views of the redemption of Christ. He had already learnt that truth, which was afterwards declared by the Apostle: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." John ii. 2.

When Christ entered upon his ministry, he often announced himself to the Jews as come both to enlarge and purify his church: and indeed their own Scriptures had already exhibited him in this light. "The Lord whom ye seek shall suddenly come to his temple"—"And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness." Mal. iii. 1—3. "Repent ye," said John the Baptist, "for the kingdom of heaven is at hand"—"And think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Mat. iii. How characteristic of this end of his coming was the conduct of our Saviour, on the occasion of his finding in the temple a multitude of persons who profaned it by their worldly occupations! "He overthrew the tables of the money-changers, and the seats of them that sold doves, and he said unto them, It is written, my house shall be called a house of prayer, but ye have made it a den of thieves"—"And he drove them all out of the temple." Mat. xxi. 12, and John ii. 15.

Christ often spoke of this subject to the Jews; and he made use of parables in order to lessen the offence. That of the householder who planted a vineyard and let it out to husbandmen (Mat. xxi. 33—41), is made use of in strongly enforcing this doctrine: "Jesus answered: Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Other parables are employed to expose the envy of the Jews at this admission of their Gentile brethren to a share of the blessings of the new covenant. How admirably is the jealousy of the elder brother, or Jew, described in the latter part of the parable of the Prodigal Son! Luke xv. 29—32. In this parable, the admission of the Gentiles into the church seems to be the only point affirmed. In the concluding part of that of the labourers in the vineyard, the rejection also of the Jews, a still more obnoxious truth, is slightly intimated: "Friend, I do thee no wrong. May I not do what I will with mine own? Is thine eye evil because I am good? *So the last shall be first, and the first last; for many are called, but few chosen.*" Mat. xx. 13—16. In the following significant and concise parable this unwelcome truth is still more plainly affirmed. "A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise; and he answered, and said, I go, sir; and went not. Whether of these twain did the will of his father?" Mat. xxi. 28—31.

I have dwelt the rather on these parables, because I wished to point out the manner in which our Saviour adapted his discourses to the peculiar circumstances of his hearers. He did not so much condemn the Jews, as oblige them to condemn themselves; a consideration of some importance to those whose duty it is to administer reproof. Through the medium of familiar parables, some of which presented one point to view, and some another, he placed before the Jews an exact picture of

their own depravity. By means of that obscurity which belongs to allegory, he secured an impartial hearing during the commencement of his reproof; and in the conclusion of it he fully justified the divine dispensations both of mercy and of judgment; of mercy towards the Gentiles, and of judgment towards the ancient church.

But the truth of which I am treating was not merely taught by the parables of our Lord: it pleased the divine wisdom to use from time to time a variety of means for inculcating this important point.

He appointed that *his prophets should foretel* the gathering in of the Gentile world. "There shall be a root of Jesse"—"to it shall the Gentiles seek." Isaiah xi. 10. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"—"And the Gentiles shall come to thy light, and kings to the brightness of thy rising"—"The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee"—"All they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord." Isaiah lx. 1, 3, 5, 6.

The birth of Christ was attended with circumstances tending to establish this truth. "When Jesus was born in Bethlehem of Judea, there came wise men from the east, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. And they brought with them gold and frankincense and myrrh." And thus that prophecy began to be fulfilled: "The kings of Tarsus and of the isles shall bring presents; the kings of Arabia and Saba shall bring gifts." Ps. lxxii. 10.

The life of Christ afforded abundant intimations of the same enlargement of the divine plan. We read in the 4th chapter of Matthew, that after John was cast into prison Christ departed into Galilee, leaving Nazareth, and dwelling for a time in Capernaum, in the borders of Zabulon and Naphthalim, "by the way of the sea, beyond Jordan in Galilee of the Gentiles." Isa. ix. 1. This temporary residence of Christ on a Gentile territory was obviously intended to be one of the many means of opening to the Jewish world the divine counsels respecting the Gentiles, and of weakening the prevailing prejudices on this subject.

Christ himself in a great variety of modes urged the same point. Why was it that, in teaching brotherly love to a Jew, and explaining the extent of the signification of the term neighbour, he introduced, as an example of that love, a good Samaritan? Undoubtedly with the view of intimating to the Jews that even a man who was not a Jew, a man of the abhorred sect of the Samaritans, might surpass the very Jewish priest and Levite in the great principle in question. Why was it that, when he healed the ten lepers, of whom only one returned to give thanks, he took occasion to remark that this man was a Samaritan? Why was it that, when his disciples were desirous of calling down fire from heaven to punish the bigotry of the Samaritans, who were unwilling to receive him because he seemed to be on his way to Jerusalem, he said unto them, "Ye know not what spirit ye are of; for the Son of Man came not to destroy men's lives, but to save them?" Was it not in order to point out the universal benevolence of the Gospel? Was it not in order to repress the spirit of bigotry, so prevalent among the Jewish nation? Was it not to instruct us that the Christian mode of dealing with intolerance is, to oppose to it gentleness and loving-kindness, and thus to "overcome the world?"

But I pass on to another kind of proof which our Saviour gave of his intended favour to the Gentile world. He condescended to mix in the society of *publicans* and *sinners*. The

publicans, indeed, were probably for the most part Jews: they however, as well as the *sinners*, generally ranked with the Gentile world. "If thy brother," said Christ, "neglect to hear the church, let him be unto thee *as an heathen man and a publican*;" an expression evidently implying a generally acknowledged similarity between the two characters. The story of Zaccheus (Luke xxix. 1—10) may illustrate this subject. The Jews assumed the Gentiles to be for ever excluded from the church, on the ground of their having departed from the true God. These, their younger brethren, had "left their father's house, and devoured their living with harlots." Every instance, therefore, of kindness shewn by Christ to a forlorn and discredited Jew, would be the means of weakening the general prejudice against the Gentiles, since it would be obvious that the same arm of mercy which was stretched out to the one, might be extended also to the other. Was God the God of the Jewish outcasts, and was he not of the Gentile also? would not "the same Lord over all be rich in mercy to all those who should call upon him?" Christ himself, indeed, was a Jew, and for the most part traversed Jewish ground. His mission was not, like that of St. Paul, expressly to the Gentiles. "He came," in the first instance, "unto his own." He announced himself to them as David's son, the promised seed, their own expected Messiah. When he first sent forth his disciples, "he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. He perhaps was unwilling to address equally to the Jews and Gentiles his first offer of salvation, lest he should thus offend the prejudices of the Jews and indispose them to the Gospel. He felt a peculiar tenderness for them: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee, even as a hen gathereth her chickens, and ye would not!" Matt. xxiii. 37. Our Saviour on one occasion seemed to assert the exclusive claim of the Jews to his favour: "I am not sent" (said he to the woman of Canaan) "but unto the lost sheep of the house of Israel." "It is not meet to take the children's bread, and to cast it to dogs." "Truth, Lord," replied the humble suppliant; "yet the dogs eat of the crumbs which fall from their master's table." Then, indeed, our Saviour proceeded to encourage her, and by this encouragement he revealed to her how unlimited was the mercy of the Gospel: "And Jesus said unto her, O woman, great is thy faith" —"And her daughter was made whole from that very hour." Matt. xv. 24—28. When the woman of Samaria expressed her surprise that, he being a Jew, asked drink of her, as if he did not know that the Jews had no dealings with the Samaritans, we find him in like manner taking part with the Jews: "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." Nevertheless, when she asks him "whether men ought to worship in that mountain, or in Jerusalem," he proceeds to open to her the enlarged as well as the spiritual nature of that kingdom which he was about to establish: "The time cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John iv. 20—24. When, however, Christ was about to ascend to his heavenly Father, the command then was, "that repentance and remission of sins should be preached in his name, *among all nations, beginning at Jerusalem*." Luke xxiv. 47.—"Go ye," said he, "*into all the world*, and preach the Gospel *to every creature*." Mark xvi. 15.—"Go ye, and teach" (or proselyte) *all nations*;"—"and lo I am with you always even to the end of the world." Matt. xxviii. 19, 20.

I have spoken of the birth, the life, and the sayings, of our Saviour. The *death also of Christ* was intended to establish the universality of the Gospel. When Jesus was lifted up upon the cross (upon that cross by which he had foretold that "he should draw *all* men unto him"), he proclaimed, "by the blood of his cross, peace" at once "to them that were afar off, and to them that were nigh." He "slew the enmity" between Jew and Gentile, and "of these twain he made one new man: so making peace." Eph. ii. He at once united the Jew and Gentile to each other, and reconciled them both to God.

At his resurrection, also, the same glorious truth was inculcated; for then the veil of the temple was rent in twain from the top to the bottom. The stranger, who worshipped in the outer court, saw into the inmost sanctuary; the holy of holies was approached by a new and living way; there was now a new "high priest over" the whole "house of God;" and he entered not "into the holy places made with hands," not merely into the Jewish sanctuary; but "into Heaven itself:" there "to appear in the presence of God for us." Heb. ix. 24. And finally; having thus "ascended up on high, and led captivity captive, he received gifts," not for the Jewish church alone, but generally "*for men*; yea even for the rebellious also, that the Lord God might dwell among them." Ps. lxviii. 18.—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ"—"that we may grow up unto him in all things, which is the head, even Christ: from whom the whole body, fitly joined together," "maketh increase unto the edifying of itself in love." Eph. iv. 11—16.

It thus appears that to build up or "edify" the universal church; to establish it in the Christian faith; to unite its members in one common hope; and above all, to edify it in love; was the great end of the dispensation of the Gospel. Jewish bigotry was to be overthrown: a sectarian spirit was to be no more: Ephraim was no longer to envy Judah, nor Judah to vex Ephraim. "Hatred and variance, wrath and strife," were pronounced to be works of the flesh: these were to cease: and under this "dispensation of the Spirit," the fruits of the Spirit, which are "love, joy, peace," were to appear. Multitudes of abhorred Gentiles were to come from the East and the West, and were to be admitted with Abraham, and Isaac, and Jacob, into this new kingdom of heaven. To establish this religion of peace and unity and love, Christ, I say therefore, both lived and died and rose again. To this end evangelists and apostles were sent forth; and to the same end a standing ministry was appointed, who through all successive ages were commissioned to "preach the truth in love." This union of heart among the various members of the holy catholic church, this communion of saints and continual increase in love, were represented even as constituting the perfection of the christian character. The mixed body of believers were exhorted, "all" of them, "to come in this unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."—"I therefore, the prisoner of the Lord, beseech you," said the apostle, "that ye walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 13, and 1—6.

S. P.

MISCELLANEOUS.

For the Christian Observer.

CURSORY REMARKS ON THE ASSERTION THAT FEMALE IMPROVEMENT IS INIMICAL TO DOMESTIC HAPPINESS.

It seems to have been customary in all ages and countries of the world, to consider and to treat women as the occupants not merely of a secondary, but of a very inferior scale of being; while, on the contrary, the women have been induced, by resentment of this unjust degradation, to claim an equality of rank to which they could offer no pretensions: as a conquered territory, when treated with too much rigour, is apt to rise in a boldness of rebellion, to which it would otherwise have been a stranger.

In ancient times the women were subjected to the most disagreeable, and frequently to the most laborious employments; and, by an invariable consequence, they soon became unfit for any of a superior nature. The human mind gradually accommodates itself to circumstances which it cannot alter, and submits to restrictions which it finds no possibility of removing. "What to-day is fact, to-morrow becomes doctrine," observes a celebrated writer*; and power having once produced this arrangement, convenience speedily pronounced it to be just and equitable.

The progress of civilization has led us to reject some of these elder maxims, and to discourage much of the practice resulting from their authority. But the reformation seems to be still incomplete. An exemption from bodily toil and personal severities is of little worth, when unaccompanied by an emancipation from the still more intolerable yoke of gross ignorance and mental inactivity. Leisure, which has been termed "the most valuable present that could be made to mortals," is only valuable when properly employed; and to throw at once the body and the mind into a state of indolence, is likely to produce the worst effects upon both. It signifies little, therefore, that women should be raised from the rank of servants, while their faculties are unprepared to sustain the exaltation; or that they be no longer compelled to perform the drudgeries of life; while they remain unacquainted with its higher employments.

Women appear to have been formerly valued by the proportion of their personal accomplishments; and every feature seems to have borne a computable worth. The *facies* and the *forma* compose the description of almost every woman mentioned in the ancient poets; and, if any farther mark of distinction was requisite, it was bestowed upon temper, or skilfulness in domestic occupations. The last things which it occurred to them to commend were mental qualifications. The result of such sentiments was infallible. The leisure which beauty procured, was wholly devoted to its improvement and decoration; and the toilette of a handsome woman became the sole object of her attention, as it had before been the principal assistant in her elevation. The engagements which demanded the residue of a lady's time, were not greatly calculated to enlarge the sphere of mind. Needle-work (to which, more justly than to music, might be applied Dr. Johnson's remark, "that it takes away the ideas we have, and gives us no new ones") seems to have held a distinguished place in ancient esteem. An ability to dress and to work, formed the

* Author of the Letters of Junius.

perfection of female character. Thus the wife of the wisest of Grecian heroes could find nothing better wherewith to beguile the moments of her husband's absence, than the construction of a silly web; thus Alexander's sisters are handed down to the veneration of posterity for having manufactured their brother's sur-tout; and thus the damsels of Phæacia still wash their robes in song.

A disposition to ameliorate the condition of the sex in this respect, does not seem very prevalent in modern times. The men, having thought proper to make the women free, do not deem it necessary to make them wise; and the sternest opposition is sure to await the female who desires to be not only liberated, but informed. The "cheap censure" of harsh words is profusely bestowed; and every one is eager to "emit plenty of antipathy in a few syllables." The unhappy being, who is at once characterized and condemned by the significant appellation of "Blue-stocking," meets hostility on every side; and, like a wounded deer, is doomed to suffer from the assaults of her adversaries, and from the desertion of her associates. For her remains no city of refuge: her crime is inexpiable. And as an Athenian once said, that it was difficult to decide whether at Athens it were more advantageous to be poor or to be rich; so it may be reasonably questioned, whether it be preferable for a woman (respecting her own personal interest) to be ignorant or well-informed.

The opponents of improvement in the present system of female education, may be ranked in three divisions. Among these (strange as it may appear), men of learning and ability occupy the first place; and by the vehemence of their opposition, and the influence of their example, give the most formidable aspect to the contest. They seem to consider the warfare as *pro aris et focis*; and pass the watch-word of "innovation" with the utmost energy of alarm.

When such men have been desired to assign some reasons for their aversion to the culture of female intellect, they have commonly given them in the following assertions: 1. That women of enlightened minds would be untractable; 2. That their families would be ill-managed; 3. That relaxation from the fatigues of study would be impracticable; 4. That the respect due to themselves would be diminished.

1. The first of these assertions I shall very briefly dispatch; nor should I deem it worthy of notice, were it not frequently advanced with considerable earnestness and gravity. That a woman, in whose mind cultivated reason has established her empire, will less submissively obey the commands of folly, or submit to the "bidding of caprice," cannot certainly be denied; but to say that such a woman would refuse to comply with any reasonable demand, would be to say that the better we understand our duty, the worse we perform it. She cannot, indeed, be brutishly driven; but she may be easily led. It is quite otherwise with an ignorant person; as we are ready enough to allow in other instances. Few people desire to transact business with one in whose mind the most convincing argument and the most inconclusive reasoning appear to possess similar weight; in the same manner as lead and feathers descend with equal precipitation *in vacuo*. Whether the obedience resulting from a conviction of it's propriety, be not more desirable than that which is extorted by a consciousness of its necessity, I leave to the decision of every feeling mind.

2. The men seem to be in trepidation for the fate of their dinner, whenever they bring forward the second objection. It is generally taken for granted, that every thing in the house of a well-informed female must go wrong. The children must, of necessity, be in rags, the parlour in

a litter, and the mistress in deshabille. And as to the poor man her husband, he dares not make a complaint, lest a quotation should thunder in his unclassical ears, and half a dozen ancients be subpœnaed to prove that the superior attainments of his good woman give her a right to the prime place in the family.—— These moral caricatures are commonly considered unanswerable arguments; and their authors conceive, that because they have laughed, they must certainly have won. But ridicule is not always the test of truth. I would ask, whether the most mechanical art, as well as the sublimest theory, has not obtained some illustration, or received some improvement, from the introduction of general principles and a comprehensive system. When a philosopher deigns to employ his attention upon the inferior branches of science, we are taught to expect some important result: and we are seldom disappointed. Why then the art of managing a family should be the only art in which ignorance has the best chance of success, I confess myself wholly unable to determine. I am much inclined to believe, that the house which is most remarkable for order, regularity, decency, and cleanliness, will generally prove to be the house of an enlightened female. A clear arrangement of duties, an incessant activity of performance, an unostentatious but steady and certain transaction of affairs, is not to be found in the families of those noisy housewives, who are perpetually obtruding the vexatious minutiæ of domestic occurrences and engagements upon the notice of their unfortunate husbands and disgusted visitors.——It may be said that all this were well enough, could women of such a description be induced to bestow their time and thought upon household concerns. I would reply to this, that knowledge never stands in the way of duty; and that although it is not virtue (as some have fondly supposed it to be), it is undoubtedly the best means of practising it. What we imperfectly understand, we cannot accurately accomplish. And it may be fairly assumed, that the woman who neglects her family for her studies, would, in a state of ignorance, neglect it for her amusements.

3. It has been urged, that a learned man requires some period of relaxation from literary pursuits, some moments in which he may be absolved from the necessity of talking sense; and that he does not wish to find a study and professors in every room of his house. This may be true. And will not a studious woman also require this period, these moments; and may they not contrive to enjoy them at the same time? Or, admitting that the tone of private conversation may be somewhat higher than in ordinary cases, can it be nearly so displeasing to a man of learning to meet the occasional interrogatories of a sensible woman, as to reply to the provokingly ignorant questions of a mere stocking-mender? Is it more intolerable to follow Cæsar in his conquests, than to settle, to the satisfaction of an inquiring spouse, his exact relationship to one of our English baronets; or more fatiguing to canvass the conduct of Pompey, than to assure this same spouse, that the name has not always been appropriated to dogs?——But, in truth, a sensible woman will be aware that the mind, as well as the body, must sometimes sleep, in order to recruit itself; and her discernment can rarely fail to point out the proper seasons for indulgence. A learned man has much greater reason to apprehend the intrusion of his wife's folly upon his serious hours, than the introduction of her wisdom into his lighter moments.

4. Scholars have farther imagined that they would become less the objects of respect, should the women be put in possession of some of their own advantages. Independent of the illiberality of this idea, it will appear to be very unimportant, when we consider, that the respect

which is paid by ignorance to knowledge is little pleasing or satisfactory. "It is evident that praise from inferiors wants much of that high relish which ambitious men expect, or even that it disgusts. It is even uneasy and painful to a man to hear himself commended, though he may think it his due, by a person that is not qualified to judge *." A rational admiration would surely be preferable to a blind reverence. At the time when learning was scarcely to be found without the walls of a monastery, could the gratification of a sequestered student in the superstitious homage and absurd veneration of an unillumined populace, be compared with the exultation arising from the authentic voice of praise, and the extensive circle of approbation, with which modern merit is rewarded?——But, in reality, an ignorant woman is rarely disposed to admire that of which she does not understand the meaning, and cannot appreciate the worth. The man who could express his sentiments in half a dozen languages, commands no more of her attention than the coxcomb who could scarcely convey them in one. His attainments and his studies possess little merit in her eyes; and she would be ready to follow the example of Cassori's wife, who "destroyed his whole herbarium during his absence; scraping off the dried specimens for the sake of the paper on which they were pasted †:" or that of Peiresc's niece, who employed the epistles of his learned correspondents in lighting fires.

I believe that most of the objections usually alleged against female improvement may be reduced under one or other of these heads.

The remaining classes of opposers consist, 1. of ill-educated men; and, 2. Of the majority of the women. Those who compose the first class are rendered dangerous only by their numbers. Their opposition can occasion no surprise. It is their interest to support the dominion of that ignorance under which they have so long and so contentedly lived; and, like the princes in the *Happy Valley* of Abyssinia, they feel no inclination to "enlarge their own bounds," or to facilitate the extension of those of their companions. They believe that all things, and women among the rest, were expressly formed for their amusement; and they indignantly resent the proposal to render a female something more than a pretty toy. It would, indeed, be a pity to deprive our metropolitan loungers of a senseless statue to which they might pay their vows, or a pert nymph to whom they might whisper "something sublimer than thought:" or to debar a rural squire and his wife from the exquisite pleasure of respectively recounting the tricks of the fox and the feats of the hounds, or the method of drying simples, and the best way of preserving gooseberries.—The fear of such an event is, however, very groundless. Folly will never be annihilated. The high places of Baal will continue to stand, in defiance of reform. There will always be left a sufficient number of females who will not like a man the less for being unincumbered with brains. With *this variety* of the human genus our system does not pretend to interfere.

It is less easy to account for the opposition which is almost universally offered by the women themselves: unless we suppose that, like the Egyptians, they conceive those customs which are the oldest to be the best. Or is it that they deem their condition hopeless and irretrievable? In such a case, they but require some daring mind to lead the way, to bridge the chaos, to assert their rights, to prove that

Non obtusa adeo gestamus pectora Pœni.

Yet even such an enterprise would fail, and produce nothing but the glory of having attempted it, were

* Hartley.

† Dr. Smith's Introduction to Botany.

it undertaken without a spirit of unanimity, and a well-digested plan. There must be *sat rationis in armis*, or the utmost prowess would be unavailing.

After all, I am greatly inclined to believe, that with the men must originate the scheme of reformation; and that under their superintendance and protection alone, can it be efficaciously carried into execution. Theirs is the hand of power, and theirs the magic of influence. A contest with these is but a Sisyphean labour.

It is, however, in the power of every woman to contribute to her own improvement, more than is generally believed, "A resolute mind is omnipotent; difficulty is a stimulus and a triumph to a strong spirit." Were only the corners of time judiciously occupied, a very respectable share of information might be gained; yet few women, in the middle classes of society, would be necessitated to exert such indefatigable industry. But, alas! inclination is not at home. It is easier to hem a pocket-handkerchief than to study: "we have not time to read." It is less difficult to make a pudding than to compose: "we have not time to write." We have, however, time to eat, drink, sleep, dress, play, and talk nonsense. And thus is time abused, and life wasted in frivolous and unprofitable pursuits.

It now remains to state some of the many advantages that would attend a state of general illumination in the female world. And here, also, the discussion will be principally confined to those points and considerations which "come home to our business and bosoms."

It may first be remarked, that the men seem singularly unaware how much the cultivation of the female mind would multiply the number and heighten the relish of their best enjoyments. No man is insensible of the pleasures of society. Dr. Johnson (whom few people will suspect of too much urbanity) has said, "that it must be some very powerful motive which could drive back to solitude him who had once enjoyed them:" and that refinement gives to them their essential existence, will hardly be denied. For refinement and delicacy, female taste, even in untutored minds, has been constantly and universally distinguished; and since taste, as well as the faculties with which it is connected, may be submitted to cultivation and improvement, it is evident that our discourse might be purified by its delicacy, and exalted by its refinement, were they duly exercised on adequate subjects. The standard of polite conversation might thus be considerably raised; nor need we fear that it would lose in vigour what it might gain in elegance.

A custom which deserves some reprehension, prevails in the family of almost every literary character. I allude to the division that is invariably effected between the male and female parts of the company. A row of ladies on the one side of the room, and a row of gentlemen on the other, remind one of Mr. Barrow's account of a Cochin-Chinese entertainment, where "capon stares at capon, and every pig has its brother." Until the women be qualified to become intellectual aëronauts, politeness and good-humour demand that the men should abandon their balloons. A superior mode of female education would enable them to mix with mutual advantage; and would thus promote the growth of social and benevolent affections. I would, however, be understood to disapprove entirely of any display of female talent in large and promiscuous assemblies. Such a practice would be wholly destructive of that retiring modesty, and endearing diffidence, which shed a lustre over the most brilliant acquirements, and render even mediocrity interesting.

I would now ascend one step, and consider the present system in reference to that state, in which an

accurate observer of human life * has declared that friendship may rise higher than in any other.

One can hardly conceive the idea of a man of sensibility and education entering into the most intimate of all connections with a woman who is totally incapable of sustaining it in its real perfection. It will be readily allowed, that esteem of the person we marry is very essential to happiness; and it will be farther admitted, that this esteem must be founded upon the good qualities of its object. But if we demand a particular explanation of what is signified by these good qualities, they will be found to be for the most part mere relative terms, capable of various definitions and modifications, according to the various conceptions of those who employ them. One person will not unfrequently admire as the highest excellency, what another would consider a very mean and inferior attainment. Thus much, however, may be safely claimed: that we commonly affix the idea of goodness and value to those occupations in which we ourselves delight, and to those accomplishments in which we are supposed to excel. The inference needs not to be syllogistically drawn. A sensible man can never feel a true and just esteem for a woman who is entirely averse from all his pursuits, wholly unable to enter into his views and feelings, and quite indifferent to the objects which excite his warmest regard. "Idem velle et idem nolle," was an ancient definition of friendship; and although it has been thought to be imperfect, it is correct so far as it goes. Where then, in such an union, can be found that sympathy which is the electric fire of the soul? Where that communion of mind by which we resemble the spirits above? Where we cannot esteem, we cannot sympathize; and where we cannot sympathize, we soon cease to love. Friendship, in order to its preservation, demands not indeed that every tone of the heart should meet with its exactly corresponding tone, but it does demand a general unison. Many strings of different lengths and vibrations compose a chord; but they all agree to form one harmony.

To the women, the advantages proceeding from an improved system of education would be incalculable. Many of them are obliged to pass a considerable portion of their time either in solitude, or in idle amusements and conversation. They would then have no reason to consider solitude as synonimous with death. "Do not leave me alone," was once said to me by a fashionable woman, "or I shall die." They would then find retirement to be the mother of many pleasures; and would no longer give occasion to the ancient satirist's remark, "that as soon as a woman is left by herself, she begins to think of mischief." Then, too, we should no longer hear of our theatres being crowded with females, who submit to the violation of their delicacy in almost every scene of the representation, in order that time, the enemy of fashionable life, may be led to execution. Then would the roses of youth cease to be blanched by the midnight assembly, or its honour to be hazarded on the cast of a die.

In this connection, the influence of maternal example on the rising generation claims the serious attention of every man who is alive to some of the best and strongest feelings of our nature. The daughter of a dissipated mother will also, in all probability, be dissipated: the offspring of an ignorant woman must, of necessity, be ignorant. It seems very desirable that every mother should be capable of directing, and (as far as opportunity may allow) of superintending the education of her children. The sentiments (whatever they may be) with which the mind has been early and deeply imbued, will exert a considerable influence upon the affections and conduct of subsequent life; and although the common principles of

* Lord Kaimes.

our nature be immutable, they will yet receive much peculiarity of character from the discipline to which they have been subjected: as the root of a certain species of grass becomes bulbous in a wet, and fibrous in a dry ground.

It falls within the compass neither of my plan, nor of my ability, to point out the course of education proper to be pursued for female youth. I would just shortly observe, that it appears advisable it should be varied, according to the different degree of talent and turn of disposition apparent in the pupil. We act thus with our sons. One, in whom we discern the traces of superior genius, we direct to the higher order of intellectual attainments: another, who displays no extraordinary powers of mind, we destine to be conversant with the more active but less splendid employments of life. Thus the same family has contained the metaphysician and the poet, the official and the merchant. This adaptation of studies to individual character should, as far as possible, be practised among women.

With regard to the extent and general nature of female knowledge, although I am far from being of the same opinion with an ingenious female * of the present day, that women "have no business with any science but that which serves to improve and adorn conversation," I do not think it necessary that they should be taught to meditate on the quadrature of the circle, to settle the power of the Greek definitive article, to ascertain the identity of Shishak and Sesostris, to analyze the construction of an Hebrew word, or to quote Newton's Principia. Let their attention be guided to those studies which will tend to make them wise, but not assuming; useful, but not unamiable.

It only remains to offer one or two remarks upon the general ignorance which, in consequence of the present system, prevails among women in respect to religious, so far as it is connected with literary information. Christianity does not certainly require that every one should defend its authority; but it seems to require that every one should understand its principles. We are commanded to be able to give, not merely an *account*, but "*a reason* of the hope that is in us;" yet I may venture to assert, that, beyond the argument of experience, not one, in a large proportion of pious women, could advance any satisfactory reason for her belief. With a systematic view of religion, with the various kinds of evidence by which its divine origin may be authenticated, they are usually very much unacquainted; and may thus be almost said to believe they know not what, and to worship they know not why.

To conclude:—A general reformation (for a partial reformation would only increase the evil) in the education of women; a reformation which would depress to its real standard the value of merely fashionable accomplishments, and advance intellectual pursuits to their due dignity; a reformation which would generate an almost novel race of beings on the earth: such a reformation is "most devoutly to be wished," and, it is to be hoped, will, at some period or another, be most seriously attempted.

S. G.

* Mrs. Grant.

REVIEW OF THE REIGN OF GEORGE III.

No. VIII.

"In what way has the policy of Europe contributed either to the first establishment or to the present grandeur of the colonies of America? In one way, and in one way only, it has contributed a good deal. "Magna virum mater!" It bred and formed the men who were capable of achieving such great actions, and of laying the foundation of so great an empire: and there is no other quarter of the world of which the policy is capable of forming, or has ever actually and in fact formed, such men. The colonies owe to the policy of Europe the education and great views of their active and enterprising

> founders; and some of the greatest and most important of them, so far as concerns their internal government, owe to it scarce any thing else."
>
> SMITH's Wealth of Nations, vol. ii. p. 400.

IT is now time to direct our attention towards America. We are entering indeed on a new world, which has grown into consideration within a single century, and is every hour increasing in importance. Before, therefore, I proceed to the history of the war, which ended in the separation of Great Britain from her trans-Atlantic colonies, it may be profitable and amusing to take a slight survey of the rise and growth of the several provinces which now constitute the American States.

These territories lie stretched between the 30th and 45th degrees of north latitude. They are bounded by Canada, New Brunswick, and Nova Scotia, on the north; and by the Floridas on the south. They are washed by the ocean on the east; and the western frontier, though not very accurately ascertained, does not extend beyond the line of the Apalachian mountains, and the lakes Erie and Ontario, which unite with the river St. Lawrence. They were divided, at the breaking out of the war with Great Britain, into thirteen states, or provinces.

The first Englishman who landed in North America, and from whom, according to the European fashion in these matters, we derive our title to half the continent, was Sebastian Cabot, who touched somewhere on the northern coast in 1497. The whole country was then called Newfoundland; and very little is certainly known about this adventure. Sir Walter Raleigh, near a century afterwards, planted a colony in Virginia; but it soon decayed. Men were at that time happy at home: colonies too were only valued for their gold: and the affairs of North America being in the hands of an exclusive company, called the Plymouth Council, they prospered accordingly.

The religious dissensions in England first peopled our empire in the west. In 1621, certain of the puritans, who had retired to Holland that they might enjoy spiritual freedom, but found themselves too much restrained, even in that asylum of liberty, agreed with the Plymouth Council for a tract of land lying about latitude 42, and afterwards called Massachusets. They here planted a colony nearly opposite to Cape Cod, which was named New Plymouth. As the differences in Great Britain increased, many of the party, who were or thought themselves oppressed, took refuge at the new settlement. Some noblemen too, and gentlemen of consideration, attached to the puritan opinions, obtained a part of a neighbouring territory, which they planted and called Connecticut.

These two settlements were the original germs which afterwards spread into the province of New England. The colonists had brought with them from Great Britain severe and restrictive habits, with great energy of character, which peculiarly qualified them to combat the distresses of their situation. But they had brought with them also the spirit of persecution, which was then common to all parties. The right of each sect to enforce by violence religious conformity, was perhaps the only truth in polemics which was universally admitted in principle and practice. Its mischievous consequences soon appeared in New England. For near half a century the colony was distracted by religious proscriptions, far more bitter and unrelenting than those which during the same period laid waste the mother country. A party of the new settlers, being torn by these divisions from the original stock, retired northwards, and peopled the tract of country afterwards called New Hampshire. Another small body, who had the audacity to maintain that civil compulsion ought not to be used in affairs of religion, found themselves obliged to retire towards the

south, and occupied that part of the coast which is now called Rhode Island. Others, guilty of using the Common Prayer, were allowed no rest in Ameria, and fled for refuge to Great Britain, which they had too hastily forsaken. The howls of Scylla threw them back upon Charybdis.—The crude and passionate laws (if the edicts of madmen deserve that honoured title) whichwere framed for the government of New England, consisted at first, in a great degree, of penal enactments of the bloodiest kind against Jesuits, Quakers, and Anabaptists; with severe privative provisions against all, descripts and non-descripts, who should refuse or neglect to communicate with the established church. These laws were rigorously enforced. The different sectarians were whipped, imprisoned, banished, or hanged, according to their several degrees of contumacy; and men who had fled from a common persecution, who were surrounded by common dangers, and who should have been held together by a common interest, could find no occupation or amusement so agreeable as fighting, with the phrensy of inquisitors, about every disputed point in faith and discipline, whether substantial or formal, sense or nonsense.

I have shewn this evil spirit of bigotry as it was, from no desire to lower the reputation of those pious persons, who from conscientious motives quitted their country that they might enjoy the unrestrained exercise of their religion. Far less is it my wish to represent the points of difference in theology as generally unimportant. But these incidents supply us with lessons of practical wisdom which it is highly important to inculcate. History has been sublimely called, philosophy teaching by examples; and nothing should be held back which can furnish us with the materials for acquiring a greater knowledge of others and of ourselves. The truth is, the men who sought a refuge in exile from the intolerance of Laud, were, though they little suspected it, in the main features of character, very like their persecutor. Upon some small external particulars they differed; but, like him, they were actuated by a violent zeal for the form of Christianity which they had embraced, and persuaded that soundness of understanding and honesty of heart could be found in no other school. Like him, they were exceedingly ignorant of human nature; they had studied its principles neither in themselves nor their fellow-creatures. They had never sufficiently considered the weakness of human reason; how often we conclude erroneously with all the facts before us; how still more frequently we omit, from precipitation, some necessary particulars in the premises. They were not accustomed, therefore, to distrust themselves; and feeling that too much earnestness cannot be engaged in the support of truth, they embarked their passions very ardently and very rashly in whatever opinions they embraced. Not suspecting the correctness of their judgments, they could not be expected to see the real benefits of moderation. Had they felt a just diffidence of the first, they would have perceived the constant propriety of the latter. Still less did they dream that men may dispute violently, while there is but little substantial difference; that what are *called* a man's principles, generally are only those few points which he holds controversially; that his character and principles therefore may be very greatly at variance; that very solid piety may in consequence flourish in a hostile communion, and sometimes even in the midst of error and absurdity; that a coalition between many vehement partizans of adverse interests might easily be effected, by only a reasonable abatement of effervescence, with a slight infusion of mutual candour and liberality; and that an issue so restrictive of evil and productive of good, which may be purchased by the sacrifice, not of principles but of passions, ought to be ar-

dently pursued by every servant of the meek and humble Jesus. All these things, I say, the pious founders of New England, like their pious persecutors in Europe, were quite ignorant of. Their ignorance was pardonable; but if, after the instructive experience of two centuries, we tread in their steps, what will be our excuse?

These religious distractions were at last composed by the authoritative interference of the British government, in the year 1601. About thirty years afterwards, an epidemical madness broke out, of a different and very singular description. It was called the witchcraft delusion, and (except in the popish plot in Charles the Second's time) is I believe without a parallel in history.—A foolish man, residing at a town called Salem, had two daughters who were subject to fits. He chose to fancy their convulsions occasioned by magic, and procured an Indian servant to be imprisoned. The fame of this discovery spread. Suspicions began to steal abroad, and three persons of unexceptionable character were soon afterwards tried and executed for witchcraft. Sixteen others soon followed; and such was the heated and ferocious state of popular passions in the colony, that the poison circulated with tremendous velocity. Persons of every age, sex, and rank, were arraigned and murdered. The prisons were crowded; new canons of proof, called "spectral evidence," destructive of all sound judgment of probabilities, were introduced. The magistrates fanned the flame. The forms of justice only gave it strength and direction. Malice and revenge were let loose to prowl at pleasure in every quarter; and after great numbers of the lower and middling classes had suffered, the storm was directed against the superiors of the colony. Here, however, it met with a temporary check; and having thus been stopped for a moment, it subsided even more suddenly than it had risen. Men awoke from their dream of horror, and were ashamed at the convulsive motions into which they had been thrown. The Quakers took this occasion to mortify their enemies, by treating the delusion as a judgment on their persecutors, in whose behalf they proclaimed a public fast.

With this last fever fanaticism and folly appear to have exhausted themselves, and the colonists from that time employed themselves in more useful and innocent pursuits.

The province of New England lies between the 41st and 45th degrees of latitude. It is about 300 miles in length; and at the breaking out of the American war was cultivated, on an average, about 60 miles into the interior. The claim of territory is much more extensive. The climate has been improved by clearing the lands, but is still much colder in winter and much hotter in summer than European countries lying under the same latitude*. The soil is various, but best as you approach southwards, where there is abundance of excellent pasture and meadow. Corn does not flourish; but maize, which is the common food of the country, grows abundantly. A considerable quantity of flax is also produced in this colony. They have a great number of sheep, but the wool is decidedly inferior to our own.

The people of this province, at the breaking out of the war, principally consisted of a substantial yeomanry. There were also some gentlemen of considerable landed estates. The law of inheritance was gavelkind, which preserved an equality among the landholders, who were very free, bold, and of a high republican spirit. The proportions of the population of the four provinces (including a few blacks and domesticated Indians) were as follows:

* It must always be recollected that I speak of New England such as it *was forty years ago*, though, to avoid confusion and repetition, I frequently use the present tense.

Massachusets, 200,000; Connecticut, 100,000; Rhode Island, 30,000; New Hampshire, 24,000. Massachusets was always considered as the leading government. The original charters had given to these four states, which were confederated among themselves, nearly independent authority; but Massachusets was deprived of her freedom by a judgment in Charles the Second's time, and received a new charter at the Revolution, by which the appointment of the governor, lieutenant-governor, and the chief officers in the law, revenue, and militia, was reserved to the crown. New Hampshire was nearly in the same situation; but Connecticut and Rhode Island, by a timely submission, retained their old privileges.

New England was always the most flourishing of our North-American colonies. Though the climate was somewhat ungenial, and the soil much less fertile than the rich plains of the south, the spirit and energy of its inhabitants amply supplied these deficiencies. It would be tedious to descend into details, but we are told that the face of the country, at the period I am describing, was almost or quite as rich and populous as the finest parts of our island. The quantity and variety of the commodities, both raw and partially manufactured, which were annually exported, indicate a very thriving community. They consisted principally of masts and yards, pitch, tar, and turpentine, staves, lumber, boards, all sorts of provisions, beef, pork, butter, and cheese, Indian corn, and pease, cider, apples, hemp, and flax, cod-fish, and spirits. Their peltry trade never was considerable. Among their internal manufactures were wool, linen, and hats. Other articles were principally supplied from this country. The business of ship-building was also carried forward at Boston to some extent. This is the capital of the province. It is situated on the coast of Massachusets, very conveniently for trade, enjoys a very commodious harbour and pier, is well built, rich, populous, and busy.

The three colonies which adjoin New England on the south, are New York, New Jersey, and Pennsylvania. The whole of this territory, now subdivided, was formerly occupied by the Dutch; but was conquered from them in the reign of Charles II., and ceded in exchange for Surinam at the peace of Breda, 1667. New York, which lies to the north-east, runs up about two hundred miles inland, but is in no part more than forty or fifty miles wide, and contracts considerably as it approaches the ocean. New Jersey stretches along the coast from the southern part of New York to the north of the Delaware, which river divides it from Pennsylvania: it is about 150 miles in length, and 50 in breadth. Pennsylvania is spread to the south of New York, flanking New Jersey on the west. It is almost entirely an inland country, as it communicates with the sea only at the point where the Delaware disembogues itself.

The climate and soil of these three provinces is for the most part similar. The land near the sea is in general flat and marshy; at a considerable distance from the sea it swells into little hills, and then into great even ridges of mountains, which hold their course north-east and south-west. The soil is fruitful; grain of all kinds is produced in abundance, and there is plenty of cattle, horses, and poultry. The forests abound in excellent timber, and several valuable mines have been discovered. These provinces are exceedingly well watered; but it is a curious natural phenomenon, though of very easy solution, that as the forests have been cleared the brooks are perceived to disappear, and even large rivers grow distinguishably shallower. The articles which these provinces used to export, were principally of the same description with New England; ex-

cept that the timber of the northern colony was found better fitted for shipping, and that of the southern for staves.

The principal river in New York is the Hudson, a noble stream, which is navigable for above 200 miles. The tide flows 150. The chief city bears the name of the province. It is a handsome and flourishing town, with an excellent harbour; but does not appear, at the time to which this narrative refers, to have commanded quite half the foreign commerce of Boston. Its popularity was calculated at about 12,000, and that of the province at about 100,000. It was with our colonists of New York, at Albany, an interior town upon the Hudson, that the Iroquois, our best allies among the Indian nations, carried on their commercial and political communications.

The only town of any note in New Jersey, is Perth Amboy. It is well situated for trade; but was of no great note at the time of which we are speaking. The province had been kept in a feeble state by the disputes which long subsisted between the people and the proprietors; for this was originally a proprietary government. It appears also to have been depressed by the flourishing trade of New York and Pennsylvania, as large capitalists generally drive the small ones out of the market.

The history of William Penn, the founder of Pennsylvania, is well known; yet his virtues were of so rare a kind that they can hardly be repeated too frequently. "As a divine and moral writer" (says Mr. Burke, who had read every thing), "he is not of the first rank. But as a legislator, and founder of a commonwealth, he may rival the most celebrated worthies of ancient or modern story." Having some hereditary claims on the British government, he was offered a large tract of land in America, which he accepted; and, in 1681, set sail to take possession of his new government. Hither he invited all who were disposed to come; and particularly the Quakers, to whose sect he belonged. Instead of driving the native Indians from their possessions, according to the fashion of most Europeans, or cheating them into a treaty, which was the cunning of a few, he made a fair contract for the purchase of the soil he wished to occupy; affording, perhaps, the first example of an European dealing with Americans upon principles of equity. Though by the grant from the crown both the land and sovereignty were entirely vested in himself, Penn, who consulted only the well-being of his colony, made a noble donation of privileges to his subjects, by a charter which established the most perfect freedom both in religion and civil polity. All offices of honour and emolument were laid open to all. His colony, therefore, soon was crowded with inhabitants; and Penn himself lived to see it growing rapidly in wealth, free and happy. But, alas! what is human prosperity! Penn, who had established a colony destined to last for ages, and to raise in its swelling grandeur and prosperity a rich monument to the glory of its founder, was reduced to poverty by his generous advances towards the settlement of the infant state, and died in the Fleet prison!

Philadelphia is the principal town of this province. It stands on the Delaware, is built on a noble plan, and enjoys great facilities for commerce. The most pleasing and amusing circumstance in this province, was the astonishing variety of religious sects which the toleration there established had crowded together, and the perfect harmony which prevailed. Among these, were a German society called the Dunkers. These religionists reside, for the most part, in a small settlement, which they quaintly term Euphrata, about fifty miles from the capital. There they live in retirement and abstraction; spending their time in contemplation and labour, prayer and sleep. Without any formal vow of celibacy

the men and women who belong to this sect are allowed no intercourse with each other, even by marriage. They have separate habitations, and distinct governments; nor do they meet together even at their devotion. They appear to be very bad divines, but harmless enough as members of society.

The abbé Reynal gives a curious account of the style in which marriages were celebrated in this colony: "There is hardly an unmarried person to be met with in the whole country. Whenever two lovers meet, they go off together on horseback; the man gets behind his mistress, and in this situation they present themselves before the magistrate; where the girl declares she has run away with her lover, and that they are come to be married. So solemn an avowal cannot be rejected, nor has any person a right to give them molestation." I have no doubt these were very pleasant rides; and (except that the lady seems to have acted rather too lively a part) the fashion may not be amiss for a young colony: but in older and more civilised states, it is perhaps as well that the boys should mind their books, and the girls their Italian and music. Yet it may be reasonably doubted, whether the restraints on marriages in such countries, with the vices or misery that attend them, are not a full set-off against all the privations, of a different description, which must be endured in a new settlement. Reynal notes also one other phenomenon in this state. There were about 30,000 negroes, and 150,000 whites; but "the subjection of the negroes had not corrupted the morals of their masters." I leave this problem in politics and *humanity* to be solved by the masters of those sciences. In 1766, Philadelphia contained about 13,000 inhabitants, according to Mr. Burke; according to the abbé Reynal, about 20,000. The population of the province was estimated at 250,000.

CRITO.

To the Editor of the Christian Observer.

KNOWING that the respectable and pious author of "The English Spelling-Book," is prevented by a severe illness from attending to, or even reading, the remarks of an "Abecedarian" in the last number but one of the Christian Observer, I am induced to reply to the observations of this writer, which I hope are well meant; though the taking no notice of some reading lessons in the spelling-book, which might, if they had been attended to, have prevented his remarks, indicates at the best a very superficial attention to the work which he is accusing. I shall not argue on the propriety of using exactly the words of the Bible in an introduction to reading; but I conceive every one who reads the following quotations from a book, the author of which is represented as having "banished every scriptural expression, and supplied the place with tales about cats and dogs," will be surprised at the charge of its accuser.

Page 100, 1st edition. Part of the description of the good boy. "When he lies down at night, he tries to remember all he has been doing and learning in the day. If he has done wrong he is sorry, and hopes he shall do so no more; and that God, who is so good, will love and bless him. He loves to pray to God, and to hear and read about him."

Page 154. "Our parents are very good to us, but God is better than our parents, and he has done more for us. He gave us our parents, and every thing we have. He is not a man; he is wiser and better than any man ever was, or ever can be."

"He has made us more excellent than the beasts, for he has given us a soul. It is our soul that knows God, and that he is good, and wise, and powerful."

Page 155. "We must love God. Good people love him more than they love any thing, or any person in the world."

"We must pray to God; that is, we must tell him that we know he is very good, and worthy to be loved; that we hope he will forgive us when we do wrong, put good thoughts into our minds, and help us to be better and better; and that he will bless us, and our parents, and all our kind friends, and give us every good thing that is proper for us."

Page 157. "We must love to read the Bible. It is the most excellent and beautiful of all books. God himself commanded good men to write it. There we read of good men who loved God, and whom he loved and blessed; of Abraham, and Isaac, and Joseph, and Moses, and Samuel, and David."

"There too we read of Christ, who was so good, and has done so much for us. He never did harm to any body; he never did any thing that was wrong. He was gentle and patient when he was troubled, and when he was ill-used; he was kind to all persons, even to those who were unkind to him; and when wicked men were just going to kill him, he prayed to God to forgive them."

I might easily enlarge the number of quotations; but I apprehend it would be superfluous. If the reader desires further satisfaction, let him peruse this excellent little book, and particularly chap. 10, on the "duties of children;" containing above sixteen pages of moral and religious instruction, much better adapted to the capacities of children, I believe it will be almost universally allowed, than the language of Dilworth and Fenning.

If I were disposed to act as illiberally as our "Abecedarian" has done, I might compare the passages which I have quoted with some of the fables of Dilworth's spelling-book, in which animals, if not cats and dogs, occupy as much space as in that of Murray. Thus a contrast might be formed at least as unfavourable to the former, as that which has been drawn against the latter. But I will not retaliate. I will take the very passage which he himself has brought to shew the superiority of Dilworth, and I will leave it to "any truly Christian reader" to determine to which the preference is due; only premising, that even Dilworth's expressions are not those of the Bible, at least not of our translation of it. "No man may put off the law of God. The way of God is no ill way. My joy is in God all the day. A bad man is a foe to God."

But this writer is not content with depreciating the merits of Lindley Murray; he must, a-la-mode on the subject of education, have a slap at the Quakers. After some other ungenerous insinuations, he says, "I fancy I can see marks of Mr. Murray's religious attachments, both in his spelling-book and his grammar." I am, however, of opinion, that neither of these books contains a sentiment or expression peculiar to that society, or which other religious societies would not make use of. I have, indeed, every reason to believe, that the author made it a point, that in his grammar, and other publications of that nature, not a sentiment should appear that was peculiar to that society of which he is an honourable member. Not that he is ashamed of his religious profession; but designing his works for general use and acceptance, it was necessary to adapt them to this object, whilst it could be done without the sacrifice of principle.

I can cordially unite with what charity leads me to hope is the design of the writer to whom I am replying; viz. to promote the conveying of religious instruction in the early school books of children. This I know is also the sentiment of my friend whom I am vindicating: and in the book now under consideration, he has, in conveying literary instruction, united useful information with humane sentiments, and with moral and religious admonitions, in a manner which has hitherto been unparalleled, in the opinion of our

periodical critics *, and of many persons highly distinguished for religion and learning, both of the established church, and of dissenters of various denominations. Perhaps no person has more completely accomplished the object alluded to in this line of a Latin poet,

Omne tulit punctum qui miscuit utile dulci.

H. T.

To the Editor of the Christian Observer.

The Christian Observer has lately been graced with some poetry. If the following imitation of the 128th Psalm is worth your acceptance, it is at your service.

X.

PSALM CXXVIII. IMITATED.

How blest the man by wisdom led,
Whose feet the paths of virtue tread!
His field no stranger hand shall spoil,
But plenty crown the master's toil.
Oh! happy thou, the child of Heav'n;
To thee a parent's cares are giv'n:
Within the arms of love, shall rest
The partner of thy faithful breast;
As the tall vine with beauty crown'd
Mantles the branching elm around.
Fair as the olive's tend'rest bloom,
Thy children to their sire shall come,
With smiles to bless his festive ease,
The pledges of domestic peace.
Lo! such the joys ordain'd to cheer
The pilgrimage of virtue here.
As through the wilds of life you stray,
The smile of Heav'n shall glad the way;
A friend, a father for thy guide;
Thy children's children by thy side;
While all around, within, above,
Is peace, and harmony, and love.

* See the concurrent remarks of ten different reviewers at the end of the sixth edition of the spelling-book.

REVIEW OF NEW PUBLICATIONS.

INGRAM *on the increase of Methodism, and on Evangelical Preaching, &c.*

(*Continued from p.* 100.)

IN our last number we treated of the general subject of Calvinism, and adverted to some of the mistakes of Mr. Ingram, as well as of many others, on that topic. We shall devote the present paper chiefly to the object of pointing out some important omissions of this writer, in his chapter "on the causes of the popularity of evangelical preaching;" and we shall combine our suggestions with occasional animadversions on his work. In doing this we shall principally occupy ourselves in specifying and explaining some of those doctrines which currently bear the name of evangelical.

"The Calvinistic opinions" (says our author) "have generally been the most readily received by the less enlightened part of mankind. The favouritism, which Calvinism involves, naturally inspires the sincere preacher with an anxious desire to make converts to his opinions; by which the mind is often insensibly biassed to pursue means of gaining popularity, that are not all equally liberal and ingenuous *. At the same time, it is highly flattering to a common mind to be persuaded, that by adopting the *manners* and *opinions* of a particular sect, or class, of Christians, it ensures an easy pardon of all past offences, and is at once advanced in the estimation of heaven above the rich, the great, and the learned in this world, that are not yet *awakened*, or persuaded to adopt the same principles of sentiment and conduct. An unenlightened mind also, as incapable of tracing out the wonderful concatenation of causes and effects by which the universe is

"* The more natural and genuine result of Calvinism would, probably, be a species of apathy and remissness. But there is so much inconsistence in the opinions of most professed Calvinists, that there are very few who maintain the several conclusions in their full extent, that unavoidably flow from the Calvinistic principles."

governed, is prepared to admit of that immediate and personal interposition of the divine Power, which accords with Calvinistic principles, or is generally presupposed by Calvinistic and Evangelical preachers." App. pp. 25, 26.

The intelligent reader will perceive that Mr. Ingram here in some degree misconceives the doctrine of the Calvinists, and a little confounds evangelical with Calvinistic sentiments. To be awakened or converted to a new set of "*manners and opinions,*" or, as ought rather to be said, to a *new faith and practice,* is not a Calvinistic; it is an evangelical or Christian sentiment. It is one which the methodists (we mean the followers of Mr. Wesley, who are generally Arminians) hold quite as strongly as the Calvinists. And we are reminded by this observation of one capital omission in this part of the work of Mr. Ingram, and of a leading error of the general body of opponents to the evangelical world. It has been the fashion to characterize the evangelical party chiefly as Calvinists; but the doctrine by which they are distinguished much more generally and strikingly than perhaps by any other—a doctrine therefore which Mr. Ingram would have done well to have separately treated among "his causes of the popularity of evangelical preaching"—is, if we mistake not, that of conversion, or regeneration. Most of our churchmen, if they speak of conversion, mean only conversion from infidelity to the general acknowledgment of the truth of the Gospel, or perhaps from popery to protestantism; and if they make mention of regeneration, they represent it as consisting in a secret, spiritual, and somewhat mystical change, which takes place on the unconscious child in baptism; a few words in our baptismal service serving, as they think, and perhaps not without reason, a little to favour this representation. Not a few of them either exclude the words conversion and regeneration from their vocabulary, or are extremely sparing of such expressions. They prefer the use of the term repentance: but the repentance of which they speak is interpreted by the body of their hearers to be something very slight and transient. It is construed to mean regret on account of some few specific acts which have been wrong, or a sorrow which may be supposed to have sufficiently manifested itself by consenting to the confession in the church service while it was read. It is not habitual contrition on account of corruption, which the penitent now perceives to have prevaded the heart and life. The amendment of conduct also, which many persons of this class labour to enforce, seems to consist chiefly in the renunciation of gross sins, and in a due observance of the public ordinances of the church. They represent man as in a safe and good state, unless and until he by some course of immorality forfeits his title to the Christian hope; and though they treat of sins as acts which provoke God and bring guilt on the perpetrator, they seldom speak of them as indicative of an unpardoned and generally unsanctified state. Those called evangelical preachers, on the other hand, are accustomed to speak of man, even though born in a Christian country, as finding himself in an unchristian state, and as subject to condemnation, until that happy time arrives when he begins to believe the Gospel with his whole heart, feels the force of the doctrines which it reveals, and accepts with deep repentance and humility the pardon which it proffers. They speak of vices and of virtues chiefly as evidences of a *state* of sin and a *state* of grace; not as items which contribute a little to swell this or that side of the general account. Now this mode of treating subjects remarkably interests the people. The interest is not produced principally by the doctrine of election—a doctrine rarely touched upon by much the larger part of the evangelical preachers; but rather by the continual recurrence of that awful question,

which the hearer is taught to put to his own heart, "Am I or am I not in a state of salvation?" This, we suspect, is one chief secret of the whole matter. The doctrine of election interests, and partly through the same cause which gives an interest to the doctrine of conversion: it serves to divide mankind into two classes: it calls up the main question, namely, whether I am bound to heaven or hell; whether I am dwelling in the "light of God's countenance," or am under his curse; whether all things are "working together for my good," or whether I am "treasuring up wrath against the day of wrath;" whether I am hereafter to be joined to the society of saints and angels, or am destined to dwell with evil spirits, and to be consigned to that "worm which never dieth, and to that fire which never shall be quenched." The preachers of election may present an erroneous or inadequate test by which to judge on this interesting point, and so also may many preachers of conversion. Every mode of preaching, however, which, to repeat our former expression, *calls up this main question*, is likely to interest the heart. We beg not to be understood as having been engaged in pleading for precisely that doctrine of conversion of which we have spoken, nor as representing the degree of agitation produced as constituting the measure of religious good which is done. We have been treating of the "causes of the *popularity* of evangelical preaching," or, in other words, of the causes of that interest which it excites; and it remains to inquire how far the course which we have thus briefly, and we fear but imperfectly described, is conformable to Scripture and to truth.

That a great proportion of the preachers of our church, especially of those who are the most opposed to the persons who obtain the name of evangelical, do not sufficiently divide their hearers into the two classes of converted and unconverted, saints and sinners, believers and unbelievers, is a point on which we have no doubt. We are also persuaded that a considerable portion of those who bear the name of evangelical, are far from carrying their practice in this respect to an unscriptural or inconvenient length. Nevertheless, we think that due delicacy and caution are not always observed; and that, by not a few of the evangelical party, sufficient allowance is not made for the difference between present circumstances and the circumstances of the first ages of the church, in these as well as in some other points. When Christ and his apostles went forth, they preached to the degenerate Jew and to the ignorant and vicious heathen, and to both they announced a new faith, the Spirit of God working with them both by signs and wonders, and by its efficacious influence on the heart. The divine influence might be expected to be then somewhat more sudden and more striking in its effects, than in the age into which we are cast; for God doubtless adapts the economy of his grace to the situation of man; causing that effect, for example, more silently to follow at one period from the course of religious education as one of his means of grace, which at another was more largely and signally produced by the public preaching of the word. The phraseology of Scripture may therefore admit of some qualification, when it is applied to modern times, though the greatest care undoubtedly must be taken, lest, by allowing some small variations of speech, we abate any thing from the *substance* of the religion which is to be taught. The expressions of being "born again," being "born of the Spirit," becoming "a new creature in Christ Jesus," being "regenerate, and made children of God by adoption and grace," have happily been introduced into some of the services of the English church, and therefore there is little danger of their being totally rejected and disclaimed by the body of her ministers.

What sense ought to be affixed to them, and in what degree the sentiments which they convey ought to be made prominent in sermons, is, however, a matter of much dispute. We incline to think, that in the days in which our religion was reformed, and the settlement of our church service was effected, expressions of this kind carried that sense which it were to be wished that they might continue to convey, and obtained that measure of currency which would now be generally expedient. These terms have in our times become too nearly exploded by one body, and have been too much the watch-word of another. To be *converted*, was an expression which Mr. Whitfield and Mr. Wesley, when they went forth, had for ever in their mouths. Terms of this kind have been frequently made to stand for a conversion to those feelings and opinions which characterise, not so much Christians in general, as some particular sect; and they have been so little explained in some quarters, that many, by whom the words are approved, know very imperfectly what is the thing meant. A full delineation of the character of the converted man, has been wanting. The necessity of conversion, and the divine power exerted in it, have been urged; the doctrine has been defended against gainsayers; and texts have been multiplied in proof of its truth; but the hearer, as we fear, has too often gone away, mistaking his own belief in conversion, for conversion itself. It has not been sufficiently considered, that to explain at large what is meant by the change in question is one of the best modes of communicating to reasonable minds full proof of the doctrine. On this, as well as on other religious subjects, there have prevailed much extravagance and bad taste: and thus a doctrine the most Scriptural as well as important has assumed the character of being fanatical; and they who have endeavoured to revive the true knowledge of it have had to encounter no inconsiderable share of reproach.

This doctrine received, both from Mr. Whitfield and Mr. Wesley, the current appellation of the *new birth*; an expression which our polite and philosophic world would probably account to the full as strange as Nicodemus deemed a similar expression, when it was used by our Lord. The saying of Christ was admirably adapted to the occasion.' It had reference to a prevailing error of the Jews--namely, the error of imagining that to be born of Abraham constituted a true child of God. Christ therefore says, "except a man be born *again* [the term *again* is here emphatical], he cannot enter into the kingdom of heaven." "How can a man be born a second time, when he is old?" replies the Jew. He is then informed, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven:" that is to say, except a man receive that spiritual and inward purification of which baptismal water is the type, and which it is the office of the divine Spirit to impart, he cannot be a member of my kingdom. In this admirable manner did our Saviour convey to Nicodemus a striking truth, which is through him extended to all generations. Both Mr. Whitfield and Mr. Wesley have, as it may be feared, brought the great doctrine in question into some degree of disrepute, while they have most zealously asserted it. By a strange amplification of the metaphor, they have spoken of *the pangs of the new birth*, &c. The following passage from the elegant pen of Mr. Addison forms a striking contrast to the coarse style of these reformers.—

"In the times we are now surveying (meaning the earlier days of Christianity), the Christian religion shewed its full force and efficacy on the minds of men, and by many examples demonstrated what great and generous souls it was ca-

pable of producing. It exalted and refined its proselytes to a very high degree of perfection, and set them far above the pleasures, and even the pains, of this life. It strengthened the infirmity and broke the fierceness of human nature. It lifted up the minds of the ignorant to the knowledge and worship of Him that made them; and inspired the vicious with a rational devotion, a strict purity of heart, and an unbounded love to their fellow-creatures. In proportion as it spread through the world, it seemed to change mankind into another species of beings. No sooner was a convert initiated into it, but, *by an easy figure*, he became *a new man*, and both acted and looked upon himself as one *regenerated* and born a second time into another state of existence."

Another circumstance ought here to be stated: it should be considered, that however clearly Scripture may affirm, or imply, that all mankind are divisible into two classes, and that there is no middle state into which any of them shall hereafter pass—certainly a most awful consideration—it nevertheless countenances the supposition that there may be many doubtful characters; and these now constitute a very numerous class. In the days of the apostles, the spiritual state of men was more easily ascertained than it is at present; for there was then comparatively little temptation to be a false professor of the faith. On the one side, the sinners were more flagrant; and on the other, there was more purity among the saints. We find, therefore, that the appellations of the "wicked" and the "unjust" were then employed generally to designate the unchristian or unbelieving world; but surely the same expressions are not now equally characteristic of all those of whom it may be said that they are not *decidedly religious* characters. We have among us many men, who, participating in that general improvement of manners which Christianity has produced, and placed in circumstances favourable to moral practice, maintain considerable exemplariness of conduct, and yet are manifestly strangers to the principles of the Gospel. We see numerous persons, on the other hand, who profess the doctrines of our religion, seem to understand them accurately, and shew a certain zeal in the cause, and yet fall below many of their less orthodox neighbours in respect to some great branches of practice. To assert and re-assert the doctrine of conversion, or indeed any other doctrine, without giving a detailed explanation of its nature and practical consequences, may be the means of fortifying the error of the last-mentioned persons (and they are not few in number), as well as of too much discountenancing many individuals, who, having been trained in a school in which they have heard little mention made of conversion, and having possibly been struck by the inconsistency of some whom they have heard numbered among the *converted*, have been prejudiced against the doctrine, and yet have experienced that true conversion of the heart of which a thoroughly religious life is the best evidence. We offer these remarks in order to shew to what length we are willing to go in company with Mr. Ingram. We fear that we differ from him far more than we agree with him: for we see too little acknowledgment of the corruption of our nature, and too little trace of *any* doctrine of conversion or regeneration, in the work before us. He attacks the abuse of many doctrines; and the abuse, as we think, exists; but he is much too silent as to their use.

We proceed to another important topic; and we shall again connect our remarks upon it with an observation of Mr. Ingram.

"The evangelical divines," says he, "by holding forth Jesus Christ continually before the view, considered as actuated by partial favour and other feelings, if not also imperfections, which make a part of the human character, encourage a species of

anthropomorphism; and their followers are disposed to worship him with the same degree of servile adulation with which they would pay court to an earthly superior. Thus is the evangelical or Calvinistic system accommodated to the gross conception of ignorant minds, or those whose information is very limited." Ap. p. 26.

The term *anthropomorphism* means, as we conceive, that degradation of the Deity which consists in likening him to mere man; and it therefore involves no less a sin than that of worshiping the creature instead of the Creator. The expression, however, may be employed to discredit the religion of those who exercise a warm religious affection towards Jesus Christ. We do not wish to insinuate that it is intended to be turned to this purpose by Mr. Ingram: we only say that it is extremely liable to such misconstruction, and that he has furnished us with a very fair opportunity of entering into the general subject.

The Scriptures speak of our blessed Saviour sometimes in language which exalts our conception of him to the highest pitch, by its mysteriousness and magnificence; and sometimes in terms which seem to our dark and feeble minds most clearly to imply complete divinity itself. The prophet announces him to be "Emanuel, or God with us"—to be "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." An evangelist opens his Gospel by declaring that "In the beginning was the Word, and the Word was with God, and the Word was God." Christ affirms of himself, "Before Abraham was I am"—"He that hath seen me, hath seen the Father"—"I and the Father are one." An apostle, adopting very similar language, represents him as "the brightness of his Father's glory, and the express image of his person"—"In him dwelleth all the fulness of the Godhead bodily." He is denominated in the Revelations "the Alpha and Omega, the first and the last; who liveth, and was dead, and is alive for evermore; and hath the keys of death and of hell."

We are of opinion that, in treating of this sublime subject, it is in general expedient to abide by the terms of Scripture itself. As, under the Jewish economy, he who built an altar to the Lord was taught to forbear from lifting up his tool upon it, lest he should pollute it; so we, who live under the Christian dispensation, should abstain from endeavouring to improve, by any human skill, the revealed truths which we have received, and especially those truths which relate to a subject so mysterious as the nature of Jesus Christ. It is not by those who employ the most theological industry in polishing and perfecting, and adapting to modern use, these divine mysteries, but by those who prefer the rude and unfinished stone out of the rock, that God, as we are persuaded, is now most acceptably worshipped.

Still following, therefore, the Holy Scriptures, as our unerring guide, let us next briefly touch on the humanity of Christ; a doctrine which, on account of its being no subject of controversy, has perhaps been too little dwelt upon in the modern church. The same Scriptures which declare the divinity and transcendent dignity of Christ, speak also of his human nature. He is termed "God manifest in the flesh." "He who was in the form of God, and thought it not robbery to be equal with God," is affirmed to have "made himself of no reputation, and to have taken upon him the form of a servant, and to have become obedient unto death." We are said to "have an high priest who can be touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin." In short, he bears the appellation of "the Son of Man" as frequently as of "the Son of God." The sincere believer is naturally led by these expressions to take a somewhat familiar view of the great

author and finisher of his faith; and he must be content to incur the charge of *anthropomorphism* from those who incline to the Socinian, or even the Arian faith. When Christ appeared on the earth, he was carried in the arms as an infant; he gradually increased in stature; he ate, he drank, he slept; he was weary, he rejoiced in spirit, he wept; he discoursed with his apostles as a man converses with his fellows; the beloved John leaned on his breast; and an affection subsisted between him and his disciples, not unlike to that which men bear to one another. But though there were many symptoms of this human friendship and familiarity of the disciples of Christ towards their master, and though the affecting remembrance of the earthly friend remained with them even after his resurrection; a new cast was given to their affections, when that period arrived, in which they had to contemplate him as having now ascended "to his Father and their Father, to his God and their God." The Scriptures intimate this new spirituality of their minds: "Yea, though we have known Christ after the flesh, yet henceforth know we him no more." Still, however, they describe the religious feeling as warm and glowing, and as far from being abated by the absence of Christ from the earth; "Whom having *not seen*, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Indeed, when Christ ascended, the Comforter was more freely given, whose very office is said to be to testify of him.

These observations deserve to be taken into consideration, while we are inquiring what are to be those regards *towards* Jesus Christ, which a partaker of the same grace with the apostles, an heir of the same promises, and a believer in the same Lord, should encourage himself to entertain in these later ages of the world. Our affections, though warm on the one hand, should undoubtedly be chastized on the other; and the minister of Christ who guards against their abuse, should frequently endeavour to call them forth. We regret that Mr. Ingram, in exercising, on the present occasion, his proper office as a censor, has not likewise asserted the importance of maintaining a feeling of pious gratitude and affection both to God and to our Redeemer. The evangelical teachers are not generally negligent in this particular; and this is one part of their praise. Some of them, undoubtedly, have trespassed on the side of too much familiarity in speaking of our Saviour; an error which it is the object of the preceding observations to repress. In the present critical and exact age, it is peculiarly important not to apply a mean and unworthy phraseology to the great head of the Christian church. We do not conceive, however, that many of them err exactly in the manner which Mr. Ingram supposes. "The partial favour," which he considers the Calvinistic part of them as ascribing to Jesus Christ, is far from resembling "the weak partialities of men towards each other." These partialities of men are exercised in consequence of some supposed excellency in the favoured individual; but when the Calvinists speak of the favour of Christ, they professedly exclude every idea of merit: they mean to affirm, that God elects in Christ, for reasons unknown to man, though perfectly consistent with his own moral perfections, those whom he will; and that he imparts to those persons grace to *become* holy, though he does not elect them *on account* of their own antecedent, or even of their own subsequent and foreseen holiness. There seems to be little analogy between the two cases.

We do not profess to explain the practical utility of the doctrine of our Lord's divinity as clearly as that of some other doctrines of the Gospel: we conceive, however, that the effect attending even the more imperfect exhibitions of this doctrine, is a circumstance which may justly challenge the atten-

tion of the philosopher. We would be far from confounding the Arian with the Socinian error; the distance is great between them: it is, however, remarkable, that even Arian divinity seems to excite little interest. The stupendous doctrines of the divinity and incarnation of our Lord, appear to us to be those to which God has set his seal, by the remarkable blessing which has generally attended the promulgation of them; and they doubtless serve to cement and uphold other truths of his word. They evidently afford a specific subject for contemplation; they elevate and spiritualize the mind; they also are some test of humility, for it is one part of true lowliness of heart to receive truths on the authority of revelation which it is beyond our capacity to explain. The poor, in this as well as in some other respects, have less difficulty than the rich; and the poor therefore are more willing to have "the Gospel preached unto them." We ascribe the popularity of evangelical preachers in part to the cause of which we have now treated.

The *Atonement* is another popular doctrine, which is proclaimed from the pulpits of the evangelical teachers much more frequently than from those of the general ministers of our church; a circumstance of which there is no mention in the pages of Mr. Ingram. We believe that not a few of those who are called evangelical preachers, have been used to consider themselves as almost the only asserters of this truth: but much injustice has been done to the general body of our clergy in this respect. We are persuaded that a very ready reception is commonly given, by the members of the established church, to the doctrine in question; and we even suspect that, thro' the unguarded use which is sometimes made of it, a considerable degree of antinomianism prevails in a quarter where it is not commonly supposed to exist.

We ought here, however, to extend our views to the general doctrines of *Salvation by grace.* It is frequently objected to a large proportion of the preachers in our church, that they do not preach the Gospel. The objection chiefly implies, that they do not preach the doctrines of salvation by grace; but either preach a system of mere morality, which falls far short of the scriptural standard; or preach the Law only; or so preach the Law as to obscure the Gospel; and therefore are not Gospel ministers,—the term Gospel implying glad tidings, or the tidings of salvation by grace. That this charge is often unjustly urged, is a point which many of those who obtain from the world the title of Gospel preachers very feelingly admit, since a portion of their own body are obnoxious to it.—

> "Ask where's the North; at York 'tis on the Tweed,
> In Scotland at the Orcades."—

Some hearers are not satisfied that the Gospel is preached, unless the minister verges towards the very borders of antinomianism: others, though averse to antinomianism, are only pleased with very Calvinistic views of religion: others consider justification by faith alone to be the form of doctrine which best establishes the great principle of salvation by grace; and this, as they justly allege, is the professed tenet of our church. In general, a frequent reference to the sacrifice and salvation of Christ, and the clear renunciation of works as the meritorious cause of man's acceptance, satisfy the evangelical auditories. The doctrine of justification by faith was called by Luther, *Articulus stantis aut cadentis Ecclesiæ;* and the general principles which it involves are undoubtedly the great test of the soundness of the state of a church. The heart of man, as soon as religious light breaks in upon him, tells him that he is a sinner. He is pursued by a guilty conscience, and looks round for consolation. The comfort which he seeks, is found only under the preaching of the "Gospel of *the grace of God.*" Can we therefore wonder, that a mass of piously disposed persons should

approve the preaching of their minister nearly in proportion as he directs their eyes to the great sacrifice for sin; and esteem him to be enlightened in the same degree in which he shews that he is himself conscious of guilt, and has been delivered from the burthen of it by faith in the mercies of his redeemer? That frequent promulgation of the general doctrines of grace, which so much distinguishes the evangelical clergy, is a very leading cause of the popularity of their preaching.—

"Some chord, in unison with what we hear,
Is touched within us, and the heart replies."

Some conceit, much attachment to particular and sectarian phrases, and some antinomianism, may undoubtedly be found among those who are zealous on this general subject. The very extension, however, of evangelical knowledge serves to lessen conceit; and we have much satisfaction in reflecting, that not only are ministers belonging to the establishment, who plainly preach this doctrine, on the increase, but that a greater degree of general attention to it has been lately excited, both by the example and influence of this part of the clergy, and by the charges of more than one of the bishops of our church.

May we be permitted to enlarge our remarks on this important and much-contested subject? We wish to recommend some caution in respect to it;—and yet our very caution may be too great. Many men, in their eagerness to magnify the grace of God, have employed a few bold, and even antinomian expressions, who nevertheless will be found to have redeemed their fault, if fault it was, by often manifesting an equal ardour in favour of religious practice. We have no great quarrel with these persons. The New Testament itself is not free from passages which, when detached from the context, have an antinomian sound; and if a single phrase is a sufficient ground for reprobation, then, undoubtedly, that apostle ought to be condemned, who went so far even as to say, that "to him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." We would rather direct our censure against that cold and captious spirit, which makes a man an offender for a word, and assumes the credit of a correct orthodoxy on this account. The true spirit of religion, like that of poetry, disdains the narrow bounds which many an exact but lifeless critic would impose. The zealous preacher of the Gospel is too impassioned to be always on his guard; he is perhaps to be honoured even for that which some will deem his fault. To say the least, he may be pardoned if he should sometimes suffer himself to be transported by his theme,

"And here and there expose *a brave neglect*."

When, however, the glowing expressions of Scripture are understood in the letter rather than in the spirit, and are employed to give exactness of shape to a theological system; when the bold hyperboles of an apostle are translated into the prosaic language of an article of faith; when the hyperbole is expanded, is followed out into detail, and a thousand consequences are deduced from it; when metaphysics are summoned to lend their aid*; and above all, when the doctrine thus produced is made to fill so large a space in the eye, that little room is left for practical points; then it is that there is reason to fear lest error should gain admittance under the guise of scriptural truth, and even real antinomianism should obtain a footing in the church.

Mr. Ingram offers some remarks on the intemperance of the language which has been employed, on the subject now under consideration, by

* We are disposed to think that the more *systematic* teachers of the doctrine of final perseverance partake of this fault.

Mr. Burder, who, as we think, is occasionally a little carried away by the spirit of a Calvinistic system. A few observations on the passages from Mr. Burder, which have attracted the notice of our author, will contribute to explain the nature of that caution which we have been endeavouring to recommend.

"I have now before me a passage from an evangelical divine, not indeed of the Church of England. 'Who would ever have thought,' says he, speaking of St. Paul, 'that this man should become a Christian, a preacher, an apostle, a martyr? Was there any thing in him that should entitle him to the favour of God? Some have supposed so, in order to lessen the free sovereign grace of God in his conversion. They tell us he was sincere in his way, had "virtuous habits," and therefore had a previous disposition to receive the gospel. Nothing can be more false. He tells us himself, he was "the chief of sinners;" he was "in the flesh:" "he went about to establish his own righteousness, not submitting himself to the righteousness of God." Surely here was nothing to recommend him to mercy; but every thing that might provoke the Almighty to destroy him for ever. But "God's ways are not as man's ways, nor his thoughts as man's thoughts." Paul was "a vessel of mercy," "separated from his mother's womb," in the counsels of God: but the call was deferred till a time, when the freeness, power, and riches of grace, might appear with the brightest lustre *.' App. pp. 53, 54.

Nothing, in our judgment, can be more clear, than that we ought to refer the miraculous conversion of St. Paul, not to antecedent merit in this chosen vessel, but rather to the riches of that mercy which could raise even a persecutor into a minister of the truth. We are instructed by St. Paul himself thus to contemplate the case. The divine mercy was extended to him, in order, says he, that "in me *first*" (that is, as it is expressed in the preceding verse, in me as the chief of sinners) "Jesus Christ might shew forth all long-suffering, as a pattern to them who should hereafter believe on him."

"* See Burder's Village Sermons, Vol. III. Sermon 29. The Conversion of St. Paul."

1 Tim. i. 16. And yet, on the other hand, it may be remarked, that the same apostle speaks in another place of his having "obtained mercy, because" he had committed the great sin of which he accused himself (the sin of persecuting the saints) "ignorantly, in unbelief." His ignorance, it thus appears, though it did not wash away his guilt, seemed to himself in some degree to have lightened it, and thus to have saved him from that obduracy and final condemnation in which he might otherwise have been involved. The Scriptures have supplied this intimation of there being a limit to the divine mercy, in the case of that apostle who is described as the most distinguished monument of grace. Up to what point it may please God to extend his mercy, by what rules he may adjust the economy of his grace, and by what mysterious diversity of means he may bring his moral purposes to pass, is a subject which we cannot fathom. When we find ourselves approaching such awful questions, we are taught by Scripture to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" It ought nevertheless to be confidently affirmed, that mercy is that attribute of God which is most conspicuous in our salvation; that it was not the merit, but the sin of man which brought Christ into the world; and that he came to *seek*, as well as to *save*, that which was lost; that the Gospel brings its divine illumination into the land of those whom it finds contentedly sitting in darkness, and the shadow of death; and that it causes "the day-spring from on high to visit them," and "the light to spring up." "Esaias," prophesying of the gospel times, was so "bold" even as to say, "I was found of them that sought me not; I was made manifest to them that asked not after me." And does a similar manifestation of the nature of the divine grace never take place in our day?

Carry now your thoughts to that temple of Jaggernaut, where the benighted Hindoo is propitiating his supposed deity by the basest superstition; where he is practising his bloody rites, and, instead of presenting his body "as a living sacrifice, holy and acceptable to God," is converting the place of his worship into a temple of Venus—a scene of the vilest and most open profligacy, or is raising an altar of Moloch at which human sacrifices are immolated with unrelenting barbarity. What is it which has caused the Christian missionary to visit the land of this abominable idolatry? Is it the merit of the Hindoo? Is it not rather pity inspired by that degradation of the human character which has been made known in Europe? Have we not here, then, another proof that the divine Providence may sometimes evidently reverse that order of proceeding, which we perhaps had assumed to be necessary to a moral system; and that the course which our theory had supposed uniformly to exist, is not that which is in fact established by God in his universe? ——Mr. Ingram, and other writers of his class, discover some antecedent merit in every individual whom the Scriptures represent the divine mercy to have visited. Is Paul converted in his way to Damascus? That very zeal, which led him to put to death the Christians, is supposed to have operated in the Divine mind even as some recommendation. Is the thief on the cross saved "at the eleventh hour?" It is not uncommon to assume him to have been some criminal of a lower order. Little is it considered how the Scriptures delight to magnify and illustrate the pardoning mercy of our Redeemer to the truly penitent and believing. Even she, of whose former life we know and can conjecture nothing, except that she was a sinner "out of whom went seven devils," might find, according to these principles, some asserter of her virtue, who, doubtless, if he had seen her washing the feet of Jesus with her tears, and wiping them with her hair, would have encouraged her to recollect her own antecedent goodness, to wipe her streaming eyes, and erect her too drooping head. "Simon," said our Saviour to one who disapproved of his condescension to this penitent, "I have somewhat to say unto thee. There was a certain creditor which had two debtors; the one owed him five hundred pence, and the other fifty: and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, and said, I suppose that he to whom he forgave most." We feel that we are wandering from our subject: we cannot, however, suppress the observation, that to a strong sense of the evangelical doctrine in question is the superiority of so many of the evangelical body, in the article of good works, (a superiority in part acknowledged by Mr. Ingram), clearly referable: for, as our Saviour's parable implies, in proportion to our sense of the magnitude of the divine mercy to us, will be the gratitude excited in our breast; and in proportion to the fervour of this gratitude will be the measure of our religious practice. "But," says Mr. Ingram,

——"why this over-anxiety to depreciate the former character of St. Paul? Surely, upon a candid perusal of his history in the Acts of the Apostle, we ought, in Christian charity, at least, to think of him as he does of his 'kinsmen according to the flesh;' that he had 'a zeal of God,' though 'not according to knowledge;' and might possibly imagine, that as the 'prayers and alms' of Cornelius, in his unconverted state, went 'up for a memorial before God,' so his (St. Paul's) zeal, though mistaken, might be the prevailing motive of the especial favour of God in the act of conversion." Ap. p. 54.

And again he says,

"Perhaps in some other discourse, which indeed seems a favourite topic with this class of preachers, a contrast is drawn between the self-righteous Pharisee, and the

broken-hearted Publican, in such a manner, that, in the application of the former character, there is an obvious allusion to a decorous churchman, that does not adopt the preacher's sentiments, or is not one of his *party;* and in that of the other to a reprobate, that is at length united to the class, or sect, of the preacher. Let it be considered, whether the following quotations from the same divine, on the characters of the Pharisee and Publican, are not of this description. 'His proud heart spurns at the broken-hearted sinner; just as modern Pharisees, who look upon mourning souls as poor canting, whining hypocrites, far beneath their notice*:---and again; 'Is not this all the hope of some persons, that they never did any person harm; that they pay every one his due; and, perhaps, that they go to *church* constantly; behave decently; take the sacrament; give alms, and so on*?' Thus is the vilest profligate encouraged to hope, that by uniting himself to a particular party, and adopting their manners, by which perhaps he rashly imagines that he is suddenly awakened, and regenerated, all reference to his former bad character is forgotten; that he is at once raised in the estimation of heaven above all those, of however decorous character, that are not of his party; and is at least in a very safe way towards the attainment of everlasting salvation; if indeed he is not quickly persuaded that he feels a confident *assurance of salvation;* that he is advanced to a state of sinless perfection, and can no more fall from the state of grace which he enjoys.

"I do not mean to insinuate, that the editors of the Christian Observer are disposed to countenance all the absurdities of Mr. Burder, or other, so called, *gospel* preachers. But my inquiry relates to Methodism and Evangelical preaching in general." Ap. p. 55 & seq.

We readily admit that there is great danger lest the evangelical minister should too much encourage those, who cross over "to his party," to feel "assurance of salvation;" and that even a zealous concurrence in the same profession of faith is no adequate proof of a sound conversion, much detailed explanation of all the various characteristics of the Christian being here necessary. Mr. Ingram suggests a very just caution in this particular. We also concede to him, that the practice, so common with men of Mr. Burder's class, of dividing the body of professing Christians into Pharisees and Publicans, and of giving the former title unreservedly to the one party, and the latter to the other, is not perfectly fair as to either. We are persuaded that there is many an evangelical Pharisee in Mr. Burder's world, and that there are out of it men of real humility. It is worthy of remark, that our Saviour teaches us to discern the pride of the Pharisee, not merely in the too self-righteous creed which he professes, but in his general conduct and demeanour; in his ambition to take the chief place, and in his love to be called Rabbi; in the too ostentatious exhibition of his alms, and in his too forward pretensions to sanctity; in his emulation to be great in the church, in the same manner as others are eager to be conspicuous in the world; and above all, perhaps, in his disposition to despise his neighbour.

We trust that we have now tolerably exculpated ourselves from the charge of countenancing *any* "absurdities," whether of Mr. Burder or of other "gospel ministers." There is in Scripture a sobriety of doctrine which, in the midst of all our zeal, we should do well to cultivate; and we should remember, that the texts which magnify the divine grace do not perhaps outnumber those which urge to human exertion. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." "He hath not said to the seed of Jacob, Seek ye my face in vain." There is in man in general, and especially in uneducated minds, a proneness to extremes; and the popularity of evangelical preaching may have in part arisen from a too great willingness to gratify the ordinary taste for extravagance. There is, on the other hand, also in man, and more particularly perhaps in

"* See Burder's Village Sermons, Vol. II. p. 40, 41."

cultivated man, a strong disposition to over-estimate his moral character; to represent the very mercy which he acknowledges in terms, to be at least in part merited; to consider the Gospel as a mitigated law, as an appeal from justice to equity, and not to grace; and thus to elude the main doctrine of our religion. We would guard against both errors.

It remains for us to touch on one other doctrinal point, namely, the difference between the two parties in respect to the subject of the divine influence on the heart: but we must reserve it for a future number.

If the great importance of the topics now under our discussion is taken into the consideration of our readers, we trust that we shall not be thought by them to be extending our remarks too far. Since we wrote the preceding pages, we have seen a paper in the Edinburgh Review, which professes to be a critique on the work of Mr. Ingram, but is in fact rather an exposure of various extravagances in the Evangelical and Methodist Magazines, and an attack on the whole of what is called the evangelical body. We wish that the reviewer had been more acquainted with that religious world upon which, as it seems, his eyes have just opened, before he proceeded to give his picture of it. He has thrown the whole heterogeneous body into one groupe; and, a little too much after the manner of Hume and Gibbon, has included many, who disclaim the errors and weep over the follies which are described, among the number of his enthusiasts. What would this reviewer say, if he, on the ground of his association with some sceptics, and of his tenderness to their faults, were to be numbered by us among the favourers of their body? What if we should confound him with the sceptics, and the sceptics with the deists, and the deists with the atheists; and "not troubling ourselves to find out the finer shades and nicer discriminations of these" anti-"fanatical" reviewers, should retort upon them all the cry, that "the church is in danger." We have, in this and the preceding paper, endeavoured to explain the doctrines of the Christian Observer, which we believe to be not very widely different from those of much the greater part of the clergy of the establishment who are called evangelical ministers; and we confidently affirm that they are those of the church of England. They have, if any thing, less affinity to Calvinism than is manifested in her Articles: they are exactly those of her Liturgy. In short, our church is the standard to which we look. We love to contemplate the period antecedent to Wesley and Whitfield, the founders of modern methodism, and antecedent also to those later puritans, who in the reign of the first Charles, divided and disfigured the church;

> "Ere Gothic forms were known in Greece
> To spoil the well-proportion'd piece."

As men of literature and science look back, with a mixture of admiration and envy, to those peculiar days of Greece and Rome in which human intellect and genius were carried to their highest pitch; so we are disposed to cast our eye backward on each of those two Augustan ages, the age of the Apostles and that of the Reformation, which have constituted the glory of the Christian church. And when we reflect on the recent progress of evangelical light and truth, and the corresponding increase of strict and holy practice among the members of our establishment, however we may partake of some of the fears of Mr. Ingram, we cannot help anticipating the recurrence of a brighter day than either we or our immediate progenitors have witnessed. May it please God to dispel every mist, to shed a purer ray on this already favoured land, and to cause the Sun of Righteousness to arise on the benighted nations of the earth!

(To be continued.)

Journal of a Tour in Ireland, A. D. 1806: by Sir Richard Colt Hoare, Bart. pp. 330. London. Miller. 1807.

Patriotic Sketches of Ireland: by Miss Owenson. 2 Volumes. London. Phillips. 1807.

A short Address to the Primate of all Ireland: by the Rev. H. B. Dudley, &c. London. Cadell and Davies. 1808. pp. 30. 1s. 6d.

Report of a Deputation from the Hibernian Society, respecting the Religious State of Ireland. pp. 64. London. Williams & Co. 1807.

The publications which are daily issuing from the press on the subject of Ireland, furnish a satisfactory proof of the interest which the condition of that country has at length excited. It is a curious circumstance, that, connected as we are with Ireland by union of interests and proximity of situation, we should possess so little real information on which we can implicitly rely. —The accounts which are afforded us through the medium of the public papers, or by the leaders of contending parties in the state, are unfortunately so much blended with their own private views of political economy, that an impartial spectator knows not which way to incline, nor what story to believe. In this land of politicians, few persons indeed are really independent of party feeling: the editor of a journal, or the maker of a speech, gives alike the tone to his adherents; these proclaim, without suspicion of error, the Shibboleth of the sect; and in a great majority of instances the public opinion is deluded and public confidence abused.

It is not our intention to examine the publications at the head of this article with much minuteness of detail: we shall not therefore visit every old ruin, or chronicle the records of every old abbey, with Sir Richard Hoare; still less shall we attempt to follow the "soaring efforts" of Miss Owenson, by dwelling for a moment on the strange reveries, and still stranger language, of this "wild Irish girl." Our wish is, to procure their assistance, as much as we can, on higher subjects; and to consider them little farther than as they bear on points of grave and serious discussion.

In one respect all writers are agreed: it is universally admitted that the condition of the Irish peasantry is extremely degraded. Yet is this remark to be received with considerable distinctions. In the northern parts of the kingdom a spirit of industry prevails, chiefly from the introduction of manufactures, which cannot fail to introduce many comforts that are wholly unknown in the wilder regions of the south; whilst the influence of the protestant religion in the north must make that difference still more remarkable. In truth, the picture of wretchedness so often held up to our view as a faithful representation of Ireland, must be understood to pourtray rather the agricultural than the manufacturing counties; and is chiefly applicable to those districts, which are under the more immediate influence of the catholic priesthood. And unhappy indeed is the lot of those miserable men! With understandings extremely acute (for such is the general character of the Irish), they are made the dupes of artifice the most shallow, and of doctrines the most absurd. With a spirit of curiosity, which on common occasions is insatiable, they are involved in the profoundest ignorance. With a disposition peculiarly open, and with manners courteous and engaging, they have been urged to atrocities the most flagrant, and have disgraced themselves by crimes of unexampled barbarity. Situated in a country which possesses many advantages of soil and climate, they see on every hand the picture of desolation and sorrow. Extensive tracks of unprofitable moor, nearly in the same state in which they existed in the remotest periods, rise

continually before the traveller; and if perchance you fix upon a district where the fields are in cultivation, or a churlish soil has been rendered productive by industrious labour, you too often find, at the same time, a peasantry ground to the very dust by exactions and oppression. They labour indeed; but their wretched cabins and forlorn appearance prove too clearly, that it is for the exclusive advantage of others. The rivers and the coasts of Ireland abound in excellent fish; its harbours are numerous, and several of them admirably adapted for commerce: yet are many of its fisheries neglected, and its commercial greatness bears no proportion to its acknowledged advantages. On the coast, as well as in the interior of the country, the same general character of ignorance and misery is said to prevail. Its numerous population is represented as under one general pressure; with little protection against the inclemency of the seasons, and no security from actual starvation; with wants extremely small, but utterly without resources; whose prospects for the next world rest wholly in the indulgences of priests, and whose only hopes in the present are supposed by many to be founded on rebellion.

For evils so general and extensive there must be an adequate cause; and even if the grievances were only imaginary, when they involve consequences so alarming, a wise government would be anxious to redress them. That they are not however entirely of this nature, a few observations will readily demonstrate.

We would in the first place observe, that a system has long obtained in Ireland, with respect to the letting of lands, which in this country is almost unknown: we allude to the interposition of middle men between the landlord and the tenant. The system will be easily explained by an instance, which we lately heard on the spot. A gentleman in the south, for such reasons as are commonly assigned, gave a lease of his property to another, at a rent of about thirty-five shillings per acre: this person in turn, after securing an adequate profit, let it to a second; he made an advance, and transferred it to another; till at length the real occupying tenant was charged *seven pounds* an acre! According to this method, the profit, which with us is divided between the real proprietor and the cultivator of the soil, is transferred to intermediate persons, who expend no labour and incur no risk.

The evils of such a system require no comment: the real tiller of the soil is pillaged by "land pirates" (to use an expression familiar in Ireland), and the great mass of the lower orders are in a state of the most abject poverty. "Sir," said one of that class of persons to one of our number who lately visited Ireland, "if we could get potatoes and milk we should be contented; but we can really procure nothing but potatoes and water!"

The following anecdote, related by Miss Owenson, furnishes so just an idea of what numbers endure, that, though it bears also on other topics, we shall insert it here. She thus addressed a peasant at work:

"'Are you laying in your winter's fire?' 'No, young lady; I am cutting this turf for his honour.' 'What is your hire by the day?' 'Sixpence one half, and threepence the other half of the year.' 'Have you a family?' 'I have a wife and six children.' 'Then of course you must have some ground for their maintenance?' 'Oh yes; two acres, at five pound an acre; but what with the tythe-proctor, the priests' dues being raised, and the weaver having doubled his prices, that day goes by well enough, when we can afford a drop of milk to moisten the potatoes for the young ones.'" Vol. i. p. 103.

The reciprocal advantage, which in England binds in one common interest the landlord and his tenant, is there in a great measure unknown. We were assured by several poor persons, who seemed to feel what they said, that if they were not punctual to a day in their payments,

they should be *driven;* that is, their property would be seized and themselves turned out. The humanity of the real landlord extends not to them; his power is as effectually destroyed by the lessees, as if he had no interest in the soil; for the leases in general are made at least for a term of thirty or sixty years.

As one good fact is worth much reasoning, we shall again introduce an anecdote from Miss Owenson: we believe it to be a fair specimen of the evils resulting from the present system, and of the good which would accrue from its opposite.

"That miserable hut, said an old man, was my own poor home for twelve years: for never being able to get a lease from the gentleman who stood between me and the head landlord (his honour's father there, Christ bless him), my heart failed me, as to doing any thing in the way of improvement; knowing that if I did, my poor boys might be turned out, and a stranger come and reap the fruits of our labour: so I went plodding on from year to year, heartless enough; taking an acre here to-day, and there to morrow, to sow our potatoes and flax in. But no sooner had the lands got back into his honour's hands (my blessings light on him), than he gave us a lease that will stand good for my children and my children's children: and then our spirits got up, and we worked night and day, and improved this little farm, and built this comfortable cabin, which it is worth while to keep neat and clean: and though I never saw twenty guineas of my own together in all my life, there is not a happier man in the Barony for all that." Vol. ii. p. 6.

When the working tenant has his land at a moderate rent, and can reap the fruit of his own labour, he will have a motive for exertion, which in the present system is rarely felt. Where the poor have an obvious interest in draining and reclaiming the bogs, the land will undoubtedly improve; where property can be acquired by industry, industry will be created.

We have heard it contended, by certain middle-men, that the advantages are decisively in favour of the present system. Their arguments may be reduced to two:—1. The lower orders of Irish are so profligate in principle, that without an intermediate person the rent would never be secure; the landlord, especially if resident in England, would lose half his income. 2. The middle-man, by his superior capital, has power to cultivate, and improve, and reclaim: he requires a long lease, but lets it to undertenants for a shorter term: in a few years the effects of his expenditure are seen in the improvement of the soil; he can then, without injury to the tenant, reimburse himself by requiring an increase of rent.

The first of these arguments, it may be observed, is a bare assumption; and that assumption we beg leave to deny. That cases *may* occasionally occur, in which a worthless tenant will run off at the expiration of a year, and evade the payment of his rent, we readily admit: but is the thing general? Is it likely to be general? Is not the landlord the very last man in the world, whom a tenant will defraud? Cannot a steward or agent secure the rent as well as a middle-man? We were much struck with the reply of a poor Irish peasant, when we stated to him the argument in question: "Can they persuade you, sir, that we shall be less willing to pay his honour than them? His honour could afford us the land at a cheaper rate, for the middle-men have their profits; and if we pay it now punctually to a day, might not *he* depend upon us? They know that he might." The force of this reasoning it is not easy to elude.

With respect to the second argument: if the fact could be established, that only one intermediate person in a given instance derived benefit, and that he did really lay out his capital in improving the soil, with the hope of reimbursement from that very improvement, it might not at first sight appear that any evil could arise from it. But is capital in general thus employed? and does that feeling exist between the mid-

dle-man and the labouring tenant, which is so common in England between the landlord and the farmer? Both these questions, we fear, must be answered in the negative: and then what becomes of the argument?—The want of capital, on which so much stress is frequently laid, is by no means a formidable objection. It is not unusual in the south for several occupying tenants to be joined in the lease. If land is offered in small allotments, there can be no doubt that tenants will be found: their means may not be ample, but neither will their wants be large.

The plan which has for several years been adopted in Scotland, by the duke of Argyle, lord Breadalbane, and other persons of eminence, might serve as a useful example to the gentlemen of Ireland; and though several causes might in that country tend to prevent its entire adoption, with certain modifications it would prove highly advantageous. By this plan, the arable grounds on the bottoms of valleys, the sides of hills, &c., are generally disposed of in small farms of from ten to twenty acres. On each lot a family is fixed, which enjoys all the benefits of its own industry. With a little encouragement, the tenants have by their own labour made improvements, by inclosing, draining, &c., to an astonishing amount. "This system," says a very sensible writer *, "has been of course attended with the annihilation of tacksmen, or middle-men between the tenant and the proprietor, and with the abolition of the services and exactions which former times had sanctioned. Nor is this to be regretted. Their tenants were in general less comfortable than those of the laird; though this certainly may not have been universal; but, at all events, experience has always shewn, that such an order of men between the owner of the ground and the occupier is a political evil of very great magnitude."

It cannot be denied, that in certain cases, and under certain modifications, the interposition of a middle man may be attended with the best effects. Of this we are furnished with an instance by the writer to whom we have just referred. "Several farms of the estate of Sutherland, situated on the coast of Assint, which were well adapted as a station for the fishery of cod, ling, and herrings, and were occupied by a number of small tenants, were selected for the purpose of this experiment. They were let on a lease of nineteen years to Mr. Macdonald of Tanara, a skilful and enterprising speculator in the fishery, under a variety of conditions *." These conditions were; 1. That the farms were to be possessed by sub-tenants. 2. He was debarred from making any profit by taking from his sub-tenants any higher rent than that payable by himself. 3. He could not remove a tenant, except for failure of rent or neglect in assisting at the fishery. 4. He was bound to furnish them with the implements of fishing. 5. He purchased the fish of his tenants at the rate current on the coast, and from the produce of the fishery alone he received his reimbursement.

By this account it appears, that the plan can only be adopted on the coast; and that all the evils which result from the middle-man in Ireland, are here completely removed by the conditions of the lease. This method has indeed nothing in common with the Irish system, and furnishes *primâ facie* a strong condemnation of it.

We are unwilling to draw any argument from popular clamour; but where the object is to remove discontent, and to conciliate a large portion of our fellow-subjects, *their* opinion ought to be respected. And are not the lower Irish anxious to

* Remarks on the Earl of Selkirk's Observations, p. 137.

* Remarks on the Earl of Selkirk's Observations, p. 190.

the last degree for the change which is here recommended? Beyond a question. Let, then, the gentlemen of landed property in Ireland fairly try the experiment: as soon as the leases fall in, let the tenant hold directly of his landlord, and with proper encouragements to improve: let agents be appointed to superintend improvements, and to collect the rents: and, as the fair representatives of their employers, let them discharge their office with mercy. These agents will in general be contented with a salary equal only to a small part of the profits received by the middle-men; a common interest will be created; and the landlord and the tenant will both derive benefit from the change.

We shall dismiss this part of the subject by adverting to a singular paragraph, which has lately appeared in a popular review. A paragraph more full of sophistry and misrepresentation we have seldom seen. After what has been already advanced, it is unnecessary to add one word in refutation of it. We produce it here to counteract its effects; as it is possible that some of our readers may have been satisfied by its authority, who have never paused to examine the singular positions which it contains. We would request them to compare it with another article in the same review: No. 21, p. 129.

"Mr. Carr has fallen into one of those common prejudices, which usually ensnare the hunter after popular discontents. He inveighs bitterly against a race of farmers, who have obtained the name of middle-men from their holding an interest in lands between the proprietor and the terre-tenant. Every tyro in political economy, who has read Smith's Wealth of Nations, should know the utility of factors in all mercantile transactions. And in what does a middle-man differ from a factor? He collects the value of the produce, and pays it to a land merchant at home, or exports it to a land merchant abroad. A noble-man or gentleman, who lets one or for several years, does n more than sell raw mater manufacturer; and the m is a merchant or factor, w the raw material wholes , tails it to the workmen. W process is omitted, the l obliged to employ deputies who are not connected with t der-tenant by any common in interest. The agent's bus to collect the growing m stated periods, and in as short a as possible. He either g sends a clerk, on a certain d receive the rents of an estate. W ever is not ready on the ap day is distrained. Upon a s failure the tenant is ejected; a one is easily procured: and, every thing which the tenant possessed has been disposed of, a crease of rent, sufficient to h the former loss, is added to th bargain. Thus the agent is a oppressor than the middle Where middle-men are inter the profit made by the agent their share. It is true, they l lands at the highest price; bu must bear the loss, if the tenant and knowing this, they are ind ed in every loss or gain the pens to their sub-tenant. The dle-man is like the doctor, d of gain: but it is never his to destroy the patient. Wh large capital is deficient, the of middle-men *must* prevail. In time of Jack Cade's rebel n same complaint against t lizers of lands was the wat of his adherents; and so late as reign of Elizabeth there was lar cry in England a ing farms. But till capital h collected by numbers, n not enter into competition to the large capitalists alone can them; and the under-tenants must be dependent upon such farmers the small portions of land w Ireland supply them with the of existence." Edinburgh Review No. 19, p. 55.

Another ground of dissatisfaction, which has some relation to that already examined, is the subject of tithes. Mr. Dudley's address to the proprietor bears almost exclusively on this point; and though we by no means consider it as the most serious evil by which Ireland is oppressed, yet is it a point of considerable importance. On the *right* of an impropriator to collect his tithes, no person of common understanding can entertain a doubt: this species of property is of high antiquity, and it rests on a security at least as valid as the title to a real estate. But whether the enforcement of that right, in the present instance, be a politic measure, is a question of a very different nature. Perhaps it would be difficult to devise, for the support of the clergy, any plan, which professes to be general, that is really so partial in its operation as the system of tithes in Ireland. By a resolution of the Irish house of commons in 1735, it was determined, "that all persons who should hereafter institute a legal process for the recovery of tithes of agistment, and also the solicitors, &c., prosecuting such suit, should be deemed enemies to their country." This violent declaration at one blow exempted from the claim of tithes every part of the country which was not actually in tillage; and the quantity in tillage is only about one tenth of the whole surface of Ireland.—

"In several counties of the province of Munster, which are chiefly grazing lands, the wealthy possessors of large districts are totally exempt from tythe for their rich meadows; and, in consequence, the pressure of tythe is more severely felt by the occupiers of the small portion of land in tillage, descending with additional weight down to the poor cotter, who tills with his spade but a rood or two of potatoe-ground for the sustenance of his family." Address, p. 9.

The tithes being collected entirely from the land in tillage, the evil has fallen with accumulated pressure on the poor. It has been estimated, on an average, that 15 shillings an acre are demanded for the tithe on potatoes; if to this we add the exorbitant rent which is levied by the landholder, amounting on an average to five or six guineas an acre, exclusive of the cottage, it might indeed be matter of surprise if we found no symptoms of discontent. The population being taken at five millions, it is, estimated that the labouring poor are at least four fifths of the whole. From these chiefly the tithes are exacted: in many cases they reach not the great landed proprietor at all, and they fall with their greatest severity on those that are the least able to pay them. It must also by no means be forgotten, that a great majority of those, who thus contribute to the support of the protestant clergy, are of the lower order of catholics. In the year 1731 it was found, by actual returns, that the catholics outnumbered the protestants nearly in the ratio of two to one. Mr. Dudley states the ratio at present to be about four to one. We shall advert to some of the causes of this increase hereafter: our concern at present is simply with the fact: and with this circumstance before us, can we doubt for a moment whether the tithes are felt as a grievance?

Mr. Dudley, in adverting to the exorbitant requisitions of unfeeling landlords, or their lessees, observes that their

——"demands of increased rent are become so enormous, almost throughout Ireland, as to make even a moderate claim of tythes from their tenantry, in addition, to turn the scale of misery heavily against them." — "The tythe system abounding in antiquated defects, needs no unmerited aggravation: and as the pressure of it has been an increasing complaint from past ages down to the present time, it cannot but be matter of deep regret, that, long before this, some salutary measure should not have been adopted for its relief. It ought to be recollected, that this pressure is not of Roman catholic endurance alone, as protestants, feeling sore under it also, are not less solicitous for its removal." p. 15.

And if the system itself be liable to such objections, the process of *collecting tithes* will not be found to diminish their force. As the clergyman cannot with propriety enter into the detail of these transactions, he has recourse in general either to a tithe-proctor or a tithe-farmer. The proctor is strictly the clergyman's agent, and receives about ten per cent. on the value of the tithe. By presents, and from various sources, it is estimated that he contrives to obtain twenty per cent. in addition; —an exaction not likely to increase the respect in which his employer is held. This mode of transacting business is thus stated by Mr. Dudley.

"After the proctor has, on view, assessed the quantum of corn of every kind in each field, it is at the option of the farmer whether he will take the tythe-corn at these estimated quantities, or set out the tenth produce to be drawn away. If he object not to the estimate, he takes it away in common with the rest of his crop; and to this succeeds, at a subsequent period, a valuation per barrel of each kind of grain, which generally opens a wide door for discontent and litigation. The most absurd of all modes is that generally resorted to: viz. by a comparative valuation of the price of corn at the preceding year's markets, without any reference to a fair average price of the year in which the corn is grown, that might be more correctly ascertained. For the amount of the value, thus strangely calculated, the former issues his note, payable after a distant interval of some months. The operation of this gaming kind of speculation between the clergyman and his parishioner, may readily be conceived. From this moment the mind of the latter is anxiously turned to the fluctuating result of an hazardous engagement, invariably tending to alienate that respect for his rector, which had probably continued if no such discreditable trafficking had been entered into between them. Though the farmer eventually profit in every article from this contract, he feels no sense of obligation to the clergyman on that score; but should he in any one of them become a loser, it affords him a never-failing pretext for dissatisfaction. Various endeavours to resist the payment of his note too generally follow; and these, under a natural propensity to litigation, arise those numerous processes, and trials by what are termed civil-bills, before the assistant barrister at his sessions, to the great harassing, loss of time, and expence of all parties." p. 12.

The tithe farmer is a sort of middleman between the clergyman and his parishioners; and it is evidently his interest to extort the uttermost farthing. The rapaciousness of these men is almost proverbial. If the tenant will not venture to advance the sum which they demand, their practice is to let the tithes to the highest bidder, and to pay no attention to any inferior offer from the tenant himself. Their gain arises chiefly from exaction and plunder. The clergyman receives from them the same sum which he obtained before, making them the usual allowance of ten per cent. Their fees are the same with the proctors'; but so effectual are their means of extortion, that their whole gain is supposed by some to be not less than fifty per cent. upon the value of the tithes.

"Where tythes," says Mr. Dudley, "are set to middle-men—a mode that prevails more frequently from necessity on the part of the clergy, through the refractory dispositions of the farmers, than any other cause—the distresses of the poorer occupants are sure to be increased; and when sub-lett again, which is often the case, persecution seldom ceases, until the the last tenth potatoe is drawn from the most indigent, to the disgrace of humanity. Whether these rapacious exactions are made by the lessees of lay impropriators, or those of the clergy, they are all laid to the charge of the latter; and consequently the whole odium is their's to sustain." p. 14.

Surely these evils call loudly for redress. The system is in every view unwise and impolitic: not only is it productive of private animosities, but of great public injury.

"Agriculture has been depressed by it for centuries, in all its branches! Not limited to the sufferings or personal inconvenience of the individual, its influence has extended, until it affects the moral welfare of the state, and virtually counteracts the great objects of the establish-

ment which its revenues are drawn to support." Address, p. 5.

Whatever, as has been observed, may be the oppressions of the lay impropriators, the clergy, on account of their larger property in tithes, will generally bear the blame: and the continued exactions experienced by the catholics, in support of a hierarchy which they refuse to acknowledge, cannot fail to render the protestant cause peculiarly odious and offensive.

"By what mode," then, "can the grievance of collecting tythes, so generally felt and acknowledged, be most equitably and most effectually removed?" p. 17.

The method proposed by Mr. Dudley, should the adoption of it be practicable, appears calculated to answer the end—viz. a commutation of tithes for land.

"Project. Let the tythes of Ireland, as well impropriate as clerical, be accurately valued by commissioners under parliamentary authority (due consideration being previously taken of all unsettled modusses, and allowance made for the probable change of lands, from pasturage to tillage), so as to ascertain the existing annual value of the tythes of all lands, &c., in each parish or union, to be laid as a rent charge thereon. Let these estimates of annual value be calculated into a saleable perpetuity, and be made redeemable by purchase within a time limited, by the respective land proprietors, and in default thereof, such perpetuity of rent-charge to be disposed of by public sale, in like manner as the land-tax of England has recently been alienated from the crown. In any case, where the purchase money may not reach the full amount of the estimated value in perpetuity, the same to be made good out of any surplusage arising from other sales of tythes, in which the produce may exceed the commissioners' valuation, or be nationally provided for by the Irish treasury. The amount of all such sales in perpetuity to be appropriated to the purchase of freehold lands, or lands to become freehold glebe-property, and to be annexed to the church for ever.

"Wherever sufficient lands cannot conveniently be obtained within the parish or union, other lands to be purchased in any district or barony, most contiguous thereto. The rent-charge in lieu of tythes to remain upon the lands, and to be levied upon the proprietor, until the commutation for the whole parish or union is completed." p. 20.

The idea of a commutation of tithes for land is not new; it was moved near thirty years ago, in the English house of lords, by chancellor Bathurst. It failed at that time, from the apparent impossibility of effecting the object; the livings in England are so numerous, and the landed property so much subdivided. But in Ireland the case is widely different; the impediments are infinitely less, and it is an object of far higher importance. Mr. Dudley states the following arguments in recommendation of his measure.

"1. Because it goes the necessary length of setting this perplexing question of tythes at rest for ever.

"2. Because, unlike the practical operation of other modes, it leaves no opening for pecuniary litigation, the most baneful of all disputes between the clergy and their parishioners.

"3. Because it would be found a measure of facility in Ireland, though not in England; the former country having extensive tracts of land at all times applicable to such commutation: and because such an appropriation would afford further national advantage, by opening a new and extensive source of industry and agricultural improvement.

"3. Because it would render the clergy of the established church and their parishioners, independent of each other; enabling the one to enjoy their revenues without deterioration, and relieving the other from the merciless visitations of middle-men and their dependents." p. 22.

Mr. Dudley's general views on this subject correspond with the ideas which we had before entertained:

"Whatever the enemies of their country may advance for the purposes of delusion, relief from the harrassing system of tythes, and the increasing pressure of exorbitant rents, is the real *emancipation* on which the hearts of the Irish people are principally fixed." p. 24.

It cannot admit a question whe-

ther men are more affected by the grievances which press immediately upon themselves, or by those fancied evils, of which they know only by report. They are not at liberty to forget, when hungry, that food is desirable, or, when shivering in nakedness, that they are in want of clothing. The grievances of the Irish are always at hand; they are perpetual, and they are urgent: and how would emancipation (as our patriots delight to call it) remove the pressure? Falstaff's honour could neither set a leg nor take away the grief of a wound: Can emancipation do more? Will it build cottages?—No. Will it feed the hungry or clothe the naked?—No. Will it remove middle-men, or abolish the fraternity of proctors and tithe-farmers?—Certainly not. Then it has no skill in improving the condition of the poor?—None whatever: they would remain exactly under the same oppression, whether the measure should pass or be rejected. What then will emancipation effect?—It may possibly buy off the leaders of a clamorous party; it may conciliate the titled and opulent catholics, who have influence over others; it may induce many of them to enter into the public service, and thus add to the numerical force of the army and navy.—But is there not danger in the experiment? We have no wish to discuss that question at present; we mention it merely to shew that of itself it can be of no benefit to the population of Ireland; and that, without it, other measures may be adopted of essential advantage.

Few persons are more in love with the "liberal system," as it is called, than Miss Owenson: yet her testimony is decisive on this point, that the lower Irish give themselves little concern about public affairs, and that their own distresses occupy their whole attention.

"A few days back I met with two peasants, who were making complaints of the oppression they endured. A gentleman asked them, if they thought they were worse off since the union? They replied, they had never heard any thing about the union, and did not know what it meant. After some further questions, they were asked, if they did not know that there was now no Irish parliament? They replied, that all they had heard was, that the parliament books were sent away and that the good luck of the country went with them. So full is the heart of an Irish peasant of his own grievances, and so little is his head troubled about public affairs." Pat. Sket., vol. i. p. 121.

This account will be easily believed; and there is good reason to suppose that catholic emancipation is considered by thousands in Ireland as a term synonimous with the abolition of tithes and taxes.

(To be continued.)

Remains of Henry Kirke White, of Nottingham, late of St. John's College, Cambridge; with an Account of his Life: by Robert Southey. 2 Vols. 12mo. London: Vernor and Co. 1807. Price 14*s*.

We noticed the death of this young man at some length, in our obituary of August 1806; and now we are called to a more precise estimate of his talents and virtues, by the life which Mr. Southey has laid before the public. The interest which such an examination must excite, and the utility which it promises, especially to our younger readers, seem to justify the design.

Henry Kirke White was the son of a butcher at Nottingham. His earliest years gave proofs of an extraordinary capacity. At seven, he would creep unperceived into the kitchen, to teach the servant to read and write. At eleven, when at school, he wrote a theme for every boy in the class, which consisted of twelve or fourteen. Each of them, but especially that which he presented as his own, attracted a very unusual share of approbation from the master. At thirteen, he wrote some verses, which, by their merit, give credibility to this account.

The circumstances of his parents prevented their bestowing on him that education to which his talents entitled him; and while he was writing verses which manifested a much more than ordinary degree of genius, he was condemned to carry the butcher's basket at all his vacant hours from school, besides one whole day in the week: and at fourteen he was put to learn the trade of a hosier. The evident reluctance with which he applied himself to this new pursuit, and his determination to be employed about something, which, to use his own expression, "should occupy his brain," at length induced his friends to place him, at the age of fifteen, in the office of Messrs. Coldham and Enfield, attorneys at Nottingham. His employers having recommended that he should learn a little Latin, in the course of ten months, with only those hours which he gained before eight in the morning, and after eight at night (for the intervening time was sedulously employed in the office), he learnt to read Horace, and made some progress in Greek. With the same industry, during his continuance in this profession, he became a proficient in Italian; gained some knowledge of Spanish and Portuguese; bestowed considerable attention on astronomy, electricity, and chemistry; wooed successfully the sister arts, handling the pencil with grace, and playing pleasingly by ear on the piano, composing the bass as he proceeded; and was altogether the upholsterer of his own study. In his sixteenth year we find him seeking relaxation from the study of Coke and Blackstone, in Robinson Crusoe, the British Classics, Knox's Essays, Virgil, Homer, and Cicero. At the same time, in delineating his progress to his brother, he says, "I have finished Rollin's Ancient History, Blair's Lectures, Smith's Wealth of Nations, Hume's England, and the British Nepos." And again, "I have read the original La Bruyère." Here it may well be asked, how all this could be done? In following the march of another of these conquerors in the field of literature*, we replied to the same question, and ascribed much of this success to the omnipotence of industry. To Henry Kirke White time was so precious, that whole nights were devoted to study; and even his walk to and from the office furnished him with an opportunity of declining Greek nouns and verbs.

While we would stimulate our younger readers to exertion by the example of this laborious youth, we would at the same time caution them against studies so diversified in their nature and object. His mind was perhaps sufficiently powerful to digest such a quantity and variety of aliment as few other minds would have been capable even of receiving. In general, however, the great infirmity of the young is volatility; and it becomes therefore a principal object of education to counteract this evil. An attention to this object has hitherto constituted the chief distinction between the systems of education at Oxford and Cambridge, and has given to the last the superiority which we think she possesses.

But to return to Mr. White.—At the age of sixteen he published a volume of poems, hoping that a statement of his situation to the world, accompanied with a specimen of his ability, might either gain him a patron, or supply some other means of giving effect to his desire of quitting his present profession, and entering into the church. In this hope, however, he was completely disappointed.

His religious principles do not appear to have taken a decided form till his eighteenth year. He represents himself indeed as having for a short time inclined to Deism, and as having taken the magnanimous resolution of "going to heaven in his own way." He was however reclaimed to orthodoxy, by reading

* Vide Life of Mrs. Carter, in Christian Observer for November last.

Jones on the Trinity, of which work he expressed high admiration. Scott's Force of Truth made also a deep and lasting impression on his mind. A friend had requested him to answer it; but he returned the book, saying that he could not answer it, for it was founded on eternal truth. He adds, "It has convinced me of my error; and so thoroughly am I impressed with a sense of the importance of my Maker's favour, that I would willingly give up all acquisitions of knowledge and all hopes of fame, and live in a wilderness, unknown, till death, so I could ensure an inheritance in heaven." As soon as his ardent mind had taken this view of things, he considered how he might best carry it into effect. He determined upon going into the church, in opposition to the wishes of his friends, who saw nothing in his design but the exchange of a lucrative for a starving profession. An insuperable difficulty, however, arose from the total want of the means of supporting himself at college; and he had almost resolved, rather than thwart the strong disposition which he felt to the ministry, to join the dissenters. But his good sense taught him, that, if God designed him for the ministerial office, he would pave the way for his admission into it, and afford the means of his legitimately exercising the pastoral functions. The depressed state of his mind, and his resignation to the will of God, are described in the following Ode to Disappointment, which he wrote about this time.

"Come, Disappointment, come!
Though from Hope's summit hurl'd,
Still, rigid nurse, thou art forgiven;
For thou severe wert sent from heaven,
To wean me from the world;
To turn my eye
From vanity,
And point to scenes of bliss, that never, never die.

"Though Fancy flies away
Before thy hollow tread,
Yet Meditation, in her cell,
Hears, with faint eye, the ling'ring knell,
That tells her hopes are dead;
And though the tear
By chance appear,
Yet she can smile, and say, My all was not laid here.

"What is this passing scene?
A peevish April day!
A little sun—a little rain,
And then night sweeps along the plain,
And all things fade away.
Man (soon discuss'd)
Yields up his trust,
And all his hopes and fears lie with him in the dust.

"Come, Disappointment, come!
Thou art not stern to me:
Sad monitress! I own thy sway,
A votary sad in early day,
I bend my knee to thee.
From sun to sun
My race will run;
I only bow, and say, My God, thy will be done." Vol. i. p. 35.

Having at length come to the fixed determination of entering the church whenever he should obtain the requisite means, he returned to his studies with increased vigour, resolving to make up for the time he conceived himself to have lost. Many nights he never lay down at all, and even when he gave himself to sleep it was at one, two, or three in the morning, and he rose again by the sound of a larum at five. Such incessant application issued in a violent fit of illness, and planted the seeds of the disorder which carried him to his grave.

Some time afterwards, upon the representation of his character, talents, and situation to Mr. Simeon of Cambridge, he obtained the promise of an annual aid of thirty pounds, of which Mr. Wilberforce contributed twenty: and the obstacles to his entering at the university being thus removed, he retired into the country, to prepare himself for college. Here again his application was followed by another attack of illness.

At length he entered at St. John's, Cambridge. The alternations of hope and fear which he had previously undergone are strongly painted in many of his poems and

letters, as well as in the feeling narration of his biographer. During his first term, the university scholarship, one of the highest objects of academical competition, became vacant. He was induced by this circumstance to desert his mathematical labours, and to devote himself exclusively to such classical pursuits as would fit him for this contest. His intense application again stretched him on a sick bed; so that, although he had declared himself a candidate, he was obliged to decline the struggle. His college examination was also fast approaching. With tears in his eyes he pleaded to his tutor his incapability of undergoing it. But his tutor exhorted him not to give up his college honours; and being sustained by strong medicines, he prepared in a fortnight, what other men had been the whole term in acquiring.

In the examination he stood first; but this triumph cost him his life. He now tried indeed to alter his mode of living, and with that view adopted some salutary resolutions, such as to walk twice a-day, to go to bed at ten, and get up at six, &c. But these resolutions, even if they had not been imperfectly kept, would probably have been ineffectual to their object. There is a restless energy in some minds, over which time and place seem to have little power. He could not quit his thoughts with his desk, nor cease to labour when he had no direct calls on his industry. His thoughts accompanied him in his walks, or in his bed; and in the latter arrayed themselves in so many terrific shapes, and haunted him with such sanguinary visions, that even the very anticipation of sleep was horrible to him. Thus harassed, nature soon gave way; and his weak frame sunk under the pressure which it had to sustain.

Before we close our account of this extraordinary youth we would endeavour more particularly to appreciate his *talents* and *character*.

In estimating the *talents* and acquisitions of Henry White, the peculiar disadvantages under which he laboured must be taken into account. It should not be inquired, is there no one who at his age has made greater progress? but, is there any one who acquired more under the same circumstances? When those circumstances are considered, we are of opinion, that the extent of his acquirements will challenge a comparison with those of the most distinguished individuals.

His compositions in *verse* have considerable merit. They shew a fertility of mind, and are in general melodious and pleasing. A patronage kindly (but unfortunately, as to poetical eminence at least) extended to him by the modern school of sonnetteers and balladists, is not without a visible influence on his style. But for the most part his good taste and good sense seem to have resisted the adoption of their errors, and to have refused to yield to the dominion of morbid sensibility and simple nonsense. Whether from this conflict between taste and gratitude, or from some other cause, his style of composition is remarkably unsettled. He tries every measure and form of poetry—Now attempts to soar in an ode, now sighs with Bowles, now prattles with Southey, now aims at the classic elegance of Pope, and now 'dips his pen in nature' with Cowper. This last, however, appears to have become his darling model; and if he had continued to study in this school, the mantle of the Christian poet might in time have sat gracefully upon him.

His *prose* compositions, particularly those of the last year of his short life, are distinguished by correctness both of language and sentiment. There is indeed a strong vein of good sense which runs through the whole of them. In perusing his letters on critical and devotional subjects, we find ourselves in the presence of an experienced judge of men and manners. We forget how few years had gone over him; that

his sphere of observation had been limited by the walls of a manufacturing town, where few sounds had reached his ears but the hissing of stocking-frames and the clash of cleavers; and think of one who has grown grey in the practice of that discipline which he teaches to the world.

Of his letters we will now give our readers a specimen.

"There are sorrows, and there are misfortunes, which bow down the spirit beyond the aid of all human comfort. Of these, I know, my dear Ben, you have had more than common experience; but while the cup of life does overflow with draughts of such extreme asperity, we ought to fortify ourselves against lesser evils, as unimportant to man, who has much heavier woes to expect, and to the Christian, whose joys are laid beyond the verge of mortal existence. There are affliations, there are privations, where *death* and *hopes irrecoverably blasted*, leave no prospect of retrieval: when I would no more say to the mourner, 'Man, wherefore weepest thou?' than I would ask the winds why they blow, or the tempest why it raged. Sorrows like these are sacred: but the inferior troubles of partial separation, vexatious occupation, and opposing current of human affairs, are such as ought not, at least immoderately, to affect a Christian; but rather ought to be contemplated as the necessary *accidents* of life, and disregarded while their pains are more sensibly felt."

"There is a system of philosophy, which, for myself, I shall not only preach, but practise. We are here for nobler purposes than to waste the fleeting moments of our lives in lamentations and wailings over troubles which, in their widest extent, do but affect the present state, and which, perhaps, only regard our personal ease and prosperity. Make me an outcast, a beggar; place me a bare-footed pilgrim on the top of the Alps or the Pyrenees; and I should have wherewithal to sustain the spirit within me, in the reflection that all this was but as for a moment, and that a period would come when wrong and injury and trouble should be no more. Are we to be so utterly enslaved by habit and association, that we shall spend our lives in anxiety and bitter care, only that we may find a covering for our bodies, or the means of assuaging hunger? for what else is an anxiety after the world? Or are even the followers of Christ themselves to be infected with the inane, the childish desire of heaping together wealth? Were a man, in the way of making a large fortune, to take up his hat and stick, and say, 'I am useless here, and unhappy; I will go and abide with the Gentoo or the Paraguay, where I shall be happy and useful,' he would be laughed at; but I say he would prove himself a more reasonable and virtuous man than him who binds himself down to a business which he dislikes, because it would be accounted strange, or foolish, to abandon so good a concern; and who heaps up wealth, for which he has little relish, because the world accounts it policy."

If we now turn from the investigation of the powers of this youth to that of his *virtues*, they are also by no means of a common order. His mind formed a fine field for the display of the influence of religion. In some characters she finds little comparatively to do, and therefore the fruits of conversion do not so conspicuously appear; but in a mind like his, by nature irritable, overbearing, and vain, Religion as she enters produces a change that is palpable. His irritability and haughtiness appear to have been subdued, and his vanity seldom obtruded itself on the view. At one time his passions were enlisted in the service of ambition; now they lent wings and vigour to his devotion. The desire of human praise gave way to a "hunger and thirst after righteousness;" and it was his evident purpose that all his talents should be consecrated to his Redeemer's service. The depth of his penitence, the strength of his faith, the ardour of his devotion, and the extent of his experimental acquaintance with divine things, may convince us of the living efficacy of the grace of God, and how all-sufficient it is to fit *him* speedily for heaven who is early designed to inherit it.

On the whole, there is perhaps no life of equal promise, which we have been called upon to examine, throughout the whole of our critical career: and there is scarcely any

death, therefore, which we feel ourselves more sincerely disposed to lament.

In contemplating the subject of this biographical sketch, we have hitherto neglected to consider the biographer. Mr. Southey is better known to the world than our commendation or censure could have made him. We have, however, no business with his reputation as a poet or translator, but simply with the *principles* and the *execution* of the work before us.

In the first place, we have had some fears lest the *principles* which Mr. Southey acknowledges in one part of this work, may have deprived the reader of letters and compositions which would have been highly interesting to him. He professes himself to differ radically from Mr. White on the subject of religion; and it seems hardly possible that this difference should have had no influence on his judgment in the selections he has made. Papers, therefore, which would have yielded to like men with Mr. White a high satisfaction, probably possessed little value in the eyes of his biographer, and may therefore naturally enough have been withheld. We have at the same time to thank Mr. Southey for having produced so many passages decisive of Mr. White's principles, and in which the statement of these principles, and the defence or inculcation of them, occupy a pre-eminent place. The points insisted on by Mr. White are so little of a controversial nature, that we are at some loss to conceive on what ground Mr. Southey should so widely and radically dissent from the principles he professed, without dissenting from Christianity itself. And here we would ask, whether it was not some *principles* held by Mr. White, which rendered him the character Mr. Southey so highly extols. His religion formed his manners, subdued his temper, chastised his vanity, directed his industry, and warmed his heart. Should not such fruits oblige us to acknowledge that the principles from which they spring cannot be radically erroneous? Let Mr. Southey tell us what other system would have produced a similar effect?

As to the *ability* with which Mr. Southey has executed this work, we do not think it will disgrace his former reputation. It exhibits neither deep thought nor accurate composition, but has many of the features by which his other publications are characterised. The style is harmonious, and there breathes through it a tone of sentiment, which makes the reader think that Mr. Southey felt all he wrote, and wept in secret over the grave where he thus publicly stands as a mourner. The employment of biographer to such a character, and a sorrow such as this, are both honourable; and we cannot help intimating to the individuals of that school in poetry to which our author belongs, that, if they expect the applause of posterity, they would do well no longer to waste their genius in Pindarising their grandmothers, or whimpering over Jack-asses and culprits, but consider how they may best instruct and improve mankind by works similar to that for which the world is now indebted to Mr. Southey.

REVIEW OF REVIEWS.

We are by no means anxious to defend the correctness of the passage which is commented upon in the following letter. We may have been misled as to the fact, by a deference to authorities which are certainly

less entitled to confidence than our present respectable correspondent. Nothing, however, could have been farther from our intention, in adducing it, than to throw any discredit on the church of the United Brethren. Our object was merely to furnish what we conceived to be an apt illustration of a general truth. Neither did it occur to us, that the fact of disorders having once existed in the Moravian church (and in what church have not disorders existed?) was more discreditable to it than it would have been to the existing church of England to allude to the persecuting spirit which she occasionally manifested in her earlier days, or to the church of Corinth, if a church still remained there, that a deplorable licentiousness of practice had prevailed in the time of the apostle Paul.

To the Editor of the Christian Observer.

Permit me to make a few remarks on a sentence in the Christian Observer for January 1808, in which it is said "At one period the Anabaptists, at another even the Moravians, neither of whom were distinguished from their contemporaries by predestinarian views, exhibited a deplorable *licentiousness of practice*, a licentiousness, much connected with that spiritual pride and self-preference of which we are treating."

Concessions have been repeatedly made by the Brethren, respecting many unwarrantable and puerile expressions in certain writings and hymns, partially in use at a particular period. (See Preface to Exposition of Christian Doctrine as taught in the Church of the Brethren, p. vi. &c.) The hymns, &c., were, soon after their appearance, disavowed and cancelled by the synod of the Brethren's church.

There was indeed a time, when a very singular species of enthusiasm seems to have possessed the minds of several leading men, especially among the Brethren at Herrnhaag, a settlement in the county of Buedingen (now uninhabited and in ruins); from whence it spread, in a greater or less degree, to some of the establishments of the Brethren in other parts.

It is to be regretted, that about the same time, between 1747 and 1753, for want of proper inspection, too great facility was afforded to the printing of many silly reveries, which otherwise would have sunk into oblivion. The awkward translations and imitations made by foreigners not acquainted with the idiom of our language, or by well-meaning but indiscreet persons of our own nation, and published without due examination, gave also in this country a handle to the enemies of the Brethren, and pain to many friends, who foresaw how their meaning and intention would be misunderstood, and themselves justly blamed for the admission of unscriptural and unintelligible expressions of their religious feelings and opinions into their publications. I do not therefore wonder, that many serious and pious persons were alarmed and offended. The Brethren are now better known, and I hope may be believed when they deny the charge of *licentiousness in practice*, at any period, to be justly preferred against them as a body. It is a singular fact, that when the species of enthusiasm to which I before alluded was at its height, the greatest strictness in every moral duty was not only enjoined, but preserved, throughout the community. Individuals may have been guilty of improprieties and faults, but these are surely not chargeable upon the church.

I have often heard a venerable person now deceased express his thoughts concerning the extraordinary discourses and proceedings at Herrnhaag, to which he was witness, with regret, but also with thankfulness that it pleased God soon to deliver the Brethren from a snare which certainly was laid for them by the enemy of souls. That time is known amongst them by the name of the *Sifting-time*. It

reminded the Brethren of that saying of our Lord to St. Peter: "Satan hath desired to have thee, that he might *sift* thee as wheat; but I have prayed for thee." Thus also our Divine Intercessor appeared in behalf of a weak, unguarded division of his church, which he intended to make use of in the promotion of his work on earth, and therefore would not suffer either the subtlety or power of the wicked one to destroy it. Thus, during the wildest display of singular figures and phrases, the mercy and power of God interposed to prevent all licentiousness *in practice*. Appearances were against them, as far as regarded expressions, but the church uniformly adhered to the strictest rule of morality; nor can the Brethren justly be charged with spiritual pride and self-preference, as a body, though some may have expressed their great attachment to their own constitution in unqualified terms, perhaps savouring of religious vanity.

May I add, that I conceive the charge against the Anabaptists to be too generally worded. Not all, but only a small number comparatively, were guilty of *licentiousness in practice*.

I would also notice a want of information in another part of your work, where it is said (p. 63. col. 1.), "It is melancholy to reflect, that in this (viz. Demerara) and the adjoining colonies of Surinam, Berbice, and Essequebo, containing a population of 180,000 souls, there are only two ministers, one English and one Dutch. The negroes, are, of course, wholly neglected." — Not *wholly*; for the Brethren have had a mission among the slaves at Paramaribo and the adjoining plantations ever since the year 1738, and among the free or maroon negroes since 1760: nor have they been quite unsuccessful in their labours: several hundred negroes and Arawack Indians have been converted and baptized.

I remain, sir,

Your very obedient servant,

Nevil's Court. C. J. LATROBE.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: The Plan, Rules, and Catalogue of a Library for young Persons, with Remarks on the Books and some Branches of Science and Literature, by Dr. Carpenter;—A new Translation of the Georgics of Virgil, in blank verse;—The whole Law relative to the Duty of a Justice of Peace, in 4 large 8vo. vols., by T. W. Williams, Esq.;—A Letter to Dr. Jenner, in Reply to a Public Mistatement of John Birch, Esq., on the subject of Vaccination: by W. Blair, Esq.;—and The Correspondence of Mrs. Carter with Miss Talbot and Mrs. Vesey.

Preparing for publication: An Account of Travels in North America in 1806 and 1807, with Engravings, by Mr. G. Gottlieb;—A new variorum edition of Sir Thomas More's Utopia, by the Rev. T. F. Dibdin;—and A Summary of the History of the English Church, and of the Sects which have separated from its Communion, with Answers to the Tenets of each; by the Rev. Johnson Grant, M. A.; being the Work which received the Premium from the Society of St. David's for promoting Church Union and Christian Knowledge.

A work has commenced in royal 8vo., entitled "Pantologia:" comprehending a complete series of essays, treatises, and systems, alphabetically arranged, with a general dictionary of arts, sciences, and words: by J. M. Good, Esq., Olinthus

Gregory, A. M., and Mr. N. Bosworth, assisted by other gentlemen. It will be published in monthly parts, five to a volume, at six shillings each; and will not exceed ten volumes. It will contain from three to four hundred engravings.

On the 8th of February a fire broke out in the premises of Messrs. Nichols and Son, printers, Red Lion Court, Fleet Street, by which the whole was consumed.

RUSSIA.

We transcribe the following account literatim from another periodical journal. We have no means of ascertaining its accuracy.

"A complete mammoth has lately been found (though not alive) in a state of perfect preservation, on the borders of the Frozen Ocean. It was discovered by Schoumachoff, a Tungoose chief, in the autumn of 1799, in the midst of a rock of ice; but it was not till the fifth year after finding it that the ice had melted sufficiently to disengage the mammoth, when it fell over on its side on a bank of sand. Schoumachoff then cut off the tusks, which he bartered for goods with a Russian merchant to the value of 50 roubles (11*l.* 6*s.*). He then left the carcass to be devoured by bears and wolves; previously to which he had a rude drawing made of it, which represents it with pointed ears, very small eyes, horse's hoofs, and a bristly mane extending along the whole of its back.

"In 1806, Mr. Michael Adams of Petersburgh, hearing of the circumstance, repaired to the spot, where, having arrived, he found the skeleton entire, one of the fore feet excepted, though nearly stripped of its flesh. The vertebræ, from the head to the os coccygis, one of the shoulder blades, the pelvis, and the remaining three extremities, were still held firmly together by the ligature of the joints and by strips of sk[illegible] The head was covered with a [illegible] One of the ears, well preserved [illegible] nished with a tuft of bristles [illegible] parts could not avoid receiving [illegible] jury, during their removal [illegible] burgh, a distance of 6875 miles [illegible] eyes, however, are preserved, and [illegible] pupil of the left eye is still d[illegible] able. The tip of the under lip was [illegible] away, and the upper being [illegible] the teeth were exposed. The br[illegible] was still within the cranium, [illegible] dry. The parts least damaged [illegible] one of the fore feet and one of the [illegible] these were still covered with sk[illegible] had the sole attached to them [illegible] cording to the Tungoose chief the [illegible] was so corpulent and well fed, [illegible] body hung down below the kn[illegible] It was a male, but had neither [illegible] trunk. From the structure of th[illegible] cygis, however, Mr. Adams is p[illegible] that it had a thick short tail. [illegible] machoff always persisted in assert[illegible] he never saw any appearance of [illegible] boscis; and it does not appear p[illegible] that his rude draughtsman wou[illegible] omitted such a striking feature, [illegible] had been one. The skin (three-f[illegible] which is in the possession of Mr [illegible] was of a deep grey colour, and [illegible] with reddish hair and black [illegible] More than 40lbs. weight of th[illegible] had been trodden into the ground [illegible] bears, were collected, and many of [illegible] were two feet four inches long [illegible] head weighs 460lbs.; the two hor[illegible] of which is nine feet and a half [illegible] weigh 400lbs.; and the entire [illegible] measured ten feet and a half [illegible] sixteen and a half long. The tusk[illegible] curved in the direction opposite [illegible] of the elephant, bending toward [illegible] body of the animal. Mr. Adams [illegible] that he found a great quantity of [illegible] on the shores."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Doctrine of the Greek Article, applied to the Criticism and Illustration of the New Testament; by T. F. Middleton, A. M. 8vo. 14s.

An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section, [illegible] Rev. Timothy Kendrick. 3 vols. [illegible]

The Manual of Prophecy; by [illegible] E. W. Whitaker. 3s. 6d.

Four Sermons, occasioned by the [illegible] Death of the Rev. Peter Thomson [illegible] Minister of the Scots' Church, Leeds

which is prefixed a Memoir of his Life; by Adam Thomson, Minister of Coldstream. 12mo. 3s. 6d.

The mysterious Language of St. Paul in his Description of the Man of Sin, proved from the Gospel History to relate not to the Church of Rome, but to the Times in which it was written, with some Remarks upon Sir H. M. Welwood's Sermons; by T. Nisbet, M. A. Rector of Tunstall. 8vo. 3s.

Popery irreconcilable with Christianity, or the impossibility of Popish Christianity demonstrated. 8vo. 1s.

Essays on the first Principles of Christianity, by the Rev. J. Smith. 8vo. 9s.

Six Lectures on the Church Catechism, dedicated, by permission, to the Bishop of Lincoln; by the Rev. W. B. Williams, M. A. 3s. 6d.

The Glory of Zion, a Sermon preached before the Baptist Western Association at Horsley in Gloucestershire, by Isaac Tayler. 1s.

Remarkable Particulars in the Life of Moses, by J. Campbell. 4s.

MISCELLANEOUS.

A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West-India Islands; by the Right Rev. Beilby Porteus, D. D. Bishop of London. 1s. 6d.

A Dissertation on the Propagation of Christianity: in two Parts: to which is prefixed a brief historic View of the Progress of the Gospel in different Nations, since its first Promulgation, illustrated by a chronological Chart: by the Rev. Hugh Pearson, M. A. of St. John's College, Oxford. 4to. 14s.

An Apology for the late Christian Missions to India: comprising an Address to the Chairman of the East-India Company in Answer to Mr. Twining, and Strictures on the Preface of a Pamphlet by Major Scott Waring; with an Appendix containing Authorities, principally taken from the Reports of the Society for promoting Christian Knowledge: by Andrew Fuller. 8vo. 2s. 6d.

Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity; with Observations on the Prefatory Remarks to a Pamphlet published by Major Scott Waring: by a late Resident in Bengal. 3s. 6d.

Remarks on a Recent Hypothesis respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis; by W. Bennet. 2s. 6d.

Strictures on the Origin of Moral Evil; in which the Hypothesis of the Rev. Dr. Williams is investigated; by W. Parry. 2s. 6d.

A Reply to "Remarks on a Recent Hypothesis respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis, by the Rev. W. Bennet;" In eight Letters to that Gentleman; by J. Gilbert. 5s. 6d.

Strictures on Subjects chiefly relating to the established Religion and the Clergy, in two Letters to his Patron; by a Clergyman. 3s. 6d.

Travels in America, performed in 1806, for the Purpose of exploring the Rivers Alleghany, Monongahela, Ohio, and Mississipi, and ascertaining the Produce and social Condition of their Banks and Vicinity: by Thomas Ashe, Esq. late Captain in the York Rangers. 1*l.* 1s.

A Voyage to the Demerary, containing a Statistical Account of the Settlements thereon, and of those on the Essequebo, the Berbice, and other contiguous Rivers of Guyana; by Henry Bolingbroke, Esq. of Surinam. 4to. with a Map, 1*l.* 7s.

A Letter to the King on the State of the established Church of England. 1s. 6d.

A few Observations on the present State of the Nation. In a Letter to his Grace the Duke of Bedford; by the Rev. T. Randolph, D. D. 2s. 6d.

An Inquiry into certain vulgar Opinions concerning the Catholic Inhabitants, and the Antiquities of Ireland; by the Rev. J. Milner, D. D. F. S. A. 5s.

A brief Statement of the present System of Tithes in Ireland, with a Plan for its Improvement; by J. Mason. 1s. 6d.

A familiar Treatise on Perspective, designed for Ladies, and those who are unacquainted with the Principles of Optics and Geometry; by W. Daniel. 5s.

Memorials of Nature and Art, collected on a Journey through Great Britain in the Years 1802 and 1803; by C. A. Gottlieb Goede. Translated from the German by Thomas Horne. 3 vols. small 8vo. 16s. 6d. boards.

Considerations on the Causes, Objects, and Consequences of the present War, and on the Expediency or the Danger of Peace with France; by William Roscoe, Esq. 2s. 6d.

Orders in Council, or an Examination of the Justice, Legality, and Policy of the

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Memoirs of the Life and Writings of George Buchanan; by D. Irving, A. M. 8s.

A Biographical Index to the House of Commons, containing brief but correct Notices of the Lives, Families, and Party Connections, Senatorial Character and Conduct, and other useful and satisfactory Particulars relative to all the Members of the Commons' House of Parliament. Corrected to February, 1808. 12s.

The Minstrel, Book III. being a Continuation of Dr. Beattie's Poem. 4to. 6s.

Richmond Hill, a Descriptive and Historical Poem, illustrative of the principal Objects viewed from that Eminence; by the Author of Indian Antiquities. 4to 1*l.* 1s.

RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

BISHOP OF LONDON'S LETTER TO THE WEST INDIANS.

THE excellent and amiable bishop of LONDON has recently published "A Letter to the Governors, Legislatures, and Proprietors of Plantations in the British West-India Islands;" the object of which is to recommend to them "the careful and assiduous instruction of their slaves, both children and adults, in the principles of the Christian religion, and a strict attention to the regulation of their moral conduct." The truly Christian zeal and benevolence which breathe through these pages, cannot fail to endear this venerable pastor to all who have a value for real worth; and they shed a lustre on the evening of his long and laborious life. It was our intention to have transcribed into our work the greatest part of this letter; but its extent, about forty-eight octavo pages, obliges us to give merely an abstract of it.

Almost immediately after the bishop's appointment to the see of London, he addressed a letter to the West-India planters, entreating them to pay more regard to their negro slaves, and to make some better provision for their moral and religious instruction. Some years after, having recovered, by a chancery suit, an estate bequeathed by the great Mr. BOYLE for *the advance or propagation of the Christian religion among infidels*, he recommended it to be applied to the *conversion, religious instruction, and education of the negro slaves in the British West-India islands*; and this recommendation being approved, a society was formed for the purpose, a royal charter obtained for its incorporation, and the bishop of London for the time being appointed the president. The society has sent out several missionaries to the West Indies, who have made some progress in their missions. The scantiness of its funds, however; the difficulty of finding missionaries properly qualified, and various other discouragements, have confined their labours within a narrow compass, and rendered a much more extensive plan indispensable to the attainment of the object in view.

The abolition of the slave trade has now left to the planters no other resource for keeping up their stock of slaves but that of natural increase; and undoubtedly the most practicable and efficacious means of promoting this increase is the expedient here recommended. This is abundantly proved by the *Report of the Committee of Privy Council* in 1788 on the subject of the slave trade, where it will be found that many of the most eminent West-India planters recommended, in the strongest terms, the moral and religious instruction of the negroes, as indispensably necessary to their increase. And it was on this ground that the planters of Antigua gave encouragement to the Moravian missionaries to settle in that island, where they

have converted at least TEN THOUSAND SLAVES to the Christian religion.

Hitherto the only mode pursued for converting Pagan nations to Christianity has been by sending missionaries among them; and this mode was successfully pursued by the church of Rome from very early times. Among other religous communities, they who have most distinguished themselves in the business of conversion are the *United Brethren*. "These have shewn a degree of zeal, of vigour, of perseverance, of an unconquerable spirit and firmness of mind, which no dangers, no difficulties could subdue (combined at the same time with the greatest gentleness, prudence, and moderation), and of which no example can be found since the first ages of Christianity." They have sown the seeds of Christianity from Labradore and Greenland on the north, to the Cape of Good Hope in the south, and have been particularly successful in the West Indies. With this exception, little has been done by the protestant churches in respect to foreign missions. A few have been sent by the Danes and English, chiefly to the East Indies, where some converts have been made, particularly by the pious and truly apostolical Schwartz, whose exalted character procured him the affections and confidence of the natives, and impressed them with the highest veneration for that divine religion which he professed. "If two or three hundred such missionaries," observes the pious prelate, "could be found, and sent to the East and West Indies, I should not at all despair of an almost entire conversion of the Hindoos in the one, and the negro slaves in the other." But such an event being very unlikely, other expedients must be adopted.

The plan which the bishop proposes is, *the establishment of as many schools in each parish of the West-India islands as the negro population may require:* these schools to be formed on the admirable plan sketched out by Dr. BELL, first established by him at Madras, and since transferred in an improved state to this country, where it is beginning to produce the most salutary effects. To defray the expense which may attend this plan, a subscription should be set on foot in this country, which the bishop would himself begin with five hundred pounds, and would use his utmost endeavours to promote in London and Westminster. To this, parliament might be expected to make some addition. The Society for the Conversion of the Negro Slaves would also contribute some share of their moderate revenue; to which might be added, if necessary, a small parochial rate, raised on the proprietors of lands. Thus, at a trivial expense to the planters, might a race of negroes be raised whose good qualities would render them peculiarly valuable to their masters. The Moravian converts in the English and Danish islands amount to upwards of 24,000; and in the estimation of the planters themselves, they far excel the unconverted negroes in every valuable property.

The first step must be, to appoint a schoolmaster well instructed in Dr. Bell's mode of education, and to erect a cheap building, which may serve both as a school-room for the children, and as a place of worship for them and the adults, where the schoolmaster may read a prescribed form of service, together with some plain and suitable printed discourse, to be chosen by the rector of the parish. It will be necessary, in order to give effect to this plan, that the Sunday, instead of being used as the general market-day, as well as the day on which the negroes cultivate their provision grounds, should be *a day of rest from labour, and a day dedicated to the public worship of God;* and that another day should be fixed, both for the market and the cultivation of their grounds.

The bishop then endeavours to obviate the prejudice which exists against teaching the negroes to read, and produces, in addition to much sound reasoning, the testimony of experience, to prove the comparative danger of ignorance and the advantage of knowledge, especially of Christian knowledge. He likewise presses on the planters the obligations they are under, on the score of justice, humanity, religion, and duty, to take care of the souls as well as the bodies of the men over whom they have obtained so absolute a dominion; and sets before them, in a strong and affecting light, the happy consequences which must result from such a course of conduct, both to themselves and to the negroes; both as they respect this world and the next.

The bishop then adverts to the laudable exertions which are making by the British nation, for promoting the happiness of the human race; while a neighbouring power is spreading ruin, devastation, and complicated misery over the world. In this view, appropriate praise, praise equally honourable to him who

bestows it and those who are its objects, is given to *the Society formed at Calcutta for translating the Scriptures into the Oriental Languages*, and to the extensive and beneficial operations of the *British and Foreign Bible Society*.

"Its successful exertions," adds his lordship, "under the direction of its vigilant and highly respectable president, l. Teignmouth, have secured to the society the support and countenance of some of the most exalted characters in this kingdom; and it reflects the highest honour on this nation, that those who have most eminently distinguished themselves in the service of their country, have shewn an equal zeal and ardour in promoting the cause of religion and the diffusion of Christianity through every region of the globe.

"To these two kindred societies we must add the recently established *African Institution*, for the civilization and improvement of that vast continent, which is also supported by many of the most distinguished men of this country, though differing widely in their political and religious sentiments; and which, though its immediate object is not the introduction of Christianity into Africa, yet if it should succeed in its primary view, the civilization of the natives, will undoubtedly lead in the end to their conversion.

"If to these noble efforts for the dissemination of the Gospel in Europe, Asia, and Africa, *you*, gentlemen, will have the goodness to add your assistance towards introducing it among your negro slaves in the West-India islands, there will then be a foundation laid for the establishment of Christianity in *every quarter of the globe*. You will, I think, feel a generous pride in following the example of every other branch of the British empire, and in concurring with them in the comprehensive and noble plan which they have adopted.

"These are truly *Imperial works*, and worthy of the British name. These will immortalize it to the latest posterity, and distinguish it most honourably from every other nation in the world.

"Let these, then, be the characteristic features of the English nation. Let the great enemy of the repose and comfort of mankind place his glory in *universal dominion*; let Britain place it in *universal benevolence*; and while *he* is subjugating the world by his arms, let Britain be employed in repelling him from her own coasts, in assisting and protecting the distressed, and in meliorating the condition of distant countries, by communicating to them in various ways the blessings of the Christian revelation."

While we have thought it our duty thus to exhibit to our readers the benevolent plans of this venerable prelate, we cannot conceal from them our fears that there exists but a very slender hope that his design will be realized. The inveterate prejudices of the West-Indian planters, especially of the resident planters, on whose co-operation the execution of it would principally depend, will be but too likely to form, in all the islands, and particularly in Jamaica, the largest, a complete bar to the general adoption of any measure for promoting the instruction of the negroes in letters or in Christian knowledge. We must never cease to applaud the attempt made by the bishop of London to correct their prejudices and to rouse them to a sense of their obligations: that he should succeed in the attempt, is what we most devoutly wish, but we must confess that it is what we see little reason to expect.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE IN THE DIOCESE OF ST. DAVID'S.

This society has adopted the plan of an establishment for the purpose of educating young men, intended for orders, who may be precluded the advantage of University education. This establishment will afford peculiar advantages for professional studies, and will embrace distinct courses of lectures on the following subjects: 1. On theology and Christian morals; 2. On languages, Hebrew, Greek, and Latin; 3. On elocution, and the study of the Welsh language; 4. On church history and church establishment, with especial reference to our own church; 5. On the duties of the clerical profession, and the existing laws relative to the church. No students will be admissible under nineteen years of age, and who have not passed four years at least at a licensed grammar-school. The seminary is to be erected at Llanddewi Brefi, which is part of a manor belonging to the bishop, who grants the society ground for the necessary buildings. The situation possesses also many other advantages, which are enumerated in a printed Report of the society, circulated with the view of obtaining contributions in aid of the design. "The society have to provide for the building of the seminary, for the re-

lary of the masters, and for the maintenance of the students; and they look forward with confidence to a zealous and liberal encouragement of their endeavours from all who partake of the patrimony of the church in this diocese; from all friends to the promotion of religion and learning; but especially from the known patriotism of the Welsh, and the ardent affection which they have for their native country." Contributions are received by Messrs. Hoares, bankers, Fleet Street. In the list of benefactions already received, we observe the bishop of St. David's name for 40*l.* in money and 250*l.* in timber; and we remark with much pleasure, that "the neighbouring farmers have promised to carry the stone from the quarries *gratis*." It is superfluous to add any thing, in recommendation of this institution, to the facts which have been already stated.

SOCIETY FOR THE RELIEF OF POOR PIOUS CLERGYMEN.

We have already had occasion to introduce this excellent charity to the knowledge of our readers. In the Report for 1807, just published, we find additional proofs of its utility, in extracts from letters which the committee have received in the course of the year. One clergyman writes thus: "I with great reluctance state my present circumstances before your worthy society, having so frequently troubled it, and so often been relieved by it. I serve the same churches; my salary is *sixty-five* pounds; *I have a wife and fourteen children*;" the eldest of whom, it appears, can do nothing for his own subsistence, but is, with ten others, still under his parent's care, to be clothed and maintained by him.——"My salary," says another clergyman, "is only *thirty-five* pounds a year; with which, and the produce of a small farm, which I rent, I have *myself, wife, and eight children* (some of them very young, one dumb, and defective in his understanding) to provide for."—But it is unnecessary to multiply extracts. The situation of many of the clergy is admitted by all to be a situation of hardship, and one which has peculiar claims on the compassion and bounty of the members of the establishment. Subscriptions are received by Mr. Martin, No. 22, Finch Lane, Cornhill.

HULL SOCIETY FOR THE SUPPRESSION OF VICE.

We are happy to perceive that Hull has followed the example of London and some other towns, in establishing a society which may assist in executing the laws enacted in better times against immorality and vice. The association appears to be highly respectable, and to embrace the principal magistrates of the place. The reason of the institution arises from circumstances which we fear are not peculiar to Hull: because "the rapid progress of vice and immorality, in this town and neighbourhood, justly excites the deep regret and serious apprehensions of every considerate mind, and calls for the exertions of all the friends of good order, in order to restrain it by their admonition and influence; and where these may fail of success, by the more strict enforcement of the laws." The principal evils against which the society is to direct its efforts are, *the profanation of the Lord's-day, disorderly houses of every description, lewdness, drunkenness, and profane swearing*. The society has strongly recommended it to all persons, who employ servants or apprentices, to take means for regulating their conduct, and preventing them from infesting the streets in the evening of the Sabbath; and the members of the society engage for themselves, that they will restrain their servants from spending their time in the streets on the Sunday evenings, being convinced that the custom of making that time a time of visiting and amusement to servants, exposes them to great temptation, and is highly injurious to their morals. It were well if masters and mistresses throughout the kingdom would adopt a similar resolution.

It is important to mention, as an encouragement to ministerial zeal and fidelity, that the institution of this society is to be ascribed to the impression made on the minds of the inhabitants by a sermon which was preached before the magistrates on the 18th of October 1807, on the mayor's entrance upon his office, by the Rev. John Scott, M. A., Lecturer in the Holy Trinity Church, and Master of the Grammar-school at Hull, (and which has since been published by Seeley), on "*the Importance of the Sabbath*." This sermon, which is highly creditable to the talents as well as piety of the author, contains a striking view of the benefits which the divine appointment of the Sabbath is calculated to produce, both as a day of rest and of moral and spiritual improvement. It also exposes the various profanations of it, which prevail in this *Christian* land,

and by which its beneficial tendency is obstructed. The whole of this exposition is particularly deserving of the attention of our magistracy, and indeed of all persons possessing influence among us. Mr. Scott takes occasion, among other remedial measures, to express a wish that a society were formed similar to that which for some years has existed in the metropolis, for enforcing the laws against immorality and profaneness. In his sermon, and more at large in an Appendix, he obviates the unfounded but popular objections which have been made to such institutions, and establishes, by a reference to indisputable facts, the benefits which have been already produced by by them *. We trust that this sermon will be read extensively beyond the circle of Mr. Scott's immediate labours; and that the perusal of it may prove as productive of good in other places, as it appears to have been in Hull.

OTAHEITE.

Accounts have been received from this island, dated in August 1806. The missionaries expressed themselves much dejected by their want of success. They enjoyed, however, perfect peace with the natives. Pomarre (formerly Otoo) retained his authority, and was kind and generous towards them. It would appear that the missionaries had both preached and catechised a good deal among the natives; and although no converts have been made, a considerable knowledge of the truths of Christianity had thus been diffused *. Pomarre has learned to read and write his native tongue, and knows a little English; and his example is said to have had a good effect in leading others to desire the same attainments. There is a prospect, therefore, of success in the attempt to establish a school which was about to be renewed. A Grammar, Vocabulary, Catechism, &c., in the Otaheite language, have been sent him. We shall very sincerely rejoice should the perseverance of those missionaries, who, notwithstanding their numerous discouragements, have remained in this island be at length followed by good effects.

TARTARY.

The last letters from Karass, received by the Edinburgh missionary society, are dated the 19th of October. On the preceding day three natives had been received into the church by baptism, after giving satisfactory proofs of their knowledge and piety. The missionaries, and all under their care, continued to be preserved from the plague, which raged around them. The printing of the New Testament in Turkish was proceeding. This translation, which is the work of Mr Brunton, is allowed by the natives to be unexceptionably pure in its style.

* Mr. Scott's recommendation on the subject of Sunday evening lectures, deserves to be well weighed by every clergyman who is entrusted with the care of souls, particularly in large towns.

* We omit the account of a war which is said to have taken place in a neighbouring island, where the conquerors *ate the vanquished in ovens and ate them!*

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

Russia has at length formally declared war against Sweden, and hostilities have commenced by the march of a Russian army into Finland. The only pretence on which this proceeding is justified is, that Sweden had refused to renounce her alliance with Great Britain, and to join the grand confederacy which has been formed against us. Active preparations are making on the side of Denmark, by whom, as well as by Prussia, war is likewise declared, for the invasion of the Swedish territory; and considerable numbers of French troops are said to have advanced into Holstein with the same

view. The king of Sweden, on his side, appears to be making every possible exertion to repel the impending danger; he has equipped a considerable fleet, and has ordered a general levy of his subjects. England has engaged to furnish a large naval force to assist in his defence, and also to pay an annual subsidy during the continuance of the war of twelve hundred thousand pounds. The long prevalence of northerly winds has, unfortunately, retarded the sailing of the squadron destined to the Baltic; a circumstance which may prove to be peculiarly disastrous at the present critical moment of Sweden's fate. If, however, that power should be able, by means of her navy, to postpone the attack on the side of Denmark for a few weeks longer, it is possible that with our aid she may make that degree of resistance which, if it will not enable her to maintain the war, may at least procure for her less disadvantageous terms of peace.

An insidious attempt appears to have been made by the Russian government to excite the inhabitants of Finland to revolt. This Jacobinical proceeding indicates the paramount influence of French counsels over the mind of the emperor.

Austria has published a manifesto against this country, in which her renunciation of all friendly intercourse with us is referred to our refusal of her offered mediation with France; whereas it is most undeniable that the proposition never came in a form which made it possible for our government to accept it.

The French have taken possession of Rome, together with the whole of the temporalities of the Pope, notwithstanding a feeble protest on the part of his holiness. This fact ought not to pass unnoticed by those who are engaged in marking the developement of prophecy.

General Junot, the commander of the French army in Portugal, has published a proclamation by which he declares that the house of Braganza has ceased to reign; and that the government of that kingdom is, for the present, entrusted to himself as general in chief of the army.

There is no other article of continental intelligence which particularly deserves to be noticed, excepting the French imperial decree, by which various titles of princes, dukes, counts, barons, and knights, of the French empire have been created. These new titles of nobility confer nothing but honour, and are to give no civil right or privilege.

AMERICA.

The recent accounts from America appear to be of a more pacific aspect than those formerly received. Some months, however, must elapse before any definitive arrangement between the two countries can take place. A negotiator, a Mr. Nourse, is said to have been appointed for that purpose. Whether the embargo on American shipping in their own ports will be continued until the negotiations shall have closed, is a point on which no certain information has been obtained.

GREAT BRITAIN.

The only occurrence during the present month, independently of the proceedings in parliament, which is of any importance, is the issue of the court martial appointed to try general Whitelocke. The following is the sentence which has been pronounced upon him, and which his majesty has been pleased to confirm: "The court martial having duly considered the evidence given in support of the charges against the prisoner, lieutenant-general Whitelocke, his defence, and the evidence he has adduced, are of opinion that he is guilty of the whole of the said charges, with the exception of that part of the second charge which relates to the order that "the columns should be unloaded, and that no firing should be permitted on any account." The court are anxious that it should be distinctly understood that they attach no censure whatever to the precaution taken to prevent unnecessary firing during the advance of the troops to the proposed points of attack, and do therefore acquit lieutenant-general Whitelocke of that part of the said charge.

"*The court adjudge that the said lieutenant-general Whitelocke be cashiered, and declared totally unfit and unworthy to serve his majesty in any military capacity whatever.*"

The Parliamentary Proceedings are postponed till next month.

DEATHS.

At his house, at Cold Blow, near Dublin, aged 66, the Rev. Thomas Lyster, D. D.

Rev. Daniel Pape, vicar of Penn, county of Stafford.

Aged 75, the Rev. Edward Willan, 52 years vicar of the Holy Trinity, King's Court, city of York, and perpetual curate of Fulford.

In his 66th year, the Rev. Robert Jones, rector of Peppard, Oxon, near Reading, Berks.

Rev. E. Langford, rector of Gayton, and chaplain to lord Boston.

Aged 98, the Rev. Joshua-Middleton Clowes, M. A. rector of Walkington, near Beverley, Yorkshire.

In his 70th year, the Rev. Millington-Massey Jackson, 35 years vicar of Warminster, and rector of Kingston-Deverill, both in Wiltshire.

At Windsor Castle, in a very advanced age, the Rev. J. Lockman, D. D., F. A. S., canon of Windsor, and Master of St. Cross in Hampshire.

In his 78th year, the Rev. Francis Mapletoft, 37 years rector of Aynho, co. Northampton.

At the Rev. Mr. Trollope's, Chelsea Hospital, aged 37, the Rev. Tho. Ma[illegible] late chaplain to the British Factory at Oporto.

After a short illness, aged 52, the Rev. Nathan Wetherell, D. D., dean of Hereford, master of University college, and prebendary of Westminster.

At Leire, Leicestershire, in his [illegible] year, the Rev. George Mason, upwards of 40 years rector of that place.

At his parsonage-house at W[illegible] Surrey, the Rev. Thomas Taylor, D. [illegible] archdeacon of Chichester, rector of W[illegible] ton and Abinger, chaplain of a [illegible] in Hampshire, and Gresham professor of civil law.

Aged 82, the Rev. John Dalton of P[illegible] come-house, near Bruton, Somerset.

In his 44th year, the Rev. Z. St[illegible] M. A. of Wisbech.

Rev. James Marsh, rector of S[illegible] Walsham St. Laurence, and of Rockland both in Norfolk.

Rev. Henry Turner, vicar of Burwell and of Landwade, co. Cambridge, and formerly of St. John's college, Cambridge.

ANSWERS TO CORRESPONDENTS.

We are much obliged to M. for his hint, but it is not in our choice to comply with it.

Talib will be inserted.

Philothelys; E. L.; and J. Dopp, are under consideration.

We beg to refer L. to our review of Mrs. Carter's Life in our number for October last, and to our review of Burder on Lawful Amusements, in our volume for 1805.

In answer to Bradley on the subject of *a clergyman demanding his fees from such of his parishioners as have married out of his parish*, we beg to state our opinion, that such a demand cannot legally be maintained. On an appeal to the Arches, in a case of this kind, Sir George Lee not only declared the custom to be unreasonable, but gave costs against the clergyman; observing, with some warmth, that there could be no foundation for the claim, except where an ancient and uninterrupted custom authorized it: and even in this case it would meet with such difficulties in the ecclesiastical, and still more in the temporal courts, that we should think it imprudent in a clergyman to bring the question to a trial.

ERRATUM.

In our last number, p. 126, col. 1, line 1, *for* Holzberg *read* Pœzold.

POSTSCRIPT.

AFRICAN INSTITUTION.

A GENERAL meeting of the subscribers to this institution was held at the Freemasons' Tavern, Great Queen Street, on the 25th inst., which was numerously and respectably attended; his royal highness the duke of Gloucester in the chair. A report of the proceedings of the committee since the last general meeting was read; from which it appeared that some progress had already been made in forwarding the designs of the institution, and that an increase of funds was the only thing wanting to a more extensive diffusion of its benefits in Africa. As we understand that the Report will speedily be printed, we shall wait its appearance before we attempt to detail any of the particulars contained in it. We will only say, in general, that we were struck with the magnitude of that "labour of love" which the society has undertaken; and regretted that their exertions should be impeded for a single moment by a want of the requisite pecuniary aid; especially as nothing can be more manifest than this, that every step Africa advances in the march of improvement and civilization, must be attended, in the growing commercial intercourse which must result from it, with a corresponding benefit to this country that must infinitely outweigh the extent of any sacrifice necessary for its attainment.

At this meeting the vice-presidents and directors of the society were elected. We have been favoured with a list of them, which is as follows:

Vice-Presidents.—The Archbishop of Canterbury, the Duke of Grafton, Earl Selkirk, Earl Grosvenor, Earl Spencer, Earl Moira, Earl Grey, Viscount Milton, Viscount Valentia, Bishop of Durham, Bishop of London, Bishop of Bath and Wells, Bishop of St. David's, Lord Holland, Lord Grenville, Lord Erskine, Lord Teignmouth, Lord Henry Petty, Right Hon. Spencer Perceval, Right Hon. George Canning, and William Wilberforce, Esq.

Treasurer.—H. Thornton, Esq. M. P.

Directors.—Lord Headley, Right Hon. Sir J. Newport, Right Hon. I. Corry, Right Hon. J. Smyth, Right Hon. N. Vansittart, Right Hon. J. C. Villiers, Sir S. Romilly, W. Allen, Esq., T. Babington, Esq. M. P., R. Barclay, Esq., T. Bernard, Esq., W. Bootle, Esq. M. P., H. Brougham, Esq., J. H. Browne, Esq. M. P., T. Clarkson, Esq., E. Forster, Esq., T. F. Forster, Esq., C. Grant, Esq. M. P., G. Harrison, Esq., J. Huddlestone, Esq., W. Jacob, Esq., M. Martin, Esq., M. Montague, Esq. M. P., Z. Macaulay, Esq., W. M. Pitt, Esq. M. P., G. Sharp, Esq., J. Simeon, Esq. M. P., W. Smith, Esq. M. P., Thomas Woodroffe Smith, Esq., James Stephen, Esq. M. P., James Towers, Esq., S. Thornton, Esq. M. P., R. Thornton, Esq. M. P., J. Thornton, Esq., S. Whitbread, Esq. M. P., and J. R. Williams, Esq.

FRIENDS OF THE ABOLITION OF THE SLAVE TRADE.

On the 25th instant, the anniversary of the day on which the royal assent was given to the act for abolishing the slave trade, the friends of that measure dined together at the Freemasons' Tavern. We have not been accustomed to notice occurrences of this nature; but interested as we cannot but feel ourselves to be in so sacred a cause, we deem it our duty so far to deviate from our usual practice, as to record some of the particulars attending the commemoration of this signal triumph of humanity and justice. His royal highness the duke of Gloucester presided, and manifested a warmth of feeling on the occasion which cannot fail to raise him still higher in the general esteem. The names of the stewards

who charged themselves with the economy of the entertainment, will prove more satisfactorily than words can do the splendour of those talents, and the weight of that respectability, which stand voluntarily pledged to the maintenance of the great principles on which the question was at length decided; and it cannot but afford a lively gratification to the mind of the Christian observer, to see the leaders of our different political parties laying aside for a while every feeling of distrust and animosity, in order that they may unite in celebrating the completion of this work of beneficence and mercy. The stewards were:

Earls [illegible], Grosvenor, Moira, Selkirk, and Spencer, the Bishops of London, and Bath and Wells; Lords Grenville, Harrowby, [illegible], Holland, Teignmouth, and H. [illegible]; Messrs. Perceval, Canning, N. Vansittart, J. C. Villiers, R. Barclay, [illegible] Bernard, Bootle Huskisson, Montague, J. Simeon, [illegible] Smith, T. Woodroffe Smith, Stephen, H. Thornton, J. Thornton, Whitbread, and Wilberforce.

Besides the stewards, most of whom were present, we perceived there

The Duke of Norfolk; Lords Suffolk, Cowper, Rancliffe, Percy, Hood, Barnard, Milton, W. Russell, and R. Spencer; the Bishop of Durham; General Walpole, Sir P. Francis, Colonel Noel; Messrs. Corry, Vansittart, Villiers, Huskisson, Adam, Bernard, Herbert, Kingston, Milnes, Grant, Jeffery, R. Sharp, G. Sharp, J. Blackburne, R. Thornton, Tayler, S. Stanhope, Jacob, W. Morton Pitt, Babington, Banks, Pochin, Lushington, J. Smith, G. Smith, W. Smith, J. Simeon, Stephen, Clarkson, Hardcastle, Pearson, Rowcroft, Huddlestone, Brougham,

and many other members of parliament and gentlemen distinguished by their talents, activity, and usefulness. The strength of the public feeling on this great cause was farther displayed by the overflowing numbers who attended the entertainment: upwards of five hundred sat down to dinner, and many went away unable to obtain adm[illegible] and we were happy to observ[illegible] the evening passed without a[illegible] those excesses which too often [illegible] grace such meetings.

On the duke of Gloucester's [illegible] being drunk with loud applause [illegible] royal highness expressed, in a [illegible] and appropriate speech, the ex[illegible] site satisfaction with which he [illegible] ever look back to the event w[illegible] had occasioned this day's meet[illegible] an event which reflected the [illegible] credit on every one concerned [illegible] whether considered with a [illegible] its policy, its justice, or its hum[illegible]

Mr. Wilberforce (his health ha[illegible] been given with enthusiastic a[illegible] bation) expressed, with much [illegible] cacy and feeling, his sense of [illegible] kindness which had been shewn [illegible] His satisfaction at the present mo[illegible] ment had hardly been surp[illegible] even on the night when he wa[illegible] length assured that the measur[illegible] which they had so long conte[illegible] would be accomplished. At the same time he reminded the me[illegible] that the event had been bro[illegible] about by the zeal, the eloqu[illegible] and the abilities of persons who [illegible] boured in the cause with much m[illegible] effect than himself. They had o[illegible] met together to consult in season[illegible] difficulty; he was happy that, through the favour of Provid[illegible] they were now enabled to rejoice together, in the result which they had so long and so ardently desired.

The royal president, among many other toasts, gave, with great propriety, "Lords Grenville and Grey, the movers of the bill in both houses;" "Mr. Granville Sharp," "David Barclay, and the Society of Friends;" "the African Institution;" &c. &c. &c.

Some verses of very considerable merit were composed for the occasion, with which we hope to be able to adorn the pages of our next number.

March, 1808.

THE

CHRISTIAN OBSERVER.

No. 76.] *APRIL*, 1808. [No. 4. Vol. VII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I SUBMIT to the consideration of Mr. Faber and your readers, my reasons for rejecting the application of Daniel's *symbolical little horn of the he-goat* (chap. viii. 9.) to the spiritual empire of Mohammed, and for adhering to the interpretation of those writers who apply this symbol to the Roman power.

This little horn does not come up *after the fall* of the four horns, which arose in the kingdom of Alexander; nor is there the least intimation given, that previous to the appearance of the little horn the four horns were broken. On the contrary, the little horn comes out of one of the four pre-existing horns; and the angel, who interprets the symbols, declares explicitly, that the power which this little horn prefigures shall stand up in the latter time (or *at the end*) of their kingdoms.

As Mr. Faber's application of this symbol to Mohammedism, which arose more than six centuries after the fall of the last of the Macedonian kingdoms, is quite opposed to the sense of our authorised translation, he endeavours to remove this chronological objection by a criticism upon the Hebrew word which in our version is rendered *latter end**. But in this criticism he takes no notice of the meaning of the particle which is prefixed to that word. Being unacquainted with the Hebrew, or its sister dialect the Arabic, I cannot meet Mr. Faber on this ground; and it may be thought to savour of presumption if I make any remark upon the subject: but as I recognise in the Hebrew word אחרית, with the prefixed particle ב, the phrase باخرت *beakheret* (of Arabic original), which is common in some of the dialects of the east, I shall just take the liberty of stating, that I think it may, with the strictest propriety, be rendered *at*, or *in the end*, but by no means *after the end**.

Now the English phrase *at the end*, suggests to our minds the *moment* or *period* of time which immediately or nearly coincides *with the end*; and not a point of time removed *from the end* by a long interval. To illustrate this: the Anglo-Saxon dynasty of England expired at the Norman conquest, in A. D. 1066; and the union of the crowns of England and Scotland, in the person of James the First, happened in A. D. 1603. Therefore, to use the very words of Mr. Faber, in the criticism above mentioned, the union of the crowns happened "*some time after*" the Anglo-Saxons "*ceased to reign*†." Yet I ask Mr. Faber, whether it could with any degree of propriety be said, that the union of the crowns

* Dissert. vol. i. p. 28, note. 1st edit.

* I would not have ventured on this remark, unless I had been supported by the opinion of a learned friend, whom I consulted on it.

† Mr. Faber, in the note above referred to, paraphrases the expression "*at the end of their kingdom*" (which he admits to be the proper rendering), by the following words; viz. "*some time or other after they shall have ceased to reign.*" Surely this is not legitimate: it is as if Mr. Faber were to say, that the phrase "*at the end*," is synonimous with "*some time or other after the end.*"

happened *at the end* of the Anglo-Saxon kingdom?—I am persuaded that, were such language used with respect to the chronology of these two events, the absurdity of it would be seen at once. How then can it be said that the Mohammedan empire, which was not *in existence* till the year of our Lord 622 (the date of the Hegirah), arose *at the end* of the Macedonian kingdoms, the last of which (Egypt) was annihilated by Cæsar, in the year before Christ 30? I cannot therefore receive that interpretation of *the little horn of the he-goat*, which applies this symbol to a power that arose more than six centuries *after the end* of the Macedonian kingdoms.

My next objection to Mr. Faber's interpretation is, that the history of Mohammedism does not in any respect answer to the actions of the little horn. Dan. viii. 11, the little horn "*took away the daily sacrifice, and cast down the place of his sanctuary.*" V. 12. "*An host was given him against the daily sacrifice, by reason of transgression; and it cast down the truth to the ground.*" V. 13. "*By the transgression of desolations* (set up by this little horn) *the sanctuary and the host were trodden under foot.*"

In order to apply this part of the prophecy with accuracy, it is necessary that we should give the closest attention to the meaning of the symbolical language in these verses.

The above expressions are capable of two meanings: a literal, and symbolical. In their *literal* sense, they can be applied only to the Levitical economy; to that external service, and those literal sacrifices, which took place in the *temple made with hands*. In their *literal* sense, therefore, the expressions "*the taking away the daily sacrifice, and placing the abomination that maketh desolate,*" could only be accomplished while there *was* a literal sanctuary; *i. e.* before the destruction of Jerusalem and its temple. They could not then be *thus* accomplished, by the arms and superstition of Mohammed; since the temple and city had been destroyed more than five centuries before the date of the Hegirah.

When the above language is used in a *symbolical* sense, the *church of Christ* is the *temple*, or *sanctuary*; and *the worship of this church, the daily sacrifice*. But even in their symbolical sense, the words temple and sanctuary have two distinct significations:

1st. They sometimes signify, as in Revel. xi. 1, the *spiritual church, comprehending the whole Israel of God upon earth, as distinguished from the external or professing church*. When used in this sense, the prayers and supplications and praises of the saints, are meant by the *daily sacrifice*. With the worship of this inner sanctuary, no human, nor even angelic power, can interfere. Rom. viii. 35—39. "Who," says St. Paul, "*shall separate us from the love of Christ?*" Here it is, that, amidst all the corruptions of external churches, a holy fire burns unextinguished and unextinguishable. This fire is indeed unseen by men, and unknown to them; but it is the joy and admiration of the celestial armies, and it never blazes with a brighter lustre, than when encircled with the flames of martyrdom.

Every external church, which holds the fundamental truth that *God was in Christ reconciling the world unto himself*, has, I should conceive, an *inner sanctuary*, in which there are some spiritual worshippers, "a remnant according to the election of grace." Nor can I possibly think, notwithstanding the ingenious remarks of Mr. Faber to that effect, that the *little horn of the he-goat*, whatever power may be represented by that symbol, can possibly have eradicated the *seed of God*, even from the deeply depressed and degraded churches of Turkey*. The

* Dissertation, vol. i. pp. 249, 250. 1st edit. The prophet Elijah, 1 Kings ix. 14—18, reasoned in the same manner as Mr. Faber, though with much better evidence: but God shewed him that the inner sanctuary of the church of Israel still contained a goodly remnant.

daily sacrifice of the *inner sanctuary*, has, I have no doubt, continued to be offered up, even in these churches *. And it appears to me, that no *abomination of desolations* can so prevail as to trample completely under foot *this sanctuary*, or take away its daily sacrifice. The worshippers in it may be persecuted; their bodies may be destroyed; they may be given into the hand of a tyrannical power; but in every generation there will be some hidden fearers of God, who worship him in spirit and in truth.

2dly. The symbolical temple, or sanctuary, at other times signifies the *visible, external, professing church of God.* In this sense the word is used in 2 Thessal. ii. 4. Of this temple, the daily sacrifice is *a form of sound words, suited to the spiritual worship of the Father through Jesus Christ, the one mediator between God and man;* and also *the due administration of the sacraments.* Of this temple, the daily sacrifice is taken away when this form of sound words no longer remains, and when the worship of God, through Christ alone, is corrupted and obscured, by superstitious veneration for the Virgin Mary and the saints, or by any species of creature worship. It then ceases to be the *daily sacrifice ordained of God,* and is no more worthy of that name, than were the abominable offerings made in the *literal temple* by order of Antiochus Epiphanes.

The *trampling this sanctuary under foot,* and *setting up the abomination of desolations in it,* signify the oppression of the visible church by some tyrannical and anti-christian power, set up, and exerting its authority, *within the church;* changing the times and laws of the church; lording it over the consciences of men, and persecuting all who dissent from it.

If this be the proper signification of the symbolical language in Dan. viii. 11—13, then it appears to me perfectly obvious, that these verses cannot possibly apply to the *Mohammedan superstition.* Mohammed, it is true, propagated a false religion. By the terror of his arms on the one hand, and the allurements of pleasure and ambition on the other, he induced many of the corrupt professing Christians of the east to apostatize. And it is equally true, that the empire which he founded has at all times grievously oppressed the Greek Christians. But I deny that Mohammedism took away the *daily sacrifice* of the eastern church. That sacrifice was taken away, before the Moslems invaded the Greek empire, by the gross corruptions prevailing in the church, and by its superstitious veneration of the Virgin Mary and the saints. The *abomination of desolations* was set up in the Greek as well as the Latin church, by the Roman emperors, when they gave an anti-christian precedence and tyrannical authority to the popes and patriarchs.

Mohammedism has (as is observed above) oppressed the persons of the Christians; but so did the heathen emperors: yet the heathen persecutions, grievous as they were, are never styled a *taking away of the daily sacrifice,* or *placing the abomination of desolations,* or *treading the sanctuary under foot.*

Mohammedism is an *opposing superstition;* but it is *a superstition* WITHOUT *the church,* and cannot therefore be an *abomination of desolations* IN *the church.* The successors of Mohammed have never interfered with the worship or internal administration of the Greek church; nor have

* A most respectable character abroad mentioned it to me some years ago, as a fact which he had heard, and to which he gave credit, that there were some thousands of *praying Christians* in Constantinople. I regret much that I did not particularly ask his authority for this remarkable circumstance. I believe it was derived from some Greek, or Armenian, well acquainted with the state of Turkey. The existence of some real Christians, even in the Greek churches which groan under the yoke of Mohammedan tyranny, is rendered probable by facts mentioned in the Third Report of the British and Foreign Bible Society, Appendix, p. 32.

they erected or exercised a spiritual tyranny *within* that church; or even refused to tolerate its worship: how, then, has Mohammedism *taken away the daily sacrifice*, or *placed the abomination of desolations?*

It it said by the angel in the 24th verse, that this little horn shall destroy the mighty and the holy people. If by the holy people, in this verse, the *Jews* be intended; has Mohammedism *peculiarly* destroyed them? If the *saints of the Christian church* be meant; then has Mohammedism ever persecuted any professing Christians *as saints*? I believe not. On the contrary, the commission of the Saracens was strictly limited: they were to hurt the corrupt Christians, those who had not the seal of God on their foreheads, Rev. ix. 14. The Turks were to slay the third part of men, whose characters are described in Revel. ix. 21, worshippers of demons, idolaters, &c. If any of the Israel of God, the holy seed, suffered in these calamities, they suffered not as *saints*, but as *men* belonging to an external church that was deeply corrupted.

Further, if Mohammedism *did* take away the daily sacrifice, and *did* place the abomination of desolations, and *did* destroy the holy people; these certainly were the *greatest evils* which it brought upon mankind; unspeakably greater than any *temporal* sufferings which it was instrumental in inflicting. How then comes it, that, in describing the calamities which were brought upon the eastern Christians by the two Mohammedan woe-trumpets, in Rev. ix., the Holy Spirit does not say one syllable of *their taking away the daily sacrifice*, or *placing the abomination of desolations*, or *treading the sanctuary under foot*, or *destroying the saints?* How is it that no hint is given, in any other part of the Apocalypse, of such effects being produced by these trumpets? If Mr. Faber's interpretation be true, it is evident that the Holy Spirit has, in detailing the history of the two first woes, left out the chief circumstances of these woes, and detailed those of less importance. But as it is impossible to conceive that the Spirit of God would do this, it follows that the interpretation which makes it necessary to suppose that he did, cannot be the true one.

Indeed, so far is Mohammedism from having *taken away the daily sacrifice*, and *placed the abomination of desolations*, that we have lately learnt that in the very centre of its empire, between the Tigris and Euphrates, more than two hundred Christian churches, which were *persecuted by the Greek emperors*, have, by the *followers of Mohammed*, been *tolerated*, in the profession of a pure and unadulterated Christianity, to the present day *. How can Mr. Faber reconcile this wonderful discovery with his reasonings in vol. i., pages 249 and 250, 1st edit.? †

In verse 25 it is said that the little horn shall at length "*stand up against the prince of princes* (Messiah), *but shall be broken without a hand.*" This *standing up* evidently means an open and most daring opposition. If, therefore, this little horn were Mohammedism, we might expect to hear something of its yet future opposition to the Messiah, in the book of Revelations. But it only appears there in the two first woe-trumpets, which are already

* Vide Christian Observer for October 1807, p. 656.

† In the remarks contained in the passage alluded to, which are quoted with much approbation in the Christian Observer for 1806 (vol. 5) p. 619. I think Mr. Faber has not adverted to the different senses in which the words *temple* or *sanctuary* are used in Revel. xi. 1. and 2 Thessal. ii. 4. I think that in Dan. viii. 13 the sense of the word *sanctuary* is precisely the same as that of the word *temple* in 2 Thessal. ii.; and, consequently, that the *sanctuary* trodden down by the abomination set up by *the little horn of the he-goat*, is the same as the *temple* in which the *man of sin* sat shewing himself to be God: viz. the external professing church of Christ. But it is obvious that the man of sin never sat in the *temple* mentioned in Revel. xi. 1.

past; and its power is evaporated, or dried up, under the sixth vial, expiring without any apparent struggle. In exact conformity to these predictions, it is perfectly obvious, to every attentive observer, that the Mohammedan superstition and power are now dying a natural death; nor is there any apparent probability of their standing up against the Messiah at a future period.

The above are my reasons for rejecting Mr. Faber's interpretation; and I shall now state, as concisely as possible, why I think those interpreters right who apply the little horn to the Roman power.

The Romans became a horn in the east, rising out of the kingdom of Macedon, when it was reduced into a Roman province, in the year A. C. 148. The rise of this horn has therefore a precise chronological correspondence with that of Daniel's little horn of the he-goat. From Macedon the Roman conquests extended to the south, to the east, and towards Judea, by the reduction of Achaia, Asia Minor, and Syria. The Roman horn waxed great, unto the host of the symbolical heaven, and cast down some of them to the ground, when Pompey took the city and temple of Jerusalem, slew some of the priests employed in the sacrifices, and entered the holy of holies (A. C. 63). The Roman horn magnified itself to the prince of the host, by crucifying the Lord of Glory. It took away the *literal* daily sacrifice, and cast down the *literal* sanctuary, when Jerusalem was taken by Titus. *An host was given it against the daily sacrifice of the Christian church by reason of transgression,* after the empire became Christian. It then *cast down the truth to the ground, and placed the abomination of desolations,* when it gave a tyrannical authority over the church of Christ to the popes and patriarchs, and established the creature worship of the Virgin Mary, the saints, and their images. And the Roman power has in every age destroyed the holy people, whether Jews or Christian saints.

It is probable that the Roman horn will again raise itself up in the east, will possess both the capitals of the Roman empire, and stand up against the prince of princes. This will happen at the awful time when the apocalyptic beast shall become, more *emphatically* than he has yet been, the beast that *was* and *is not* and yet *is;* when, in union with the false prophet, and the ten kings *who receive power with the beast one hour,* he shall gather together the armies of his empire, to war against the *word of God.* This horn shall then be broken without hand, by that stone which is cut out of the mountain without hands. Dan. ii. 45.

It deserves particular consideration, however, that the *standing up of the little horn* against the Messiah forms no part of the *vision.* Daniel did not *see* this final action of the horn; but it is added in the explanation given by the angel Gabriel (v. 25.) The *vision* seems to extend no further than the period during which this *horn* and the *abomination of desolations set up by him,* were to trample the sanctuary under foot. The *vision,* therefore, ends with the 2300 years, and precisely at the moment when the cleansing of the sanctuary by judgment commences. The *explanations of Gabriel* extend somewhat further, and lead us to the time when the Roman power shall be destroyed at the battle of Armageddon.

Mr. Faber objects to the above interpretation, that a *horn* is never used as an emblem of an universal empire. I answer that this is taking for granted the very question in dispute. Besides, as it seems not to be the view of the Holy Spirit to give, in this vision, a prophetical history of the *Roman empire,* which he had already done in two former visions; but to give a history of the *Roman power,* as exerted against the Jewish and Christian churches, and chiefly in the east*; there is a peculiar

* Even the spiritual power of the popes in the western or Latin church was chiefly derived from the eastern emperors.

propriety in the Roman power being represented by the symbol of a *horn*. Had a *beast* been introduced on the scene of this vision, we must have had a repetition of what had already been twice revealed.

In this vision we have a great event, and a prophetical period, not revealed previously; viz. the destruction of Jerusalem by the Roman power, and the 2300 years. The annunciation of that event and this period, was worthy of a distinct vision; and there is consequently no room whatever for Mr. Faber's objection, that the above application of the symbol makes Daniel liable to the charge of unvarying repetition.

Mr. Faber's remaining objection to the above interpretation is founded upon the assumption that Dan. xi. 31, and xii. 11, do not refer to the *same abomination of desolations*. This I cannot admit; nor am I singular in thinking that these two passages relate to the same event; as your correspondent "the Inquirer" is of the same opinion: and he maintains, with the greatest probability, that Dan. ix. 27 contains the prediction of the *abomination of desolations* mentioned by our Lord in Matt. xxiv. 15.

This paper is already so long, that I can only mention, without enlarging upon it, an inconsistency into which Mr. Faber seems to be led, by the interpretation of the little horn of the he-goat which he has adopted. The angel in Dan. xii. 11 informs us, that the 1290 days are to be calculated from the *taking away of the daily sacrifice*, and *setting up the abomination of desolations*. Now, though Mr. Faber dates that period from A. D. 606, his theory obliges him to maintain that the *daily sacrifice of the Greek church* was not taken away till the reduction of Constantinople by the Turks in 1453*.

I hope, sir, that the freedom with which I have canvassed some of Mr. Faber's positions will not be understood as implying any disrespect for the learned author. I think his work has introduced a new era in the study of prophecy, by establishing certain first principles, and a more accurate mode of reasoning; and though I differ from him in the application of some of his principles, and think he has erred in some very material points, I yet hope that what I have in view in stating my sentiments is the investigation of truth.

I am, &c.

TALIB.

* Vol. i. p. 249, 1st edit.

To the Editor of the Christian Observer.

THE following is an attempt to explain an obscure and difficult passage of the Hebrew Scriptures. I am by no means confident that I have succeeded; indeed it would be great presumption in me to assert that I have accomplished that in which so many eminent biblical critics have failed. I shall first give the translation of the passage which I propose, and then endeavour to support it by a few notes and observations.

EZEKIEL XIII. 17—21.

"Likewise thou, son of man, set "thy face against the daughters of "thy people, which prophesy out "of their own heart, and prophesy "thou against them; and thou shalt "say, Thus saith the Lord Jehovah, "Woe to the women that apply[1] "cushions[2] to the arms[3], and make

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[1] *Apply.*] To *put* any thing *upon*. Job xvi. 15. "I have *put* sackcloth upon my skin." Not *sewed*, as the English Bible. See Parkhurst *in voc.*

[2] *Cushions.*] כסתות. Arab. *Cervicalia.* Syr. & Vulg. *Pulvillos.* Sym. ὑπαγκωνια, cushions for the elbows to lean upon.

[3] *Arms.*] אצילי ידי. LXX. & Sym. αγκωνα χειρος. Hexapl. τοις βραχιοσιν αυτων. ידי may be regularly *in regimine* with כל קומה following. See Parkhurst in כסת.

" veils[4] for the head of every statue[5]
" to ensnare souls. Will ye en-
" snare the souls of my people, and
" shall ye save your own souls alive?
" And will ye profane me among
" my people by handfuls of barley
" and pieces of bread, that ye may
" slay the souls that should not die,
" and preserve the souls that should
" not live, by your lying to my
" people that hearken to your lies?
" Wherefore thus saith the Lord
" Jehovah; Behold, I am against
" the cushions with which ye en-
" veigle souls into the flower-gar-
" dens[6], and I will tear them from
" your arms, and I will set the souls
" at liberty, even the souls that ye
" have enveigled into the flower-
" gardens. Your veils also will I
" tear,"—&c.

In this passage there seems to be a reference, not only to the arts of divination practised by the false prophetesses among the Jews, but also to festivals celebrated in honour of the idols then worshipped by them. See viii. 14: "Behold, there sat *women* weeping for Tammuz." These festivals, like those among the Greeks and Romans, were held in gardens consecrated to idolatrous worship (comp. Is. i. 29, lxv. 3, lxvi. 17), and probably to that of אשרה or Venus. From Varro we learn that places of this kind, in which were public stews, were called *floralia* by the Romans. De Re Rust. i. 23. See Parkhurst in פרח. The images of the idols were laid upon couches (in the same manner as the ancients at their repasts), their heads being crowned with garlands, or covered with veils. Dr. Shaw (in his *Travels*), Parkhurst, and Newcome, approve of taking the expression of *applying cushions to the arms*, in the sense of persons reclining at ease on their couches, and partaking of banquets in the eastern manner: and in the feast of the Παναθηναια, the statue of Minerva was covered with the πεπλος, and laid upon a couch strewed with or composed of flowers. The *handfuls of barley* and *pieces of bread* may signify, as generally understood, the wages of divination given to these prophetesses, or, probably, the cakes used in idolatrous sacrifices. The passage, thus explained, is a denunciation of vengeance against the false prophetesses, who seduced the Israelites to partake of the idolatrous feasts in the consecrated groves, by predicting peace and happiness to their votaries, and threatening evil to those who continued stedfast in the worship of Jehovah.

ALBANUS.

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[4] *Veils.*] LXX. επιδολαια. Syr. *Operimenta.* Arab. *Vittas.*

[5] *Image,* or *statue.*] קומה. By this word, the proper Hebrew word for an image, statue, or pillar consecrated to idolatrous worship, מצבה (see 2 Kings x. 26, 27, xvii. 10). is rendered in the Samaritan, Chaldee, and Syriac versions; and on their authority it is proposed to render it *statue* in this place. Ezekiel lived at a time when the Hebrew language was corrupted by a mixture of Chaldee words and idioms. It is to be observed, that Ezekiel never uses the Hebrew word מצבה but once (ch. xxvi. 11), and then it does not mean *a statue,* but *strong garrisons,* according to the English Bible; a *strong fortress,* according to Newcome. " It is not impossible that *every statue* may refer to *images* of different sizes." Newcome.

[6] *Flower-gardens.*] פרחות, from פרח, to *bud, blossom, sprout ont.* As a noun, פרח, the *flower-bud;* noun fem. plural, *flower-gardens.* Tremellius and Junius, *floralia.* Margin of English Bible, *gardens.*

For the Christian Observer.

OF TEMPTATION.

Watch, and pray, that ye enter not into temptation. MATT. xxvi. 41.

1. IT must appear obvious to every considering mind, that men, in their present situation, labour under many disadvantages, in accomplishing their

duty to God and to each other: that they are in a state of probation, or trial, with respect to their moral character, which necessarily implies the meeting with opposition and difficulty in a consistent course of religious obedience. To be in a state of trial, or temptation, does not necessarily imply an inward propensity to evil; for Adam, who was created in righteousness and true holiness was seduced from his allegiance to Almighty God, and by violating a positive precept, given to him in Paradise, brought ruin upon himself and all his posterity. If allurements to evil exercise so powerful an agency, where the inward frame and constitution of the mind is pure and good, their influence must be greatly strengthened when there is a fund of depravity ready to be acted upon, a decided bias towards iniquity; when the force of external temptations is combined with internal degeneracy, so that they coincide with and mutually aid each other in their assaults upon the children of men.

There is no state or condition of life in which we are warranted to expect a settled peace, a permanence of security and happiness; since we reside in a hostile country, where vigilant attention and courageous resistance are continually necessary to our safety and preservation. We are vulnerable in every part; there is no circumstance or situation in life without its snares and entanglements; and we are perpetually exposed to the influence of those things, that are either incentives to sin, or trials of our integrity. They who best know themselves, and have had the most ample experience of the power and energy of their spiritual enemies, will with the greatest fervency and humility urge that petition, which our Saviour taught his disciples, "lead us not into temptation." Since it appears, therefore, from the holy Scriptures and constant experience, that temptations and trials constitute essential parts of the divine plan of government, as carried on in the economy of this world; and that our temporal and eternal welfare is closely connected with our behaviour under them; it highly concerns us to form some acquaintance with the nature of temptation, and the means of most successfully resisting it.

2. In common language, to tempt signifies, to seduce men from good to evil, to place before them motives and inducements which have a tendency to allure them to the commission of sin. This is the most usual sense in which the term is employed. But it is also frequently met with in the sacred writings under a different signification, being applied to afflictions and persecutions. And sometimes it implies the trial of a man's virtue, a mode of discovering his character and detecting what is in his heart. In this latter sense, "God did tempt Abraham," when he commanded him to offer up his son; and he tempted, or tried, the Israelites, by conducting them during forty years in the Wilderness.

The sources of temptation are many and various. In our baptismal covenant, when we renounce the world, the flesh, and the devil, we renounce them all, as incentives to evil. The world abounds every where with matter of temptation, aptly calculated to make a strong, durable, and efficacious impression on our senses. The devil is an industrious inciter to all evil. And the gratification of our pride or avarice, our love of ease or sensuality, are the unworthy motives by which the natural man is actuated: self is the first and last end of that "carnal mind, which is enmity against God."

The frame and constitution of the body, the suitableness which subsists between the senses and their appropriate objects, although originally appointed with the wisest and most gracious designs, yet through the disorder which sin has introduced into the world, form avenues of temptation, which no man can wholly elude, and which too few are

inclined stedfastly to oppose. As the air we breathe, the food we eat, and the garments we wear, may become the vehicles of contagion, and the instruments of death, so each of our external senses may become an inlet of corruption, a medium of moral defilement and spiritual death; and that, perhaps, under circumstances where such alarming consequences have never been apprehended. I would not, indeed, be supposed to maintain, that all beauty and symmetry, order and harmony, with those several qualities of bodies which are fitted to excite grateful perceptions in the mind, are so many snares distributed through the different parts of the creation, calculated to inspire desires which it would be unlawful to cherish, and to communicate gratifications which it would be sinful to enjoy: but it may deserve consideration, whether the assiduous cultivation of an exquisite taste for what are called the fine arts, where nothing beyond the pleasure and enjoyment arising from them is the object and end, be quite consistent with the sobriety of religious wisdom, and the reserve of Christian seriousness. The more our senses are indulged, the more craving and unreasonable are they in their demands; they become despotic usurpers, which nothing but an absolute and uncontrouled dominion can satisfy. Whatever, therefore, tends to quicken our perception of sensible pleasure, and to create a greater eagerness for the enjoyment of it, unites us more closely to the world, abates the warmth of religious affections, and multiplies the occasions of temptation. Were children disciplined, at a very early period, to restrain their desires, to submit patiently to the denial of their wishes, to controul their appetite, to think slightly and meanly of corporal indulgencies, the advantages they would acquire in combating the temptations of a more mature age would be incalculable. Ought we to be surprised, that those young persons are extravagant, dissipated, headstrong, impatient of controul, and sensual, who have been accustomed from their infancy to listen to discourses on the exquisite qualities of food, the delights of great entertainments, the primary importance of riches, the desirableness of consequence and distinction, the advantages of a spirited competition in dress and foppery; who have had striking lessons of self-indulgence exhibited before them daily, in the example of their parents and friends; and whose appetites have been continually pampered and indulged, by the absurd fondness or the indiscreet officiousness of those around them? What is to be expected from a course of education, during infancy, the constant and direct tendency of which is to increase the force of the impressions made by sensible objects, but the predominance of unreasonable desires and intemperate passions, an alarming susceptibility of the influence of temptation, augmenting with years, rendering them insensible to the remonstrances of kindness and impatient of the restraints of discipline? The minds of children are prepared, as a hot-bed, to receive the seeds of temptation; and when the evil fruits spring up and appear, parents are astonished and afflicted, to see every flattering prospect blighted, and the objects of their cares, and hopes, and solicitudes, covering themselves with disgrace, by their folly and wickedness, while hurrying on in a mad career to misery and ruin. A religious education that is comprised in formal instruction and the infusing of right opinions, without a constant attention to the training of a child, so as to render these truths practically and habitually influential upon the temper and actions in all the various occurrences of life, will be commonly found as inadequate to the purpose of controuling the inordinate passions of youth, as lectures on writing and drawing, where the auditors are not conducted in the

practice of those arts, would be insufficient to confer readiness and skill in them.

3. The strength of temptation lies very much in the strength of corruption in the human heart; and the power and success of particular temptations will depend greatly on early habits and associations, on the opinions and manners of those with whom we have had much intercourse, on natural temper, and on our state and condition in life. While there is, therefore, a susceptibility in all to be moved to evil, by the force of persuasion, the influence of example, and the restless solicitations of an unsanctified heart, professors of religion should study their own character, and, by searching with an honest impartiality to learn what are their besetting sins, discover those parts which are weakest, and most vulnerable by the assaults of their spiritual enemies. If a prudent and conscientious man were informed, in general terms, that he had a predisposition to some fatal disease, he would use all the means, with which his situation could furnish him, to acquire a knowledge of its nature, that he might guard against the occasions of exciting it: and to do otherwise, would be considered as rashness, folly, or desperation. Now every man has propensities which are pregnant with destruction to his moral constitution; the causes which are calculated to bring these into action are multiplied on every side; and the direct tendency of them is, to involve the body and soul in misery and ruin everlasting. Under these circumstances, to remain at ease, and in security, amidst the thickest shades of self-ignorance, and to venture within the sphere of every temptation with careless confidence, would seem to imply, either a stupid insensibility of the impending danger, or a stubborn disregard of the awful consequences. It may, indeed, admit of doubt, whether it be consistent with religious sincerity, for any one to expose himself, unnecessarily and inconsiderately, to the influence of those potent temptations, to which professors of religion have fallen victims in every age of the church, leaving sad memorials of the facility with which they have been induced "to make shipwreck of faith and a good conscience."

4. The holy Scriptures instruct us, that there is an Evil Spirit of great subtlety, power, and malice, who is the enemy of mankind, and who is incessantly active in tempting them to the commission of sin. This is a matter of pure revelation; we have no natural means of becoming acquainted with the existence of Satan, nor can we know any thing concerning his formidable agency on the human mind, so hostile to virtue and happiness, but by a supernatural communication. But as there is no revelation made to us from heaven, which is not either immediately or remotely connected with our duty, so we have on this subject many warnings and admonitions, delivered by our Saviour and his apostles, concerning the snares, the wiles, the devices, and the depths of Satan. At the same time we are assured that his power is limited, that our victorious Redeemer hath triumphed over him, and that he will make his faithful followers "more than conquerors" over this dangerous and potent enemy. This wicked spirit exercises an empire over bad men, by effectually seducing them to rebel against God, to reject his laws, and refuse submission to his authority. He fills their hearts with corrupt imaginations and purposes; and, to use the language of our forefathers, it is "by the instigation of the Devil" that men are hurried on to the commission of those great crimes, which subject them to the animadversion of the civil magistrate. Nor are the children of God exempted from the hostile assaults of this indefatigable and implacable enemy; he darkens their under-

standing, perplexes their apprehensions, interrupts their devotions, invades the peace and comfort of their minds, and by a thousand artifices and stratagems obstructs their religious purposes and designs, and finally allures them to bring guilt and condemnation upon themselves, and dishonour upon their holy profession.

Although divine revelation has made us acquainted with the existence and agency of this evil spirit, yet we have no knowledge of the manner by which he gains access to our minds, nor of the mode in which he operates upon them. Since the gift "of discerning spirits" hath been withdrawn from the church, there are no direct means of distinguishing, by intuitive perception, the impulses of Satan on our spiritual faculties from the natural operations of our own minds. This, however, is not a matter of great importance to our spiritual welfare; for although a knowledge of the nature and source of certain temptations might occasionally relieve the mind from some anxiety, it would make no difference with respect to our duty and practice. We are to resist every appearance of evil; we are to supplicate for divine succour against all the motions of ; we are to "put on the whole armour of God," that we may maintain a successful warfare against the enemies of our salvation. These are the rules prescribed for our conduct and behaviour when in circumstances of temptation, and they are quite sufficient to guide us safely through the danger, without the gratification of our curiosity by a disclosure of the nature of the tempter. Indeed, we have no distinct knowledge of the manner in which one mind influences another, even when the impressions are made through the medium of corporal organs, and by the aid of material representations. We know by experience, that human persuasion often operates with a mighty and predominant force on our views and determinations; and that an ingenious and eloquent discourse may surprise the passions, and fascinate the judgment, and gain such an ascendancy over the imagination, as to produce actions utterly at variance with all former principles and purposes. Since effects like these can be wrought by the agency of spirits incarnate, it is possible that Satan, as a disembodied spirit, may have access to the fancy, and by presenting sinful objects, arrayed in their most imposing forms, with great force and vivacity, accomplish his purposes of seduction and ruin. It is difficult, indeed, to determine how far the tempter can directly exalt the imagination, inflame the desires, and excite the passions; but we are certain that he cannot *determine* the will: no man can be *compelled* to do evil through his suggestions. There are, however, many circumstances, connected with our corruptions and habits, which give eminent advantages to the enemy, and contribute to the success of his assaults; as, indolence, self-confidence, a rash intrusion into scenes of temptation, a wavering indulgence of the first motions of sinful dispositions, when we neither dare so far cherish them as to bring them to maturity, nor are willing resolutely to use the means for their final subjugation. He is in a very dangerous condition, who allows himself in the habit of any known sin; since God often punishes what are regarded as smaller sins, by permitting men to fall into greater: and it is to be feared, that a man may sin away both his liberty and his conscience, so as to become inflexible to persuasion and insensible to admonition. The man who would not commit violence, or murder, must suppress the first sallies of an angry thought, and restrain the utterance of an abusive word; nor will he commit adultery, who dares not allow himself in a wanton look, a licentious word, nor a lewd desire.

It has been often said, and probably with some degree of truth,

that advantage may be taken by the tempter of the original temperament and constitution of the body, and also of certain bodily disorders, to harass and perplex, to distress and terrify, with greater efficacy and success than in a sound habit and during the vigour of health. But in making this concession it must also be recollected, that no man is capable of distinguishing the immediate operations of Satan, amidst the dark vapours of a distempered imagination; and that bodily indisposition, or a disordered understanding, have been often mistaken for the pressure of religious melancholy, and the effects of supernatural agency.

It may be further observed, that many of those doubts and fears, those horrors and alarming apprehensions, which are by various persons regarded as the indications of Satan's temptations, derive their origin from other sources. They sometimes arise from erroneous conceptions of the nature of the Gospel, or false apprehensions concerning religion in general. They spring not unfrequently from a consciousness of unfaithful walking before God, from the secret indulgence of some besetting sin; and, what may seem extraordinary, they may occur where no practical religious principles ever had existence in the soul, being merely the sudden and temporary effect of some awakening discourse or alarming judgment. The tempter is, no doubt, permitted to harass and afflict the minds of the children of God, and to distress those whom he cannot destroy; but it cannot be reasonably supposed, that he will alarm the conscience of the hypocrite, or inspire a religious dread into the hearts of those who are walking on securely in their iniquities.

5. When Satan came to assault our blessed Lord with his temptations, he found nothing in his pure and holy nature to co-operate with his hellish suggestions; the attack was repelled as soon as it was made, and no more impression left behind, than in the track of an image after its passage over the surface of a polished mirror. It is no sin to be tempted, provided we have faithfully avoided the occasions of temptation; nor is the soul necessarily contaminated with any pollution, where the evil ideas excited in it meet with no concurrence of the will or affections. There is, however, such an unhappy suitableness between sinful objects and the desires of the heart; such a fund of ignorance, folly, and corruption, within us, that temptations seldom assail us, whatever be their nature or their source, without leaving some trace of their malignant influence behind. Our danger is not confined, however, to those allurements which would seduce us to the commission of acknowledged sin; but the best instructions may be perverted to the worst of purposes; the most useful practices be made an occasion of scandal to the good, and of mockery and scoffing to the irreligious; and even the "grace of God be turned to licentiousness." What enthusiastical notions, what monstrous opinions, what blasphemous discourses, have not issued from the unrestrained excursions of a heated imagination, where, at the beginning of the religious course, there was nothing inconsistent with seriousness and sobriety. There was never, probably, a remarkable revival of religion, since the times of the apostles, which was not accompanied with many instances of indiscreet zeal, wild extravagance, affectation of singular wisdom and sanctity, a blind attachment to tenets and points of discipline, in which were contained an incongruous combination of truth and error, of useful rules and unreasonable, wearisome, or ridiculous practices. Whether these lamentable deviations from the simplicity and purity of scriptural Christianity, like the tares sown among the good seed, are to be ascribed to the malice and power of the enemy, or whether they have their root in the imperfection and depravity of human nature, they bear the cha-

racter of powerful temptations, and operate with an unhappy influence on the church and on the world.

There are few temptations against which it behoves the serious Christian to be more upon his guard, than when he is incited to make one duty interfere with another, or is urged to extremes and excesses in his attention to religious objects. All extraordinary impressions, and singular and uncommon modes of thinking and acting, with reference to divine things, are to be strongly suspected; and we should be very much on our guard, when it is suggested to us, that something peculiar and unusual in our case and circumstances confers an exclusive privilege of deviating from the ordinary course of Christian conduct. It should also be recollected, that whether the example of our deluded brethren, or the agency of Satan, give rise to our offensive singularities, our wild opinions, or extravagant and disorderly practices, the source whence they were derived makes no change in their nature and quality; they are great evils, and merit animadversion; and as far as they are repugnant to truth, and violations of order and decorum, they call for repentance and serious reformation. Every impulse, or suggestion, that is not warranted by the word of God, is of too doubtful a character to be admitted as the inspirer of our faith or the guide of our conduct. It is surely as incumbent upon us to exercise wisdom, sobriety, and discretion, in religious concerns, as in the ordinary affairs of life; nor can any man wantonly abandon reason and good sense, without forsaking that fountain of life and truth, from which we can alone derive "the spirit of love, of power, and of a sound mind."

6. If the goodness and faithfulness of God our Saviour be often manifested in delivering his people from the power of temptation, his mercy and loving-kindness are no less displayed when he is graciously pleased to save us from the assaults of temptation. It has, indeed, been often said, that we do not know the strength of our graces until they have been tried; and certainly, when it pleases God to place us in circumstances of trial and difficulty, we may hope for the special aid of his sufficient grace; but let us take heed how we presumptuously intrude within the boundaries of temptation, when constrained neither by duty nor necessity; lest we tempt God, and learn too soon, by fatal experience, that "he who loveth danger shall perish by it*."

Men are frequently preserved from the commission of sin by want of opportunity to do wickedness: the restraining grace of God withholds them, as in the case of Abimelech, of Esau, and of Balaam; or the merciful interposition of Divine Providence obstructs their purposes, or withdraws the temptation. But in instances like these, the evil principle may still retain its original force, since the sanctifying grace of God does not always reach the hearts of those over whom he exercises a predominant and salutary restraint. That is, perhaps, the best and safest condition of life, in which we are least exposed to the assaults of temptation; but when God sees it expedient, for the fulfilment of his purposes, that we should endure the fiery trial, and not obtain security by antecedent precaution, we must have recourse to watchfulness and prayer, and to the counsel of holy and experienced men, with an humble confidence that the grace of God will effect our deliverance. If a man should daringly venture upon sin, or yield to temptation, with a confident expectation that after he has committed it the Divine mercy will deliver him from the consequences of it; there is something so desperately wicked in this proceeding, that it may be questioned, whether it can be incident to the heart of a person

* Eccles. iii. 26.

truly regenerate. The deceitfulness and corruption of the heart may, indeed, plead for some one transgression, absurdly and impiously intending at the same time to repent of it, and commit it no more; but whoever has the boldness to commit sin, upon this presumption of subsequent repentance, as he can have no ground of assurance, that God will grant him repentance and deliverance, he is already under the power of one of the strongest and most dangerous temptations that can possibly befal a man in this world. To make the goodness of God, and the riches of his grace in Christ Jesus, and his merciful promises of pardon and reconciliation to the penitent believing sinner, an encouragement to violate his laws, and dishonour his gospel, is a stupendous and horrible instance of such complicated wickedness, that it seems to partake more of the undiluted malignity of an infernal spirit, than to be the issue of mere human depravity. He who shall take encouragement to sin from the awful examples of backsliders recorded in the holy Scriptures, is like a man who, instead of being warned by the lights placed upon an eminence to avoid a coast where so many have suffered shipwreck, should desperately run his bark upon the rocks, because the miraculous mercy of God hath rescued a very small number from destruction. No man can pretend to have any warrant for assuring himself, that, if he sin like David, Manasseh, or Peter, God will vouchsafe to him a deliverance like theirs: the righteous judgment of God may surprise him in his sin, and leave him no space for repentance; or he may be judicially hardened, as the just punishment of his daring presumption, and thus become a monument of the divine severity, as they are of the divine mercy. A full and serious consideration of these things should be as a flaming sword, to warn men to fly from such scenes of temptation, as from the regions of death or the mansions of the damned.

7. It hath been already observed, that a temptation hath not, necessarily, the nature of sin; neither can the plea of temptation afford an excuse for transgressing the divine law. The apostacy of our first parents, which involved in its consequences the greatest calamity that ever overtook the human race, was the effect of successful temptation: but although the righteous Lawgiver punished the tempter with the tempted, he gave no intimation, either by an explicit declaration or by his subsequent conduct, that when sin was committed through seduction, the crime was diminished, or extenuated. We are continually exposed to the operation of external causes, and it would, in most cases, be difficult to determine, which of our actions was performed without the intervention of any influence extrinsic to us. Indeed, were it once admitted that all human responsibility is abolished wherever an internal emotion, or an external action, is derived from impressions communicated to the mind by something without us, the whole commerce and business of human life would be involved in inextricable confusion. Who ever seriously regarded a vow to be no longer voluntary, when it was the effect of persuasion? Is human persuasion is influence, allurement, seduction, whenever its agency is effectual. When, by the blessing of God upon a book, or a discourse, a man is awakened seriously to consider his ways, and turn unto the Lord his God, does the manner in which he becomes religious affect the moral excellency of his character? Does vice lose its turpitude, or sin its criminality, because the world, the flesh, or the devil, hath successfully tempted men to the commission of it? Those who have slight and inadequate conceptions of the nature and malignity of sin, are often ingenious in framing excuses to diminish the enormity of their offences, and shift the blame

upon persons and circumstances: but such proceedings have their foundation in gross error, or dishonesty of heart; since no temptation is in its nature irresistible, God having promised, "with every temptation to make a way for our escape." It may have pleased God, on special occasions, and for purposes unknown to us, to permit some of his creatures to be visited with temptations peculiarly distressing in their nature, and almost insupportably oppressive by their duration: but uncommon and extraordinary cases are by no means to be regarded as the rule and measure of the Almighty's dealings with the children of men. Indeed, few things tend more to cherish spiritual pride, and to withdraw men from a serious attention to Christian practice, than the conceit of being under a singular and unexampled dispensation. It is very probable, that, on a careful examination, many of those temptations which produce great alarm and consternation in the mind, may have their foundation in some particular corrupt disposition, or evil practice, allowed habitually by him who is the subject of it. Let a man, when he is tempted to infidelity, enter into the secret recesses of his own heart, and see whether he does not indulge in over-curious inquiries and refined speculations, to the neglect of evident duties and practical godliness. Is he tempted to self-sufficiency and spiritual pride? Let him inquire whether he be not a confident and loquacious declaimer on his own attainments, and a sharp censurer of better men than himself. Let him who is distressed by suggestions to utter imprecations, or blasphemy, consider whether he indulge no malevolent passions towards his fellow-creatures, or proud impatience towards the most high God. If he be harassed by temptations to any particular species of sensuality, perhaps he may discover that he is a stranger to discipline and mortification, and under the power of habitual self-indulgence. Is he tempted to act violently towards those who have a claim on his protection and kindness? Let him examine whether his habitual conduct towards those persons be not harsh, contumelious, and unjust.—Would professors of religion deal fairly and honestly with themselves, on these and similar occasions, they would frequently perceive, that if the Devil seem to be very busy with them in their life and actions, it is because they cherish the tempers of the wicked one in their thoughts and their desires. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed." James i. 13, 14.

The following words of an old divine, when speaking on the subject of temptation, may afford an useful general direction to those who are tempted: "Dwell as with God, and you dwell as in eternity, and will still see that as time, so all the pleasures and advantages and dangers and sufferings of time, are things of themselves of little moment. Keep your eye upon judgment and eternity, where all the errors of time will be rectified, and all the inequalities of men will be levelled, and the sorrows and joys that are transitory will be no more; and then no reasons from the frowns, or flatteries, of the times, will seem of any force to you. Be still employed for God, and still armed and on your watch, that Satan may never find you disposed to take the bait."

G. S.

To the Editor of the Christian Observer.

I OBSERVE in various parts of your miscellany, that you lament, on the one hand, those separations and divisions from the established church, which have now become so common; and, on the other, the great lukewarmness and formality of many

of her members: and you have inserted many things which have a tendency to check the one, and to rouse and awaken the other. I heartily wish you success in your endeavours, and would recommend to your readers a small work, published with this design, entitled: "A serious Address from a Minister to his Parishioners, tending to guard them against the Sin of Schism, and to excite them to a devout Attention to the Worship and Doctrines of the Church; in two Sermons." Sold by Rivingtons, London.—I do not recollect it to have been introduced to public notice by any Review; but it certainly merits the attention of the public; and especially that of pious ministers whose congregations are unsettled and shew a propensity to separate. It seems to have been written by a clergyman thus situated; and is published at a low price (sixpence) to encourage distribution.

The first sermon is upon Luke x. 10. "*He that despiseth you, despiseth me:*" in which the importance of the ministerial office is pointed out with a becoming solemnity, and the respect due to ministers is argued from the sacredness of the office itself. Some very appropriate remarks are also made on the spirit and conduct of those self-appointed teachers, who intrude into parishes, and spread dissension among the inhabitants; which I shall beg leave to transcribe.

"This practice of men appointing themselves to the public office of the ministry, has lately very much prevailed, to the great annoyance and disturbance of our excellent church establishment. Far be it from me to prescribe, or set bounds to men in this respect. Every man, no doubt, who steps forward as a public teacher, either has, or fancies he has, an immediate call from God.—But it is greatly to be feared, from the conduct and sentiments of some of those teachers, as they respect the ministers of the church of England, that they have presumed to run before they were sent.

"This is evident from their frequent reproaches and revilings of the ministers of the church. Were they really under the influence of the Spirit of God, as they profess to be, they would act in a very different manner towards those ministers; even those whose lives are in some measure inconsistent with the sacred office which they sustain. It is no where, throughout the whole volume of Scripture, recommended to any to revile or speak evil of the ministers of God. On the contrary, it is represented as a very heinous and aggravated sin. 2 Pet. ii. 9—11, Acts xxiii. 5."

A striking contrast is then drawn between the conduct of true Christians, and that of those who take pleasure in reviling, even the *unfaithful*, ministers of the church.

"The office of the ministry is a high and honourable office; and he, who sustains it, is not to be treated with contempt. Those who are guilty of it, surely know not what they do: they evidently have no just pretensions to Christianity. Is it the lot of a true child of God to have an ignorant or ungodly minister placed over him? He will not go about to remedy the evil by reviling and abusing him: but, considering the awful condition of him and his flock, he will flee to his heavenly Father, full of fervent charity towards their poor perishing souls, and plead with him in daily and nightly prayers, that he would look down with pity and compassion upon them, and visit them with his salvation. This would prove a man to be a Christian. And I am well persuaded, that, if this noble practice was to be adopted by every child of God, in every parish which has a minister of this sort (instead of railing against him, which is too commonly the case), the Lord would hear their prayers and convert his soul. 'Ye have not, because ye ask not; or ye ask, and receive not, because ye ask amiss.'"

The sin and danger of opposing *faithful* ministers is next pointed

out; and strikingly exemplified in the conduct of Korah, Dathan, and Abiram, towards Moses, and the judgment which followed. And the reason why God does not now interfere, in the same manner, with those who set themselves to oppose his pious ministers, and to divide and unsettle their congregations, is well explained, "not to be because it is not displeasing in his sight; but because the present is a dispensation of mercy; and he bears long with offenders, expecting that they will, perhaps, see their errors, and humble themselves before him."

The author then addresses the wavering and conscientious in very friendly language, and solemnly guards them against being too rash and hasty in their separations from the church.

"Though I think it right, and agreeable to the will and the word of God, that ye should all continue faithful members of our church establishment, and be exceedingly thankful for the privileges and means of grace with which you are favoured therein: yet, if (after much fervent prayer and meditation, much fear of offending God, and due deliberation, and without consulting at all your own inclination) any of you should think it right to separate, I do not condemn you: you *may* be acting agreeable to the will of God in so doing: *this* you ought yourselves to be *well assured of* before you do it; it is a serious business. But if, after you have separated yourselves, you endeavour to draw others after you, and strive to promote divisions in the church, then I say you are acting directly contrary to the word of God; and have no warrant from Scripture. 'Mark them,' says the apostle, 'which cause divisions and offences, *contrary to the doctrine which ye have learned*; and avoid them.' I am sure, that no *real Christian* would, upon any account, endeavour to divide a faithful minister's congregation. Neither do I myself wish to speak a word against any, who have separated themselves from our church from conscientious motives, and who appear to be under the influence of the Spirit of God. I would have them quietly and peaceably to enjoy *their* privileges; and I would only beg of them to let us quietly enjoy *ours* also. The road to heaven is not so narrow as to *oblige* Christians of any denomination to fall out with others by the way. Though the people of God may be called by different names, and be conducted on their way by different leaders, they *may* (if they are so disposed), and *will* (if they are under the influence of the Spirit of God) avoid contentions, and preserve the unity of the Spirit in the bond of peace."

The second sermon is a sort of contrast to the first; and is designed to counteract the too common habit of church people resting in the forms of their holy religion, without feeling the power of it. The text is taken from 1 Cor. iii. 18. "*Let no man deceive himself.*" The insufficiency of a cold and formal religion, and the necessity of a change of heart, is ably argued from the services of the church, as compared with the word of God. But, as I have already occupied a considerable space in quotations from the first sermon, I shall be more sparing in making selections from this.

"The grand doctrines of the Bible are so interwoven into the services of our church, that the necessity of this change, as well as the whole method of mercy, and the way of salvation, may be discovered in almost every part. The three short petitionary sentences which are appointed to be offered up in the baptismal service, just before the water is sprinkled upon the child, evidently imply the necessity of spiritual regeneration: 'O merciful God, grant that the old Adam in this child may be so buried, that the new man may be raised up in him.' 'Grant that all carnal affections may die in him, and that all things belonging to the Spirit may

live and grow in him.' 'Grant that he may have power and strength to have victory and to triumph against the devil, the world, and the flesh.'"

After having argued at large from these sentences, confirmed by the word of God, the necessity of repentance, faith, and holiness, in order to our salvation, the author concludes with a pointed address, first to the regenerate, and then to formalists.

"Adore the mercy of God, who has brought you out of darkness into his marvellous light; who has renewed your souls to repentance; given you faith to believe unto salvation; and implanted those holy and heavenly dispositions in you, which incline you to bring forth fruit to the honour and praise of his grace. Shew yourselves, by the purity of your hearts; and the holiness of your lives, to be bright ornaments of his church militant here on earth; and in due season, if you faint not, he will make you brighter ornaments of his church triumphant above.

"But, if you have not these proofs of your regeneration; if you have not repented of your sins, fled to Christ for refuge, and are not walking in newness and holiness of life; then you have no reason to conclude, either from the doctrines of our church, or the word of God, that you are in a state of salvation. Whilst you continue to be deficient in these important particulars, you cannot be called true members of the church of England; neither can you hope for happiness should you die in this state. It is not the church to which you profess to belong, that can save you, though her doctrines be ever so pure and agreeable to the word of God. She calls you to repentance, to faith, and to holiness; but you refuse to fall in with her demands. Therefore she disclaims you as her genuine children; and instead of acknowledging you in the day of judgment, her services will rise up against you and condemn you. For it is not for want of light, that you are not in the way of salvation: but because you will not 'walk in the light.' Your prayer-book, the homilies and articles of our church, all point out to you, in the most plain and faithful manner, the way to heaven. They teach you, in the clearest and most simple language, what you are by nature, and what you must be by grace, before you can enter into the kingdom of God. And, therefore, if you are not saved, it will be your own fault. It is because you will not submit to her humbling doctrines; you will not renounce your sins, the world, the flesh, and the devil, and give yourselves up entirely to the Lord."

Yours,

TESTIS.

MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.

No. IX.

MARYLAND and Virginia lie between the 36th and 40th degrees of north latitude.

Maryland is about 140 miles long and 130 broad; having Pennsylvania on the north, the ocean on the east, and the river Potowmack on the south and west. It is deeply indented, and indeed almost divided into two parts, by the Chesapeak bay, which enters the land near 300 miles, from the south to the north; having a part of Virginia, as well as the eastern half of Maryland, to cover it from the Atlantic Ocean. It is about eighteen miles broad for a considerable way, and seven where it is narrowest, forming one of the largest and most commodious inlets in the world.

Virginia is about 240 miles in length, and in breadth about 200. It is bounded by the river Potowmack on the north, by the bay of Chesapeak and the ocean on the east, by Carolina on the south, and by the Alleghany mountains on the west.

The history of these two provinces is different; but their soil and productions are so similar, that it will be convenient to take a connected view of these particulars.

Maryland was planted by lord Baltimore, a nobleman of the Roman-catholic persuasion, who in the year 1632, finding himself under some religious restraints, and apprehending, not without justice, that these were likely to be increased, obtained from Charles the First a grant of the lands which now constitute this province. He carried with him about two hundred persons of the same persuasion in religion, most of them of good families; and as, from the growing ascendancy of the puritan party, the penal laws against the papists were daily enforced with more rigour, many who were attached to that communion flocked to the new settlement. Thus as New-England was peopled by the severities of one religious party, Maryland was founded and built up on the prejudices of another. It is happy for man that the merciful ordinances of his Maker do not allow evil to act with its natural unmixed malignity. Diseases and deaths supply occasion for experiments, and furnish knowledge by which pains are softened and life prolonged; war creates industry, while it wastes the wealth that is produced; and religious dissensions, which preyed on the vitals and exhausted the strength of a great people, have colonized distant regions, which were destined, in after ages, to swell the riches and augment the power of their mother country.

Lord Baltimore omitted no care, and spared no expense, to advance the prosperity of his new settlement. We may reasonably attribute it to his wisdom and moderation, that the province was in a flourishing state from its foundation. The first emigrants, instead of finding enemies in the Indians, whom they came to dispossess, were welcomed cheerfully by the natives, invested with their principal town, and instructed by them in the arts of barbarous life, which they might have despised in Great Britain, but felt to be valuable in America. The provincials lived in great ease and security; and their founder and governor, though a strict papist, was so good a politician, as to allow a free toleration to all Christians within his dominions.

The revolutions of this little state have not been considerable; only, upon the change of government in 1688, the then lord Baltimore, continuing faithful to his unhappy master, was deprived of his jurisdiction, and the authority placed in other hands. To the disgrace of the new and protestant occupants, I am ashamed to say, that they repaid the indulgences, which they had enjoyed under the old administration, by depriving the catholics of all the rights of freemen, and adopting the whole code of penal laws against that church which then disgraced the statute-book of Great Britain.

Virginia was formerly, as the lawyers say of "hereditament," *nomen generalissimum*, being the title belonging to the whole of British North America. The first attempts to colonize these quarters were made by a man, whom I cannot better describe than in the language of Mr. Burke. "Sir Walter Raleigh, the most extraordinary genius of his own or perhaps any other time; a penetrating statesman, an accomplished courtier, a deep scholar, a fine writer, a great soldier, and one of the ablest seamen in the world. When this country was first discovered, he looked through the work of an age at a glance, and saw how advantageous it might be made to the trade of England. He was the first man in England who had

a right conception of the advantages of settlements abroad; he was then the only person who had a thorough insight into trade, and who saw clearly the proper methods of promoting it." — Raleigh's exertions, however, were not successful. He got together indeed a company, and some colonists were carried over to the parts now called Virginia; but nearly half of them were destroyed by the savages, and the rest, consumed by fatigue and hunger, returned to Europe in despair. A second colony was cut off to a man, probably by the Indians; a third shared the same fate; and a fourth, neglecting agriculture to hunt for gold, must have perished, if lord Delaware had not arrived and lent them timely assistance. This nobleman, who was incited to the efforts he made for the support of the province only by his philanthropy and public virtue, omitted nothing which could ascertain its security or administer to its well-being. He persuaded the infatuated and wretched colonists to remain in America, which they were about to quit; healed their divisions; afforded them protection from the Indians, who harassed their territory; and taught them the blessings of government, by administering it with steadiness and moderation. He became the second founder of Virginia; and this state may boast to have been first formed by one of the greatest geniuses, and raised into consideration by one of the most disinterested patriots, that history has recorded.

During the troubles which brought the pious and unfortunate Charles to the block, this country became a refuge for the cavaliers, as New England had been to the puritans, and Maryland to the catholics. Sir William Berkley, a virtuous and active governor, held out for some time against the parliament, and though at last subdued, was reinstated by the colonists before the news of Cromwell's death had reached America. After that time nothing remarkable occurred, except the rebellion of Bacon, a young man of singular talents and enterprise, who by the force of his personal influence expelled Berkley and seized the government. But, "there is no armour against Fate; Death lays his iron hand on kings:" Bacon was suddenly carried off by disease, and the disturbances were instantly composed.

The countries of Virginia and Maryland are exceedingly low and flat towards the ocean, so that in fifteen fathom soundings, land can hardly be distinguished from the mast head. But all this coast of America has one useful particularity, that the distance may be known exactly by the soundings, which uniformly and gradually diminish as you approach land. The soil of these provinces is exceedingly fertile; rich in the low grounds and lighter in the upland, but everywhere well fitted for the culture both of wheat and tobacco. The last may be called their staple article. Mr. Burke states the annual export of this commodity at 80,000 hogsheads of eight hundredweight *. They likewise traded largely with the West Indies in lumber, pitch, tar, corn, and provisions. They sent home flax, hemp, iron, staves, and walnut and cedar plank. The country abounds in timber-trees, flowers, flowering shrubs, and medicinal herbs and roots; is well stocked with cattle and hogs; and remarkable for various birds and animals of a rare description, among which the opossum, mocking-bird, and humming-bird, are the most distinguished. But, alas! "urticæ proximæ sæpe rosa;" serpents too of every description abound in these provinces, and the rattlesnake in particular is the terror and scourge of the inhabitants.

* Mr. Baring, in his late pamphlet (p. 25), estimates the present annual import of tobacco into this country from America at the same amount. Has then the cultivation of this plant been stationary? and why?

The climate is not perhaps very unwholesome, and certainly sufficiently favourable to all natural productions; but the suddenness of the changes would to an European be exceedingly disagreeable. Every thing is in extremes, which is never convenient either in the physical or moral world. The summer is excessively hot, the winter intensely cold. The frosts come on with so little warning, that after a warm day, towards the setting-in of winter, so severe a cold often succeeds as to freeze over the broadest and deepest of their great rivers in one night.

Neither Maryland nor Virginia are remarkable for their towns. Anapolis was the capital of the former, and Williamsburg of the latter; but neither of these was large or populous at the time to which this narrative relates. This was owing partly to the commodiousness of the inland navigation, which their large and numerous rivers supply; and partly to the absence of manufacturing industry. The first of these is exceedingly convenient for lading and carrying the tobacco, which is a bulky commodity; and the latter was occasioned by the monopoly established in favour of the mother country. Perhaps the colonists had no reason to lament their want of this last species of wealth, and of large cities, its necessary attendant. Manufactures undoubtedly contribute much to the riches and power of a country, as well as to the enjoyments of its inhabitants; but convenience passes into luxury so quickly and so unavoidably; the number of those is so considerable whose morals, health, and happiness are sacrificed to supply the demands of the community; and the habits of city life, which are greatly encouraged at least, if not uniformly created, by such a form of internal economy, are so little agreeable to the best feelings and simplest enjoyments of which we are capable; that it may be doubted whether a wise government should not rather check the growth of manufacturing industry, than encourage it, as this country has (till lately) done, at the expense of agricultural wealth *.

The population of Maryland was estimated at 40,000 whites and 60,000 negroes; that of Virginia at 65,000 whites and about 100,000 negroes. It is remarkable that this latter colony was at first peopled only by men, who, when they became desirous of the sweets of female society, offered premiums for the introduction of young women into their country. The average price was about 100*l*., and they are said only to have required a certificate of *wisdom and virtue*. I am happy to add, that both ladies and certificates were supplied without difficulty.

The two Carolinas are stretched to the south of Virginia; being bounded by that province to the north; by the ocean on the east; by the Apalachian hills on the west; and separated from Georgia by the river Savannah.

These territories lie between the 31st and 36th degrees of north latitude; are upwards of 400 miles in length; and in breadth, to the Indian nations, near 300. They were originally claimed by the Spaniards as part of Florida, which country they made to extend from New Mexico to the Atlantic Ocean; but being found to produce no gold, were soon deserted. The celebrated Coligni afterwards planted a colony on the same shores; designing probably an asylum for himself and his friends, should the disasters of war compel him to quit his native country. Had, he lived, it is probable that his profound and enterprising genius would have discovered the advantages which France might

* Cowper declares that the principal object of his writings was to persuade men of the real advantages which belong to rural life. It is observable, that the Israelites, whose promised blessing was temporal happiness, were almost entirely an agricultural people. See "Cardinal Fleury sur les Mœurs des Israelites."

derive from the encouragement of the new settlement, and have directed the attention of his countrymen to the western world; but the perfidious policy of Charles the Ninth, by destroying this great man, beat down also the hopes of the infant colony. The settlers were soon afterwards surprised and barbarously massacred by the Spaniards, who in their turn were cut off by the Indians, united with a body of Frenchmen, who had sailed from Europe on purpose to avenge the massacre of their countrymen. This part of the continent was then for a long time deserted. Sir Walter Raleigh touched in Roanoak bay in 1585; but no settlement was effected; and the adventurers who afterwards left England for these quarters entered the bay of Chesapeak. By a singular caprice of fortune, a range of country, which, in some important respects, is probably superior to any other part of America, was left unoccupied, while all the northern colonies were growing against difficulties; and this rich territory, which had been claimed and possessed alternately by the Spanish, French, and English, was, as if from common consent, forsaken by them all.

In the year 1663 a new face of things appeared. Eight noblemen and gentlemen, at the head of whom was lord chancellor Clarendon, obtained a charter for the property and jurisdiction of the Carolinas, and engaged Mr. Locke to frame a constitution and compile a body of laws for the government of the country. It is not within the range of my plan to analyse this singular work, in which, perhaps for the first time, an experiment was made of what could be effected by philosophical legislation. The abbé Reynal blames Mr. Locke for having invested the lord proprietors with despotic powers. This, however, seems to be incorrect. In the construction of the government they were necessarily absolute; but the new constitution appears to have been formed upon an English model. The lords were in the place of a king; and a house of peers was created by large grants of land, which were unalienable, and annexed to particular dignities; and there was also an house of representatives from the towns and counties. An unlimited toleration was given to people of all religious persuasions. Yet, whatever may have been the causes, whether the government was ill adapted to the nature and wants of the community, or whether a well-digested plan was deranged by unexpected events, that could make no part of the estimate, so it happened, that philosophy gained no credit by this experiment. Religious distractions soon convulsed the colony. Political differences ensued. Some unjust aggressions on the part of our countrymen occasioned wars with the Indians that were long and bloody; and at length, in the year 1728, an act of parliament was passed, whereby the province, exhausted and almost on the brink of ruin, was taken out of the hands of the proprietors and placed under the immediate inspection and controul of the crown. From that period the colony revived, its internal and external quarrels were composed, and trade advanced with great rapidity.

The hapless issue of this experiment in legislation has afforded matter of continual triumph to all who, their powers of speculation being small, are willing to give themselves some importance by assuming the title or character of plain practical politicians. Undoubtedly every politician, who hopes to benefit his fellow-creatures, must be systematically and essentially practical: yet there is no science in which narrow views are more likely to be erroneous, and none in which, if erroneous, their consequences are so fatal. It must frequently happen that the interests of a particular nation, or of some part of a community, will be perfectly at variance with the general interests of man-

kind, or of the whole people; and the present age can sometimes reach a favourite object only by abandoning posterity. It happens too, that in no science have men made greater blunders than in politics. In none, therefore, are we more likely to be misled by trusting implicitly to the wisdom of our ancestors.—I cannot avoid observing, by the way, that if these ancestors have not, by their writings, institutions, or examples, furnished their posterity with materials for making more extensive observations and arriving at more accurate conclusions than themselves, their wisdom is exceedingly questionable.—The necessity, therefore, of taking a pretty extensive range of inquiry, in order to obtain a just judgment on political questions, is undeniable. Yet Mr. Locke's failure certainly reads a lesson of caution to all hardy speculators. It should teach them diffidence,—a virtue with which, it is to be feared, they are peculiarly unacquainted.

Reynal, observing on Mr. Locke's system of toleration, says, "It may be doubted whether the philosophers who, after his example, have endeavoured to discover the doctrine of toleration in the Gospel, have been able to find it there. Toleration is in general directly opposite to that spirit of making proselytes which prevails in all religious systems. Though the founder of the Christian system had preached peace, as well by his precepts as examples; though the whole of his conduct and life seemed intended to teach men to bear with one another's failings, and consequently their errors; yet Christianity is not less intolerant than other sects."—The answer to this, and all similar objections, drawn from the practices of the Christian world, is quite obvious, and given very simply in Berkley's Minute Philosopher: "How is it (says Alciphron) if your religion be a cure for all diseases, that the patients still continue sick?" "Let us first inquire (replies Euphranor) whether they take the medicine."—If it is admitted that Christianity, in its own and proper character, is not intolerant, the question is ended. It, then, can be said to make persecutors only as the revenue-laws may be said to make smugglers; and let it be recollected, that those laws are penal as well as prohibitory.—The spirit of Christianity, indeed, is exclusive; but this is of the very essence of truth. He who can prove that the earth moves in an ellipse, never will allow that it describes a parabola.

The climate of the Carolinas is one of the finest in the world. The changes, however, are rather sudden. The soil is very various. On the coast, and about the mouths of the rivers, it is either a morass, or a pale, light, sandy earth, which produces nothing. A vast and melancholy plain extends from the shores near an hundred miles into the interior; but the soil improves as you quit the coast, and, though in some parts a waste of sand, is in others exceedingly fruitful. About one hundred miles from Charlestown, where the land begins to grow hilly, it is of prodigious fertility. The whole country, where not opened by the planters, is a forest; but it is cleared with great ease, for there is no underwood: the trees grow at considerable distances from each other, and, being once cut down, their stumps very soon decay. The shrubs and flowers of these provinces are exceedingly beautiful, and furnish a rich garden for the naturalist.—Their animals are nearly the same with Virginia.

The great staple of this colony is rice, and their most profitable manufacture is indigo. The first of these articles was brought there by accident. A ship, on its return from India, ran aground on the coast. It was laden with rice, which being tost on the shores, grew up; and the planters were induced to try the cultivation of a commodity to which their soil seemed to invite them. Their progress, however, was for a long time slow; the monopoly of the

mother country at that time shutting them out from the other European markets. About 1730 some relaxations took place, and the export of rice from the Carolinas soon became very large. Besides indigo; turpentine, pitch, tar, lumber, staves, shingles, tanned leather, and hides in the hair, corn, deer-skins, and peltry, are their principal export articles. The trade of these provinces increased between the years 1731 and 1753 in a triple or quadruplicate ratio.

In North Carolina there were no towns of note at the time I am describing, for the reasons assigned with respect to Virginia. The abundance of their rivers induced the planters to settle along those streams, instead of congregating at a single point. In South Carolina, Charlestown was remarkable for its size and beauty. It is seated between the rivers Cooper and Ashley, and is represented as one of the most polite and agreeable cities in America. But its road is bad. Portroyal, which lies to the southward, on the borders of Georgia, is the best harbour in the province. Scarcely a twentieth part of the two Carolinas was cleared at the time above mentioned; the reason why the colonists had not settled farther back is, that, of ten navigable rivers, there is not one that will admit shipping higher than sixty miles. This inconvenience can hardly be remedied but by making roads and canals; articles of luxury, which only a rich and civilized age produces.

Of Georgia there is but little to tell, and that little is rather disheartening. It is a tract of country which is stretched to the south of the Carolinas, being bounded by those provinces and Florida, the ocean, and Alleghany hills. Its length along the sea does not exceed 60 miles, but it widens considerably inland, and its breadth is about 300 miles.

The history of its establishment is all that can be supplied, for at the period of this narrative its wealth and industry were in a state of infancy.

About the year 1732 the British government thought it would be useful to plant this tract of country, which was then unoccupied, to serve both as a colony which might repay the expenses to be advanced, and as a frontier province to protect the Carolinas from the Spaniards and Indians. The whole of this territory, therefore, was vested in trustees; and a considerable body of people having been collected, partly by highly-wrought and flattering descriptions of the country, and partly by offers of being established there without cost, they were conducted thither by Mr., afterwards General, Oglethorpe, who very liberally bestowed his time and pains for that purpose without emolument. Many strangers also flocked in from Germany and Switzerland, who were, or fancied they were, unduly restrained in matters of religion; so that at first the colony wore a very promising appearance: the settlers were near 5000 in number; and a respectable city, called Savannah, was founded upon the river of that name. But the history of this settlement affords a striking proof how cautiously we should act when we have men to deal with; how the most plausible measures, which appear to be suggested by observation and experience, may prove mischievous, and the very "lamp of prudence lead us astray." The trustees adopted various regulations, with a view to the well-being of their colony, which it seems at first difficult to disapprove, yet which brought it to the brink of ruin. Being aware of the dangers which some of the other settlements were exposed to by the great disproportion between the black and white population, and feeling that a state which was intended to give security to its neighbours ought itself to be secure, they prohibited the importation of African negroes. This was a regulation which, if adopted on moral instead of political grounds, would have been highly honourable; and the evil consequences which followed

it, do not prove that the measure was wrong, but that Georgia ought not to have been colonized; for we have no authority to make others miserable, in order that their wretchedness may be subservient to our wealth. It was found, however, that the heats of Georgia, and the labour of clearing an uncultivated country, were too great for the strength of Europeans. The trustees had likewise observed, that our other colonists were greatly injured by the consumption of rum, which was easily obtained from the West Indies; and they prohibited the use of this liquor. It is difficult to blame them for this caution, yet it is stated to have proved very detrimental. The waters of the province were bad, and some spirits were necessary to be mixed with them, as an antiseptic. The strength and spirits of the labourers suffered great exhaustion, and required to be recruited. Rum, too, was almost the only commodity in the West-Indian market which they could take in exchange for their exports; and lumber and corn, which only the West Indians would buy, were all their wealth. The trustees were desirous of preserving a considerable equality in the new colony, judging, as it might seem, reasonably, that luxury was ill suited to a warlike community, and having witnessed, too, the evils which in the neighbouring countries had arisen from very large and improvident grants of land. They allowed, therefore, in the common course, only twenty-five acres to each family; and none could, according to the original scheme, come to possess more than 500. But even here too their speculations were unfortunate. It was found that none but the lowest of the community would quit their native soil to embrace poverty in America. Exertion and enterprise languished, for who had any motive to be industrious, when the bounds were so narrow, which industry could never pass? And who could be industrious to any purpose, where there was no wealth to supply capital, and no ease to acquire knowledge? In short, these, and other regulations equally unwise and not quite as well meant, nearly caused the whole project to miscarry; and the colony, which had started into existence with such fair hopes in 1735, was found in 1741 to be almost deserted. The government was therefore taken from the proprietors, and placed in the hands of the crown; but the original vices of the institution continued for a long time to retard its growth.

Besides Savannah, which I mentioned, Georgia has another pretty considerable town, called Augusta, which lies about two hundred miles in the interior, upon the same river. At this place a considerable trade was carried on with the surrounding Indian tribes: these are, the Upper and Lower Creeks, the Chickesaws, and the Cherokees.

I have said little of the governments established in the different colonies. A few particulars respecting these, with some observations on the legislative rights exercised or claimed by Great Britain, will occupy my next paper.

CRITO.

To the Editor of the Christian Observer.

THE author of the Review of the Reign of George III., in the Christian Observer, having inadvertently asserted that William Penn died in the Fleet Prison, I trust that it will be acceptable to the Editor of that work to have this, and indeed any other, mistake corrected. For this purpose I send the following extracts from William Penn's Life, prefixed to his Works, which, at the same time that they correct the error, may give some pleasing information respecting the close of the life of this great and good man.

H. T.

"In the year 1707 he was unhappily involved in a suit of law with the executors of a person who had formerly been his steward, against

whose demands he thought both conscience and justice required his endeavours to defend himself. But his cause (though many thought him aggrieved) was attended with such circumstances, as that the court of Chancery did not think it proper to relieve him; wherefore he was obliged to dwell in the Old Bailey, within the *rules* of the Fleet, some part of this and the next ensuing year, until such time as the matter in dispute was accommodated.

"In the year 1710, the air near London not being agreeable to his declining constitution, he took an handsome seat at Rushcomb, near Twyford, in Buckinghamshire, where he had his residence during the remainder of his life.

"In the year 1712, he was seized, at distant times, with three several fits, supposed to be apoplectic; by the last of which (though, beyond all probability or expectation, he survived it) his understanding and memory were so impaired as to render him incapable of public action for the future.

"In the year 1715 his memory became yet more deficient; but his love to, and his sense of, religious enjoyments, apparently continued, for he still often went in his chariot to the meeting at Reading, and there sometimes uttered short, but very sound and savoury expressions. This year he went to the Bath, but the waters there proved of no benefit to his long-continued distemper.

"In the year 1716 he was much weaker than last year, but still expressed himself sensibly at times, and particularly took his leave of two friends, who visited him, in these words; 'My love is with you; the Lord preserve you, and remember me in the everlasting covenant.'

"After a continued and gradual declension for about six years, his body drew near to its dissolution; and on the 30th day of the 5th month, 1718, in the 74th year of his age, his soul, prepared for a more glorious habitation, forsook his decayed tabernacle, which was committed to the earth on the 5th of the 6th month following, at Jordans, in Buckinghamshire.

"As he had led in this life a course of patient continuance in well-doing; and, through faith in our Lord Jesus Christ, had been enabled to overcome the world, the flesh, and the devil; he is, we doubt not, admitted to that everlasting inheritance which God hath prepared for his people, and made partaker of the promise of Christ; 'To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my father in his throne.' Rev. iii. 21."

REVIEW OF NEW PUBLICATIONS.

INGRAM *on the Increase of Methodism, and on Evangelical Preaching, &c.*

(*Continued from* p. 181.)

IN the first part of this review we gave notice to our readers that we should extend our investigation beyond the usual length. The doctrine of a *Divine Influence* is perhaps that part of the evangelical system which it is both the most material and the most difficult to discuss. The present paper shall be devoted to this topic.

We shall first offer a few remarks on the manner in which the Scriptures treat the subject: and we shall then apply ourselves to present times and circumstances, with a view both of establishing the credit of those who are sound preachers of

the doctrine in question, and of guarding it against abuse.

We begin with the Old Testament. In the early part of it, the expression of "the Spirit of God" is employed but rarely, and in a sense which is somewhat general and various. In the first chapter of Genesis the Spirit of God is spoken of as "moving on the face of the waters;" and thus an intimation is given that its divine energy operates in the material world. Soon afterwards it is said, "My Spirit shall not always strive with man." Rebellious men seem to be the persons here alluded to: from whence it is to be generally inferred, that this divine agent contends with the minds and consciences of those who remain impenitent, or, in other words, that men may resist the Spirit;—a sin of which even those persons, doubtless, may be guilty, who do not believe in any spiritual influence. Joseph is termed, in a following part of the same book, "a man in whom the Spirit of God is," in reference to his power of interpreting dreams. One man is affirmed to be filled with the Spirit of God, on account of the skill given to him "to devise cunning works in gold, in silver, and in brass." In the next place in which the term is to be found, the Spirit of God is said to come on Balaam; in the next, on Saul; and in the next, on the messengers of Saul; all of whom it must be understood to have endowed with miraculous powers, without sanctifying the heart.

The terms "Spirit of God," and "My Spirit," recur again and again in the prophetic parts of the Old Testament, and sometimes refer to miraculous gifts, sometimes to spiritual illumination and grace. In the Psalms of David, where a devotional language is predominant, the same term is to be found; and it there more clearly and generally signifies God's converting and sanctifying Spirit. "Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."

It is only, however, when we advance to the New Testament, that the doctrine is fully unfolded. Christianity is there expressly termed, the dispensation of the Spirit; and it received this appellation on account both of the miraculous gifts which signalized its promulgation, and of the extraordinary abundance of sanctifying grace then communicated to the heart. Let us therefore carefully attend to the instruction conveyed by this part of the sacred writings.

The Jews, it has been observed, had been initiated, by their own Scriptures, into the doctrines in question; but many of those who entertained the general truth held it negligently, somewhat after the manner of modern Christians, and were far from being alive either to its nature or importance. They were involved in one great religious error which favoured this negligence: they imagined, that, in order to possess the favour of God and be reputed righteous in his sight, it was only necessary to be sprung from Abraham and to observe the Jewish Laws, the moral and the ceremonial part of which they seem to have confounded, though the ceremonial was that to which they most scrupulously attended. Christ, his evangelists, and his apostles, opposed this sentiment; and they opposed it by asserting the necessity of having the inward man renewed, and renewed by nothing less than the influence of the divine Spirit on the heart. Thus the evangelist John, after affirming that the Messiah was rejected by the Jews, declares that "as many as received him," whether Jews or Gentiles, were now exalted into "sons of God;" and that these "were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" When Nicodemus came to Christ, apparently for the purpose of inquiring what was the nature of his religion, the an-

swer is, "except a man be born of water and *of the Spirit*, he cannot enter into the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Our Saviour is represented, in the 6th chapter of St. John, as again affirming the same doctrine: "No man can come unto me, except the Father, which hath sent me, draw him." "It is written in the prophets," added he, "And they shall be all taught of God." When Peter made that open confession of his Master, "thou art the Christ, the Son of the living God," our Saviour replies; "flesh and blood have not revealed it unto thee, but my Father, which is in heaven."

The same divine influence which was thus pronounced necessary to enlighten and renovate the Jew, is represented as also operating in the conversion and purification of the heathen world. Heretofore the Jews had been the chosen seed, and they had imagined themselves to possess the necessary sanctification in consequence of the ceremonial purifications which they observed; but now both Jew and Gentile are alike denominated "elect according to the foreknowledge of God the Father, *through sanctification of the Spirit* unto obedience." "And such," says St. Paul, "were some of you" (addressing himself to the Corinthian converts); "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by *the Spirit* of our God."

The perseverance of all Christians in faith and holiness is also ascribed, in the New Testament, to the same spiritual influence. Believers are said to be "strengthened with might *by the Spirit* in the inner man," and to be "kept *by the power of God*, through faith, unto salvation." Every religious act, every pious disposition in each individual, is also referred to the same Spirit. "Do not err, my beloved brethren; every good and perfect gift cometh from above, from the Father of Lights." Love, joy, peace, gentleness, meekness, faith, patience, are denominated fruits of the Spirit. Love to God, in particular, is said to be derived from this source: "Ye, brethren, building yourselves up in your most holy faith, *praying in the Holy Ghost*, keep yourselves in the love of God." So also is love to man: "Ye are taught of God to love one another." The churches of Christ are warned of the danger of neglecting and of grieving this Divine assistant: "This I say then, Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." "Grieve not the Spirit of God." Moreover, it is observable, that when our Saviour was about to leave the world, he gave assurance to his disciples that the Comforter should come, and abide with them forever—a promise which began to be fulfilled on the day of Pentecost, and which was then affirmed by Peter to be extended to all succeeding generations, even to as many as the Lord our God shall call. Lastly, when Christ sent forth his apostles to evangelize the nations, he directed them to baptize all men in the name both of the Father, and of the Son, *and of the Holy Ghost*; thus rendering the acknowledgment of this spiritual agent essential to the profession of his religion, and recommending the doctrine of which we are treating to everlasting remembrance, by incorporating it into one of the very sacraments of his church.

We have thus established on a scriptural foundation the great truth in question; and it is almost superfluous to add, that it is one of the professed tenets of our church. According to her, "we have no power to do good works without the grace of God preventing us, and working with us." "Under the Law," says an old and ingenious divine*, "God gave his Spirit to some; to these irregularly, and in small proportions,

* Dr. Jeremy Taylor.

like the dew upon Gideon's fleece. And the Jews called it *Filiam Vocis*, 'the Daughter of a Voice,' still, and small, and inarticulate, and in the way of inspiration rather than instruction. But in the Gospel the Spirit is given without measure: it is first poured forth upon our head, Christ Jesus; then descending on the fathers of the church; and thence falling, like the tears of the balsam of Judea upon the foot of the plant, upon the lowest of the people. It is now not the *daughter of a voice*, but the *mother of many voices*. It is the parent of fortitude in martyrs, of learning in teachers, and of all things which are excellent within the bounds of the catholic church: so that the old and the young, the scribe and the unlearned, the priest and the people, are full of the Spirit, if they belong to God."

It now becomes us seriously to inquire in what manner and degree this doctrine ought to be inculcated by the modern ministers of Jesus Christ. Ought they to be silent upon it? Ought they to say to themselves, "The subject is awkward and unpopular—unpopular at least among the higher order of our hearers. It has often also led to enthusiasm. We will at least be sparing of our observations on this difficult and doubtful topic. We will by no means contradict this tenet of our own church; but we will be reserved and prudent." These prudent men would do well to reflect, that to their abandonment of the doctrine to those who address themselves almost exclusively to the poor, the growth of that enthusiasm, of which they complain, ought perhaps in part to be referred. It cannot, as we think, admit of any doubt, that there has been much coldness and indifference to the tenet in question, as well as an unwarrantable dread of its abuse, among the modern ministers of our church; and we fear that there are those among them who have as yet to learn the truth which they ought to teach. The connection, indeed, of this doctrine with practice, is not obvious to every one: a religious eye alone clearly perceives it. To the man who is exercised in prayer it easily occurs, that prayer implies some anticipation of an answer to prayer, consequently an expectation of divine aid really to be communicated to the soul. What, therefore, to the profane is enthusiasm, is to him devotion; what to the worldly is mysticism, is to him spirituality and elevation of mind. Many also of the objections to the doctrine of spiritual assistance, which offer themselves to the cold reasoner upon the subject, vanish from the view of him who converts it to practical use. Above all, it is observable, that levity in treating it is sure to cease, when the heart is turned to piety; and that the charge of fanaticism, so freely and indiscriminately urged by the unthinking and the profane, is considerably restricted, and when brought forward is urged with new tenderness and caution. The serious and adequate belief of this tenet is therefore only to be expected in those persons in whom we see a very devotional spirit. It implies communion with God; "fellowship, indeed, both with the Father and with his Son Christ Jesus." It supposes contempt for earthly honours, riches, and pleasures, and a thirst for divine consolations. "He that drinketh of the water that I shall give him," said our Saviour to the Woman of Samaria, "shall never thirst." To the clergyman who lives "in friendship with the world," in harmonious fellowship and agreement with that multitude who exist only to buy and sell, to eat and drink, to plant and build, to add house to house and field to field, to become architects of their fortune, or even to obtain distinction in science; the idea of a divine influence will probably seem a part of orthodoxy which it is best to introduce but rarely, and to touch but lightly, though it may be one which, on account of the authorities by which it is upheld, it would be unbecoming in him to doubt or to resist.

There is a worldly virtue, remote from every thing devotional, which may undoubtedly subsist among those who forget or deny the influence of the Holy Spirit. This virtue seems greater than it is; for being chiefly founded on the love of reputation, it is peculiarly attentive to appearances. Christian virtue, on the other hand, is generally greater than it appears; for the attention of the Christian is turned to the Searcher of hearts, who is ever present with his Spirit. He is endeavouring, by the aid of the divine grace, to purify the inward man, and to possess that integrity in the sight of God which issues in universal goodness. Virtue of this kind is nourished chiefly by devotion;

"Grows with its growth, and strengthens with its strength."

"There are also many persons who," as a devout writer* on this subject observes, "have neglected the doctrine of grace, and yet have spoken and written excellent things even about Christian virtue: so that they have extolled God's precepts, without acknowledging his grace; as if they could attain his image without his assistance." — "But," he adds, "speaking and practising are two things. The result of all efforts in this way is the exposure of the weakness and vanity of the attempt, and the confirmation of the truth of the Gospel and the necessity of the grace offered in it. The more we consider the success of such reformers, the more we may be convinced that their systems are fitter for gratifying the ear than mending the heart. Human corruption proves too hard for human eloquence. No doubt it is good to use all helps; but to think these natural aids sufficient without the assistance of grace, is such a chimerical project, and has so constantly failed in the experiment, that it is a wonder that persons should seriously think it practicable. History shews the inefficacy of the sublimest philosophy of the heathens, when it encountered inveterate corruptions or violent temptations. Many of them spoke of virtue like angels, yet lived like brutes. Whereas, in all ages, poor Christian plebeians, unpolished by learning, but earnest in prayer and depending on grace, have, in comparison of these others, lived rather like angels than men, and shewn such an invincible stedfastness in virtue as shames all the philosophy in the world."

This doctrine is very conspicuous in the discourses of the evangelical clergy. According to them, it is God who, by his Spirit, begins and carries on the "work of grace" in the heart; for this is an expression in common use with many of them, and especially with the more Calvinistic part. According to the generality of the other ministers of our establishment, it is man who works; and he is often exhorted by them to exert himself, in terms which almost exclude the idea of a spiritual agent. Perhaps there is some mention of the help of divine grace at the conclusion of the discourse, and the allusion is made with delicacy and good taste; but the subject excites little zeal, and is treated with more than necessary caution. Let the language of Scripture, which we have already so largely quoted, be compared with that of most of our divines, and the difference is manifest. Are not the writers in the New Testament zealous on this point? Does not our Saviour say with earnestness, "without me ye can do nothing?"—Mr. Ingram has admitted that there is too great a conformity to the world in many of our clergy; that there is a "deficiency of what the methodists not improperly term vital religion," and a want of the same "devotional fervour" which is enforced by the evangelical preachers. We impute the advantage over them enjoyed by these preachers, in part, to their more zealous adoption of the great Scripture doctrine of the Holy Spirit.

* Maclaurin.

We proceed, however, to point out some errors respecting it, which, as we think, prevail; and they may be reduced to two general classes—namely, those arising, first, from a too dry, metaphysical and systematic mode of managing the subject; and, secondly, from an enthusiastic view of it. Our readers will have already perceived, that one of our objections to Calvinism is, its tendency to reduce divinity too much into a system. It pretends too exactly to define subjects imperfectly revealed, and labours to adapt every doctrine of the Gospel to the place which the human architect has assigned for it in his ingeniously constructed building. The doctrine of Divine influence has been moulded into many shapes by the plastic hand of different theologians; for while the Calvinists (always claiming scriptural authority) have fashioned it after their manner, many of the Arminians, or Anti-calvinists, (equally pleading Scripture) have given to it a form by which it becomes adjusted to their scheme of religion. It has been debated between these parties, whether grace (that is, whether the sanctifying influence of the Divine Spirit) is *irresistible*. The more accurate and prudent Calvinists have contented themselves with affirming that it is *invincible*. "Grace," say they, "may indeed be resisted—that is to say, it may be resisted for a time, and to a certain degree—but it must necessarily triumph, on the whole, in the hearts of all the elect; and it is to these, and these alone, that invincible grace is given." A question, however, arises, whether grace of some kind is not given to all; and many Calvinists have conceded that it is: but in making this admission they have distinguished between special and common grace, and have affirmed that it is merely of this common grace that Scripture speaks, when it represents men as either finally or effectually resisting the Divine Spirit. But a further question occurs: how is common grace distinguishable from that which is special or efficacious? does it differ in kind, or only in degree? This point has further divided the theologians, setting Calvinist against Calvinist, though chiefly separating the high Calvinists from the low. We request our readers not to be fearful of our detaining them till we have solved all these difficulties. We are of opinion that definitions and discussions of this kind have diminished the credit of the doctrine for which we plead. They found too much place among our ancient divines, and they are retained by some of our evangelical ministers, though chiefly, as we suspect, by those of the dissenting class. The less explained doctrine appears to us best to answer the purpose of promoting a simple piety, and to be also more strictly conformable to the language of holy writ.

It has also been common to combine the inculcation of this doctrine with philosophical discussions respecting the nature and the freedom of the human will. Men have endeavoured to weave their metaphysical web out of sayings which Christ and his apostles delivered on the sublime subject of the energy of the Divine Spirit. We feel a zeal to redeem this precious truth out of the hands of philosophy, not unlike to that which once prompted the nations of Christendom to go forth and rescue the sacred city from the power of the Infidels. We grant that theology may occasionally border on metaphysics, and we are far from always discountenancing even free metaphysical discussion. Bad metaphysics may conduce to bad morality as well as to religious error; and it may be necessary to contend with the perverse metaphysician by means of his own weapons, and to descend with him to his own ground. The provinces, however, of theology and metaphysics are, for the most part, extremely distinct. "Beware," said the apostle, "lest any man spoil you through

philosophy and vain deceit, after the rudiments of this world, and not after Christ." This passage, though directed against the peculiar kind of false science prevalent in the heathen world, may not improperly be considered as forbidding a large admixture of modern metaphysics with the sacred verities of the Gospel.

It remains for us to treat of the enthusiastic use which has been made of this tenet: but as the general subject of enthusiasm deserves some discussion under the present article, we reserve ourselves for a future number.

(To be continued.)

Review of HOARE, DUDLEY, OWENSON, *and the Report of a Deputation of the Hibernian Society, on Ireland.*

(Continued from p. 190.)

IN adverting to a very important part of the subject—viz. the moral degradation of the lower orders in Ireland—it is not easy to determine at what point to begin. So intimately are causes and effects often blended together in moral considerations, that they are not unfrequently seen to change places: the disastrous influence, whatever be its nature, which produces mental degradation throughout a kingdom, is in its turn augmented and confirmed by that degradation itself. When popery had involved Europe in ignorance and superstition, that very superstition, by a species of moral re-action, elevated the pope himself into the chair of Deity, and hailed him as the vicar of Christ, and a vice-god on the earth. That the moral energies of the inferior classes in Ireland are extremely debased, it were superfluous to attempt a proof: no man will be found hardy enough to deny it. In illustrating the nature of this debasement, we shall have occasion to refer to "The Report of a Deputation from the Hibernian Society." The gentlemen who composed the deputation had it expressly in view to inquire into the religious state of the country: whether their account be the best which might be afforded, we will not stop to inquire: they appear, on the whole, to have discharged their commission with moderation and fidelity, and to have made a good use of the very limited time in which their journey was performed. We shall begin our extracts with their account of the catholics.

"The great body of the Irish wander like sheep that have no faithful shepherd to lead them. Legendary tales, pilgrimages, penances, superstitious offerings, priestly domination, the notorious habit of reconciling sanctimonious accents and attitudes with abandoned practices, and all that shocks and disgusts in the mummery of the mass-house, cannot fail to fix a mournful sentiment in the heart of every enlightened and pious observer. From an early hour on the Sabbath morning, till one or two in the afternoon, crowds occupy the chapels both in town and country. Mass is performed during this time repeatedly: the scene fluctuates as often; so that in estimating the attendance, regard must be had, not merely to the size of a chapel, but also to the number of successive congregations. But when mass is concluded, every appearance of devotion retires from the countenance of many, who have just uttered the loudest ejaculations, and prostrated themselves in the most abasing forms. The profanation of the Sabbath is carried to a daring pitch." p. 23.

"Popery appears to be exhibited and inculcated there ..... with such a decided partiality in favour of its most fantastic and anti-christian features—the manœuvres of its priests are so various, so subtle, and alas! so efficient—and the moral aspect, from these and other causes, is so discouraging, that the deputation," &c. p. 25.

The stories which are related of the superstitious notions prevalent among the poor, seem almost incredible. It may not be improper to furnish a specimen.—One of our number had occasion, at no distant period, to pass over a mountain on the coast, at the same time with a considerable party of the natives. Just as they reached the top, a slight shower came on, accompanied by

one of the finest rainbows he ever beheld. Whilst he paused to admire its magnificent arch, extending into the bay below, he carelessly plucked a little fox-glove, which was growing beside him. A gentleman in the party approached, and told him, with a smile, "you have committed a dreadful crime against the fairies: this hill, and its fox-glove, are under their immediate protection. You have attracted the attention of all around you; and there is not a single person in this whole assembly, who does not expect to see you suffer for your temerity. Take care how you proceed." In descending the hill he unfortunately stumbled, and fell;—a proof, to the multitude, that the fairies had neither lost their power, nor would forget to punish, when their rights were invaded.

For the amusement of those who may not have seen "Castle Rackrent," we shall copy a few remarks by Miss Edgeworth: as illustrating national character, they are not without their use. After observing that Irish fairy-mounts are called anthills in England, she thus proceeds: "They are held in high reverence by the common people in Ireland. A gentleman, who in laying out his lawn had occasion to level one of these hillocks, could not prevail upon any of his labourers to begin the ominous work. He was obliged to take a loy from one of their reluctant hands, and began the attack himself. The labourers agreed, that the vengeance of the fairies would fall upon the head of the presumptuous mortal who first disturbed them in their retreat."—"When the wind raises a little eddy of dust upon the road, the poor people believe that it is raised by the fairies; that it is a sign that they are journeying from one of the fairy-mounts to another; and they say to the fairies, or to the dust as it passes, 'God speed ye, gentlemen, God speed ye.' This averts any evil, that the *good people* might be inclined to do them. There are innumerable stories told of the friendly and unfriendly feats of these busy fairies: some of these tales are ludicrous, and some romantic enough for poetry."

These observations will of course be considered as affording marks of general ignorance; but if all their superstitions were equally harmless, they might possibly serve rather as matter of amusement than of regret. The effects of priestly domination awaken feelings of a far different kind. The poor catholic is instructed to look up to his priest as a superior being, and to consider him as the only channel through which the blessings of heaven can be conveyed to man. The injunctions of the priest form the law of his flock. Remission of sins is the result of his favour; penances are enforced by the authority of his command; and woe to the poor penitent that shall venture to rebel! Of these penances, some are ridiculous, and some disgusting; yet perhaps from this very circumstance ghostly tyranny may be confirmed and increased. We should weary both our readers and ourselves, were we to detail the instances of priestly arrogance which have been related to us; let one or two serve for a sample.

It is not uncommon for a priest to enter a house on a fast day, and demand that a piece of mutton should be prepared for his dinner. If it be observed in reply, that fish only is allowed by the Church, the answer is ready: "Fool, do you doubt my power? do not you know that a word of mine can turn any food I please into fish? Get me the mutton."—The transubstantiating power of Lord Peter * goes not a tittle beyond the real juggling of modern times.

It has been remarked by Johnson, that if all marriages were made by the chancellor, it is not clear that the sum of happiness would be much diminished. What may be the precise quantum of happiness attendant on the marriage of an Irish peasant, we presume not to decide; but it is

* Tale of a Tub.

certain that these matters are frequently dictated by the will of the priest. Having previously settled the point to his own satisfaction, he visits the parents of the young man; tells them that their son is of age to take a wife, and he has found one to suit him. A similar story is related to the parents of the girl; and the wishes of the priest are generally decisive. The day is appointed; a large party of friends and relations assemble; the wedding is celebrated, and a feast prepared. When the whiskey has begun to give symptoms of its power, the priest seizes his hat, and goes round the party to collect donations: the parents contribute first: the liberality of others is in part measured by theirs; this is an inducement to give all they can spare. The money thus collected is disposed of in the following manner: the priest claims a liberal share; one portion is set aside for the titular bishop, and another to discharge the expenses of the feast; the remainder is the fortune of the new-married couple, and constitutes the whole stock intended to fit out the happy pair for the voyage of life. If the whiskey be good, and the company large, this marriage-portion will sometimes amount to eight or ten pounds.

Anecdotes might be multiplied without end: we shall add but one more on this subject. Depredations had been committed in the house of a very dignified character, and suspicion fell upon a boy: all the means which were adopted to recover the property proved ineffectual, till at length the priest was sent for, informed of the theft, and requested to lend his assistance. The priest spoke in public of the transaction, and insisted, if the crime had been committed by a catholic, on immediate restitution:—every article was restored!

Now to what cause are we to attribute this exorbitant power over the minds of men? Certainly not to the superior learning of the priesthood, nor to their superior piety. That some good men, and some few men of learning, may be found in so numerous a body, we have no wish to deny; but assuredly this is not their general character: their religion is in their Mass-book, and their learning in legendary tales. A catholic gentleman lately addressed one of our friends to the following effect: "I have had a quarrel with the priest. He affirmed in the pulpit that Christ said, there would be joy in heaven over a devil, if he repented: I told him, when he came out, that it was not true: he swore it was; and we quarrelled about it."—Our friend observed to a protestant, I should imagine that this gentleman has no great reverence for the catholic religion: his answer was, Notwithstanding this proof of impetuosity, no persuasion on earth could induce that man to eat meat on a Friday, or to violate the acknowledged ordinances of his Church.

A young catholic priest attacked another of our friends on the subject of transubstantiation. After long debate, his last triumphant stand was upon this argument: "When a catholic consecrates the bread, if a dog be turned into the room, he dares not touch it: whereas if a piece of bread consecrated by a protestant be placed by the side of it, he will immediately run and devour it."—When such are the priests, what must be the people!

Whence, then, has this influence arisen? By what means has the catholic creed been so widely diffused and so disastrously confirmed?—Inquiries of this sort may teach us how to meet its efforts and to counteract its power.

The first cause to which we shall advert is, want of instruction. Ignorance is the legitimate parent of superstition. In proportion as the mind is destitute of information, in that degree is it prepared to foster extravagance and become the dupe of deceit. It has been the complaint of pious men, in every age of the world, that persons in general have a great tendency to take refuge

in forms and ceremonies: how much must that tendency be increased, when their deplorable ignorance renders them utterly unable to ascertain the real nature of the religion which they profess! It was matter of grief and astonishment to us, when we were informed, by several of the lower Irish, that they never had a Bible in their hands, and had not the slightest conception of what it contains.

2. The second cause which we notice is, the zeal and activity of the catholic priesthood. They would compass sea and land to make one proselyte. As their habits of life lead them much among the poor, they spare no argument which sophistry can invent, and spread every lure which their religion so abundantly supplies. A religion which is of the heart, and not of the letter; which is of a spiritual nature, and calculated to produce spiritual views and consolations; will too often be rejected, even if faithfully proposed, for one which permits a sinner to follow the devices of his own imagination, provided he confesses to the priest; and spares him a life of self-denial, if he will only receive unction at last. "Popery is still true to herself: the same now that she was in the darkest ages." To the influence of the priests we attribute the general ignorance of Scripture. The prohibition of the sacred volume is one of the most effectual engines by which they have established their power.

"Your plan, they argue, is to provide every poor family with a copy of the holy Scriptures. This mode of propagating religion, or of enlightening the mind with religious truth, appears so preposterous to the eye of reason and philosophy, and has been found so inadequate, by a long experience, that nothing but that spirit of opposition to popery, which gives a sanction to every thing, could still induce any people to persevere in its adoption. ..... To see this book of wonders, this book of mysteries, this book of prophecies, this book containing the earliest history of mankind, laid before an ignorant peasant for his edification and instruction! Can we seriously applaud the measure?" Hibernian Report, p. 20.

After informing us that orders have been issued to the catholics not to accept a religious tract, nor to pick up one from the ground, unless with a determination to burn it or to carry it to the priest, the gentlemen of the Deputation proceed in these words:

"It will inevitably occur to any serious protestant, who makes a progress through Ireland, that the laity have been most dreadfully imposed on, as it respects the perusal of the Scriptures: so that, under an apprehension of their not being qualified for a practice, which is stated to be, in the absence of the priest, pregnant with danger, thousands revolt from the recommendation of it, as they would from the recommendation of a pestilential atmosphere. .... The indifference, or rather the aversion of the priests to the diffusion of spiritual light, may be inferred from the difficulty of procuring a Bible in those situations, which allow full scope for their favourite plan, and in which there is no zealous protestant to exert a better influence. If beads and crucifixes, if Missals, and volumes still more scandalously superstitious, were not esteemed safer and nobler companions, would they be so much more abundant?" Report, pp. 20, 21.

The zeal of the priesthood has lately been exhibited in a way which seems to possess little either of sound reason or argument:

"When they discover that any of their disciples have been hearing a protestant minister, they rebuke, or enjoin penance, as the case appears more or less excusable; and they have been known to drive off *with manual violence* those, whom curiosity has thus far led into the precincts of heresy." Report, p. 19.

3. We mention, as the next cause, the comparative inactivity of the protestant clergy, and the diminution of parishes. Far be it from us to assert that every clergyman in Ireland neglects the duties of his profession: we could point out many who adorn the doctrines of the Gospel, and are zealous to promote them. Would that this were the general character! But every man

knows in what manner ecclesiastical dignities have long been disposed of in that country—and from this knowledge he will readily judge what kind of discipline is to be expected among the inferior clergy. Mass-houses rise like exhalations in every quarter of the kingdom; whilst the heart sickens at the sight of churches already in ruins, or swiftly running to decay. The two following anecdotes may not be irrelevant.

During a late excursion, one of our number went to look at a new mass-house, which was nearly finished: it was large and elegant; but the parish church was in so bad a state of repair as to be nearly unfit for service. On his inquiring, of a protestant gentleman, why the church was so shamefully neglected, he was informed, that it would require 30*l.* to repair it, and that the money could not easily be raised. Yet the landed property in the vicinity was almost exclusively in the hands of protestants.

On another occasion, in passing through a village, which consisted wholly of catholics, and observing the church in ruins, he entered into conversation with a poor but intelligent man, about the state of the place. "Does your rector live in the parish?"—"No; we have not seen him for some years."—"What is the value of the living?"—"He lets it to the proctor for upwards of 1000*l.* a year."—"Does he bestow any thing in charity among you?" "No."—"Has he established any schools, or contributed any thing toward such an object?"—"No; we tried to do it ourselves, and got a master: he stayed with us a little time; but as we could not raise enough to support him by 5*l.* a year, he was forced to leave us."—Well may protestantism decline and catholics increase! Under such a system, nothing but a miracle could produce a contrary effect.

As we have no wish to dogmatise, or to advance any charge without due authority, we beg leave again to appeal to the Hibernian Deputation and the Rev. Mr. Dudley.

"The churches are, for the most part, opened but once a day. In a country, where the most pernicious errors prevail, this appears to be a mortifying deficiency. Yet such is the far-spread apathy, even in populous towns, that if there are two services, the attendance on the second is deplorably thin. This surely could not be the case, were the minds of the people, during the first service, more generally affected by the impressive truths which some have the privilege to hear." Report, p. 28.

"The numerous ruins of temples of worship, throughout this island, exhibit too many proofs of the dilapidated, and *declining state of the protestant establishment.* On the Reformation it appears that there were 2436 parishes in Ireland with cure of souls, and nearly 3000 clergy appertaining thereto. These are now reduced to 1100 benefices, having but 1001 churches, and requiring only the cure of 1300 clergy. Much of this falling off may be imputed to the combination of several parishes into what is called an *union;* a measure that has unfortunately led to the dissolution of all other churches therein except one." Dudley's Letter, p. 27.

As many of our readers may not be acquainted with the nature of these unions we shall add a note by the same author, p. 27.

"These unions are of two kinds: the one *episcopal;* that is, constituted by the bishop of the diocese, which may be dissolved on the removal of the incumbent: the others are decreed by an act of council, and are indissoluble by any existing authority. In the union possessed by the writer, as attached to his stall in the cathedral of Ferns, there are the remains of six parish churches, in so many distinct parishes (besides that of Kilscoran) on an extent of about 7000 acres of well populated and highly cultivated land. The church-yard continues the burying place for the dead of each parish; but the temples for the reception of the living are almost rased to the ground. If the most laudable exertions on the part of a single prelate could have remedied this lamentable evil, it had not continued in a diocese, where so considerable an increase of respectable glebe-houses, and so extensive a promotion of resident curates, have distinguished the active benevolence of its present bishop."

4. The last great cause which we shall mention is, the existence of tithe proctors and tithe farmers. They are offensive even to protestants; to catholics they must be odious. If men be led to consider the established church as a source of oppression; if the only intercourse which they have with it is the intercourse of vexation; is it possible for them to contemplate the protestant cause with favourable regard? We are fully persuaded (and Mr. Dudley holds similar language), that the influence of this system has been peculiarly injurious to the Church which it was intended to support.

It is ground of serious regret, that little has hitherto been done which might tend to obviate these radical evils, and to spread the knowledge of genuine Christianity. We are afraid that the number of those who have been converted from the errors of popery, whether by the labours of the clergy or of protestant dissenters, is extremely small. The little which has been done is, in part at least, if not entirely, owing to the methodists in connection with Mr. Wesley. Whatever may be the errors of these persons, their zeal is most exemplary; and they certainly have produced some effect. The poor catholics dare not, or will not, repair to a church, or to any building erected for protestant worship. The methodists have harangued them in the markets, have assailed them in fairs, have pursued them to every place of public concourse, and thus almost against their will have procured a hearing. The consequence has been, that a few catholics have deserted the mass-house and ranged themselves under their banners. We do not stay to inquire whether *all* their proceedings are regular, or even commendable: we are stating the fact for a different purpose; we think it demonstrates that extraordinary exertions alone can meet a case of such an extraordinary complexion. Let no Irish clergyman, at least, severely blame the Methodists, who does not emulate their zeal.

The truth is, that a Hindoo is not more enslaved by his "four-fold chain," than a bigotted catholic by priestly domination. And what is a poor man to expect, who deserts the mass? Persecution and want; the desertion of his nearest friends, and the hatred of all around him. We were assured by a protestant clergyman, at no distant period, that a poor fellow in his parish, who had relinquished the mass, must have perished, if he had not taken him into his own service and afforded him protection. No man would employ him, no man would speak to him. The interdict of Christ's vicar himself, in the worst times of the papacy, differed only in the extent of its influence from the excommunication of an Irish priest.

To what does the argument tend? It goes far to establish a point, which we fear it will not be easy to overthrow. Our opinion is, that with respect to the present race of catholics, who have from their earliest years been constantly in the habit of witnessing folly without perceiving its nature, and imbibing superstition without suspecting its character, conversion is almost a hopeless case. The disease has become inveterate: it has mixed with the vital current; it is interwoven with their very frame and texture: it is implanted by ignorance; it is fostered by habit; it is confirmed by prejudice; it is nourished alternately by hope and fear; it has for its coadjutors the dark phalanx of passions and of crimes:—a shilling to the priest on confession-day will clear the account.

Do we then advise a total abandonment of exertion? We would rather wish to provoke and inflame it: but we are particularly anxious to give it a proper direction. We would say, Let your attention be especially fixed on the rising generation. Do not imagine that every thing can be done in a day; the case requires a combined system of policy at once *liberal* and *bold*. The mass of evils, political, moral, and

ecclesiastical, should all be assailed together. An attempt to introduce moral reform, under the existing pressure of political grievances, would by no means attain its object. With a view, then, to the *whole* subject, we shall venture to suggest the following outline.

1. Let parochial schools be established throughout the island. They are of inestimable benefit; and if conducted upon the plan of Dr. Bell, or Mr. Lancaster (guarded, of course, against any abuse to which such a plan may be liable), might in a few years produce a wonderful revolution in the moral powers and habits of millions. The number of parishes at the Reformation, as we have already stated, was 2436: if we fix one master in each parish, with an average stipend of 50*l.* a year*, the annual expence would be about 120,000*l.*;—a sum, when compared with the magnitude of the object, which is by no means formidable. Many questions will arise, and many difficulties will doubtless occur: but where the point to be attained is the civilization of a kingdom, base and pusillanimous indeed must the mind of that man be, who will suffer his ardour to be damped by any difficulties which it is possible to surmount.

In recommending for Ireland the plan of Mr. Lancaster, in conjunction with that of Dr. Bell, we are by no means ignorant that many objections have been urged against its general adoption. As we appear not in the character of his apologists, we shall not enter into the discussion. It will be sufficient to offer two remarks. The first is, that some of the most respectable persons in the university of Cambridge —men alike distinguished for talents, for learning, and for attachment to the church of England— have, within a few weeks past, associated themselves for the express purpose of introducing it, *under certain modifications*, among the poor of that place. The plan, therefore, cannot be *necessarily* subversive either of good morals or of attachment to the church. Our next observation is, that that intemperate zeal, which will not allow us to instruct catholics except with the public and avowed intention of making them churchmen, is positively the extreme of folly: it will most assuredly defeat its object, and exasperate feelings already sufficiently hostile. Let it be the first determination to instruct, at any rate: bigotry and superstition cannot choose but decline. Store the minds of the rising generation with good principles and virtuous habits, and you will be aided by auxiliaries of lasting and powerful energy.

But it is sometimes asserted, "the Irish are so unwilling to receive instruction, that you will find it impossible to give them any taste for learning. They will always prefer the luxury of rolling in the same puddle with their pigs, to the attainment of knowledge and the acquisition of arts." Now it so happens, that in this noisy argument, which we have heard repeatedly advanced, there is not one syllable of truth. Among numbers of the Irish there is a vigour of intellect, an earnestness of curiosity, an anxiety for knowledge, which are rarely found in our land of civilization. We are much deceived if this be not one of the most striking features of the Irish character*. As

* This must be considered as a most ample allowance. It will be seen hereafter (p. 247) that Thady O'Conolan, who considered himself a very flourishing character, had fifty pupils, of whom some paid nothing, and none more than 4*s.* a quarter. It is probable that he did not receive above 20*l.* or 25*l.* a year.—In estimating the masters at 2436, we have taken them at a higher number than is likely to be wanted.

* National character takes much of its peculiarity from the prevailing degree of civilization. The Irish are naturally very shrewd and acute; they possess a restlessness of mind, which having nothing to fix

one of our number was riding at a round trot in a southern country, he observed a ragged boy, of 15 or 16 years of age, running by his side, and looking him cheerfully in the face. He stopped, and inquired his wants. The youth professed himself to be a *poor scholar*, and solicited alms. It was highly entertaining to hear in what manner he repeated by rote the few books which had fallen in his way: to the extent of his reading Latin seemed as familiar as English; and his recollection never appeared to fail. After his request was complied with, he ran by the side of the horse for some distance, still reciting as he ran: and it was not till after several admonitions that he consented to be left behind. This poor scholar was poor indeed! He subsisted chiefly on the potatoes which he procured at farmhouses by the display of his learning, and under those hospitable roofs he found protection from the weather.

The following account we take from Miss Owenson: the hero of the tale is old Thady O'Conolan, a schoolmaster near Sligo.

"When I complimented him on the extent of his erudition, and expressed my astonishment at his having acquired it in so remote a situation, he replied: 'Young lady, I went far and near for it, as many a poor scholar did before me; for I could construe Homer before I ever put on shoe or stocking, aye or a hat either, which to be sure I never did, till I was twenty years of age.'—When he was a young man, he said, there were but few schools in Connaught, and those few but bad; and that it was not unusual for eight or ten boys, *who had the love of learning strong upon them*, to set off bare-footed and bare-headed to Munster, where the best schools were then held; that they commenced their philosophic pilgrimage poor and friendless; but that they begged their way, and that the name of *poor scholar* procured them everywhere friends and subsistence: that having heard much of the celebrity of a schoolmaster in the county of Clare, he and his adventurous companions directed their steps towards his seminary: 'but (added Thady) it being a grazing country, and of course no hospitality to be found there (meaning that it was thinly inhabited), we could not get a spot to shelter our heads in the neighbourhood of the school: so being a tight set of Connaught boys, able and strong, we carried off the schoolmaster one fine night, and never stopt till we landed him on the other side of the Shannon, when a priest gave us a chapel-house, and so we got learning and hospitality to boot, and the schoolmaster made a great fortune in time, all Connaught flocking to him, and now here I am at the head of a fine seminary myself.' He then informed me that he had fifty pupils; that the head class were in Homer, and did not pay for their tuition, as they assisted to teach the rest: that all boys of the name of O'Conolan were taught gratis, and the rest paid, according to the means of their parents, from one shilling to four shillings a quarter."

Thady's school was a dirty, miserable cabin by the side of a wood; his scholars were ragged, and his own coat was fastened by a skewer! When Miss Owenson called upon him, "he apologised for the absence of his first class;"

"—They had gone to cut turf for a poor distressed family in the neighbourhood.—'It was but the other day,' said he, 'they built up that cabin yonder, for a poor old widow; and I gave them a holiday for it, and my blessing into the bargain.' Seven boys read out of one Homer—the only Homer in the school; and three were at the same instant busy with a tattered volume of Virgil. An old deal table, and a few boards placed on stones to furnish seats for the students, constituted the furniture of Thady's academy. He assured us, that the labourer who earned but sixpence a day, would sooner live upon potatoes and salt, than refuse a little learning to his child. 'I have,' said he, 'above twenty boys who are come from distant parts to me, who begged their way, and who are now maintained among the poor of the neighbourhood; who, far from considering them a burthen, were so eager to have them, that to avoid jealousy I was obliged to have lots drawn for them: the boys indeed are grateful, and make the

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upon at home, involves them in endless disputes. To the combined effect of this restless spirit and want of civilization, we attribute their wonderful love of litigation.

best returns they can, by working early and late for their patrons when not engaged with me.'" Pat. Sket. vol. ii. p. 133, &c.

A traveller is sometimes agreeably surprised, by coming unexpectedly upon a cabin filled with scholars to the very limits of compression. We have seen the children by twenty or thirty together, when the school appeared to be full, scattered by the hedges, and pursuing their studies with as much earnestness as could reasonably be expected.

The advocate for education must not look for universal assent: objections are "plenty as blackberries." It is confidently maintained, by zealous declaimers, that catholics will send their children to none but catholics; and that under such auspices little benefit will result from instruction. This objection is often urged with an air of triumph. Now we observe, in reply, 1. That even if we admit the truth of the premises, the conclusion is not fairly deducible. If you teach them to read and write, and enable them to exercise those powers of mind which they unquestionably possess, you have rendered an important service. They are sufficiently shrewd: give them materials for thinking, and they will think. In whatever degree you remove ignorance you gain a march on superstition. Is it not also probable, that a schoolmaster, paid and supported by the government of the country, will in a certain degree consult the wishes of that government? A case in point occurred within our own knowledge, where a protestant gentleman, with this very idea in his mind, procured a catholic master. For various reasons we shall not enter upon particulars; it will be sufficient to state, that all the children read the New Testament under the instruction of this catholic himself. This occurred in a part of the country where the priests are extremely hostile. It appears, therefore, that, without offering any violence to prejudice, catholic teachers may be rendered highly useful. But we reply, 2. That the fact alleged is *untrue*. We have ourselves been assured, by many poor papists, that if they had not a master of their own persuasion (whom, however, they should prefer), they would be glad of a protestant.—Our assertion may not be implicitly received. Call in, therefore, the Irish evidence: Gentlemen of the Deputation, what say you?

"Wherever schools are introduced, *though by protestants*, catholics allow their children to reap the advantage of them; nor will the establishment of a school by those of their own communion, invariably detach them from the former: comparisons are instituted, and the school of the protestants has been known to obtain the preference. In such cases, however, protestants have previously distinguished themselves by prudence and forbearance, as well as other qualifications; that is, while they have placed in view the leading principles of religion, they have abstained from invectives against popery, and from every attempt to make proselytes." *Report*, p. 44.

We particularly solicit attention to that part of the evidence which recommends prudence and moderation: without these, we are most confident that the scheme would utterly fail.

We know that grants of money have been made by parliament to a considerable amount for public instruction: but as no very conspicuous effect has been produced, there is probably a defect either in the plan, or the application of the money. Into this question we shall not enter.

(To be continued.)

Christianity in India. An Essay on the Duty, Means, and Consequences of introducing the Christian Religion among the native Inhabitants of the British Dominions in the East. By J. W. CUNNINGHAM, A. M. late Fellow of St. John's College, Cambridge. London: Hatchard. 8vo. pp. 199. Price 5*s.* 6*d.* 1808.

Of all the publications which have recently appeared on the subject of

Hindoo conversion, no one can more justly claim the character of cool and philosophical discussion than the work which we now recommend to the perusal of our readers.

The alarm had not been sounded by the anti-missionaries when this essay was composed; and yet, had it been the design of the author to expose the errors of Major Scott Waring, or to refute the assertions of the Bengal Officer, he could scarcely have written more effectually to the purpose. We know not whether our present number may fall into the hands of either of these writers, but as we have been honoured by the notice of one of them, we will venture to refer the Major to that part of the Essay which treats of the practicability of the attempt which he so anxiously deprecates; whilst we recommend to the unknown champion of Hindoo morality a careful and candid comparison between his own statements on that head and the authorities quoted on the other side by Mr. Cunningham. It sometimes will happen that the evidence of sense must give way to that of testimony. We remember to have heard the wretched fate of a man who once disputed this assertion. A party of friends conspired to practise upon him; all of whom, meeting him in succession, asked him some question relative to a bird which they affirmed to be sitting on his shoulder. He laughed at the first, wondered at the second, was alarmed at the third, and at length, overpowered by the weight of evidence opposed to his senses, walked melancholy homeward, and concluded himself mad. Should this be the unfortunate case of the Bengal Officer, when he has read through the series of evidence cited in this Essay as irrefragable proof of the debased state of Hindoo morals, all of it flatly contradicting what he affirms to be his own experience, we shall indeed pity his sad condition, though we cannot be astonished at any doubts he may entertain of his own sanity.

We shall now give our readers a sketch of the main argument made use of in this Essay, observing, *in limine*, that it is an argument of no confined extent. Its force must be acknowledged by all who admit the principle of benevolence as a rule of conduct towards our fellow-creatures. This admission is all that is required by the Essay, when it affirms "that our principal obligation to communicate Christianity to the Hindoos is founded upon the malignant and pernicious character of that superstition of which they are the victims." If it can be proved that this superstition is cruel and debasing; that it directly counteracts every attempt at improvement, whether physical, civil, or moral; that it admits of no palliative, and can be effectually supplanted only by a pure system of morals, founded on doctrines which bear evidence of their divine original; then is Christianity the sole remedy applicable to the case; and the option is not left to us, as moral agents, whether we will have recourse to it or not.

"In estimating the religion of Hindostan, it will be necessary" (says our author) "to take a view of the *moral character*, and of the *civil and political institutions* of its inhabitants. For, in the first place, either the moral character (where the religion is not confessedly and in all its parts divine) in a great measure forms the religion, or the religion the moral character. So that if the moral character is bad, the religion is either the offspring, or the parent of evil, and has therefore only such a choice of pretensions, as will, wherever the choice is placed, establish the conclusion at which we aim." p. 10.

Again, as the Hindoo religion

——"is not satisfied with the altar, but takes the seat of legislation, and even mounts the steps of the throne, . . . the same voice which condemns the civil and political institutions of India must condemn the religion in which they originate." p. 10.

With the attention, necessary in all analytical reasoning, to the connection between the effects stated and their presumed cause, and also to the correctness with which the

effects themselves are described, we shall follow the Essayist through his sketch of Hindoo morals. The three capital charges brought by him against the national character are, those of *treachery, indolence,* and *cruelty.* The following quotations are in support of the first charge.

"Whoever is at all acquainted with the history of our campaigns in the East, will find himself rather encumbered with evidence of the treachery of the natives, than distressed by the want of it. The works of Orme, Holwell, Dow, Maurice, Scrafton, &c. produce it in every page. Treaties solemnly ratified, whilst other treaties are contracting with an opposite power; articles of capitulation violated by the murder of the besiegers or the besieged; truces broken at the moment of the greatest confidence; drugged bowls, and poisoned meats; parchments sealed with blood, and contracts cut to pieces by the dagger; the breach of the best guarded promises, and the most sacred oaths;—these are circumstances which are every instant exemplified in the history of Hindostan." p. 20.

"Mr. Holwell (for some time president of the Cutchery court at Calcutta," and in general a panegyrist of the Hindoo religion) says of the people, that "they are a race who, from their infancy, are utter strangers to the idea of common faith and honesty." "Lord Teignmouth" affirms that "a man must be long acquainted with them, before he can believe them capable of that barefaced falsehood, servile adulation, and deliberate deception, which they daily practise." "The testimony of the Baptist missionaries is equally decisive," and has the peculiarity of being opposed to their first erroneous conceptions of the mildness and simplicity of the Hindoos.

To the testimonies already cited our author adds some internal evidence, drawn from certain Hindoo customs, and sums up with the following extract from Orme: "Parents," says this historian, "love their grandchildren, because they are the enemies of *their* enemies, i. e. of their own children. Such objects of mistrust are children rendered to their parents by the intrigues of an Indian court!" This saying, we are told, is almost proverbial. Its nature admits not of an epithet or a comment.

"Treachery is almost always the vice of a feeble mind; for it is seldom employed by those who can accomplish their end by the exercise of other powers. It was the vice of Carthage, but not of Rome. We might therefore, from a knowledge of the treachery of the Hindoos, have been led to suspect them of feebleness and inactivity." Orme, Scrafton, Niecamp, and Tennant, confirm the truth of this induction: nor do we imagine that the most zealous panegyrist of the Hindoo character, the Bengal Officer excepted, would defend it from the imputation of indolence. The well-known saying, "that it is better to sit than to walk, to lie down than to sit, to sleep than to wake, and that death is better than all," may, we believe, be deemed characteristic of the Hindoos in this particular.

The charge of cruelty is more novel, and admits of greater qualifications than those of treachery and indolence. We can admit it to be just, but not exactly on the premises adduced in the Essay. It certainly does appear that there exists in the Hindoo mind no principle of humanity, adequate to counteract the ferocious dictates of superstition: but the cruelty of which we should thus convict the worshippers of Brahma, is the cruelty of Bedlam, rather than that of the Inquisition. We think it no reflection on the humanity of a lunatic, that he inflicts on those who come within his reach the tortures to which he also subjects himself. In like manner, we should not attribute solely to inhumanity of disposition the conduct of the Hindoo, who drives from his door the contaminated mendicant: for were he to change places with the outcast, his religion would preclude him from expecting relief. The cruelty exemplified in erecting a koorh, or in sitting in dhurna, is to be charged, like the Hindoo penances, upon the

bloody superstition that gives birth to them: so that, instead of differing from our author as to his conclusion on this point, we only arrive at it by a shorter road. We firmly believe that the cruel practices, of which no less than fifteen are enumerated in one page of the Essay, prove the Hindoo religion to be replete with barbarities. Why the author should argue against himself, when (in the 37th page) he will not admit above three of these rites to be damnatory of the religion, and chooses to employ the remaining twelve for the condemnation of the people, we are at a loss to imagine. Neither do we admit that the distinction between those rites which they conceive to be of divine appointment, and those which are human inventions, can justly be urged as a proof that the disposition of the people is cruel independently of their religion. For let the author take which three of these fifteen cruelties he pleases to be the imposition of Brahma, still there will remain some such as these to be imputed to his followers: "The practice of dancing with bamboos passed through the sides; the swinging with hooks passed through the integuments of the back; the falling from a height on sharp instruments; the climbing a tree armed with spikes; the swinging over a fire with the head downwards." Now let it be granted that these practices are not enjoined by Brahma; is their enormity then to be charged on the disposition of the people independently of their religion? Does the wretched victim of them delight in his self-inflicted agony? Or does he not rather submit to it, through fear of that dreadful being, whom by such barbarities his priests have taught him to appease. We see no reason then to suspect the Hindoos of any natural predilection for cruelty. Nor would it strengthen our author's argument if he could convict them of it; however a familiarity with the horrors of their superstition may have rendered them callous spectators of, and sometimes actors in the most sanguinary tragedies.

Upon the whole, we must agree with the author of the Essay in our verdict against the morality of Hindostan, in the three instances which he has brought forward as tests of it; nor do we think there is reason to hope that a further examination into the principles or actions of its inhabitants would be more favourable to their character. It now behoves us to inquire, whether the vices which have been proved to exist amongst them, can justly be attributed to their religion. The vice of cruelty we have already determined to be as closely connected with their religion, as a child is with its parent. The vices of treachery and indolence are more immediately the effects of a certain state of society, than of any depraved system of theology. They are the common vices of savages, who can without much toil obtain a subsistence. To make good his conclusion, therefore, our author is bound to prove, that the corrupt state of Hindoo society, to which we attribute the prevalence of those particular vices, is the effect of the religion of Brahma. On this point, the following chapter, which treats of the civil and political institutions of Hindostan, is quite satisfactory. From it we extract the following passage.

"There are no less than fifteen methods by which those may be cut off from the privileges of men, whom God has made free. Slavery (to mention some cases) is, among the Hindus, voluntary or hereditary: it may depend upon the issue of a battle, or the cast of a die, or the caprice of a Bramin. It might be expected that from materials such as these, chains would have been forged for half the people; and the fact is, that there is no part of the world where domestic tyranny finds so many, and such degraded subjects. It is quite unnecessary, in the present state of moral or political opinion, to expatiate upon the evils of slavery." p. 56.

"But the most serious subject of discussion among the political regulations of Hindostan, is the institution of castes." The effect of this

institution on morals, happiness, and national prosperity, are by our author ably stated.

"The Bramins," it is first observed, "are in a great degree exempted from responsibility. They suffer only a mitigated punishment for a variety of crimes; in no case is the punishment of death inflicted upon them; and in many a small fine is substituted for it. The influence which these circumstances must have upon the moral character of the Bramins, and, through them, upon that of the nation, is obvious. Such is the necessity of restraint, that when men cease to be responsible, they cease to be virtuous; and such the efficacy of example, that a bad priesthood must make a vicious people." p. 59.

Again: "Is a Polere likely to be virtuous, whose character will never entitle him to approach within ninety-six steps of a Namboory Bramin? Will a high line of conduct be sought out by those whose shadow is supposed to pollute every thing over which it passes? Such, however, is the situation of a great part of the population of Hindostan." p. 61.

"It will scarcely be contended, that any institutions which diminish the virtue of a people, can ultimately assist their happiness. But it may be worth while to enquire more particularly, in what way the happiness of Hindostan is affected by the distinctions of caste. In order to satisfy this enquiry, some passages shall be produced which describe the state of the Pariars [or Chandulas]. 'If a Pariar approach a Nayr, this last may put him to death with impunity.' . . . 'They are regarded by other Indians' (says Mr. Sonnerat) 'as infamous, defiled, abominable, and reprobate; in every act, public or civil, they do not place them among the castes.' . . . 'In general the employments assigned to the Pariars are of the most vile and disgusting nature.' . . 'If an Indian, even of the lowest caste, by chance touch a Pariar, he is obliged to purify himself by bathing. The Bramins may not look upon them; and as soon as a Pariar sees them, he must retire. They are of no sect, and being excluded from all assemblies of the people, are forbidden to enter the temples to pray or to sacrifice.' . . . . 'An Indian would let a Pariar perish, rather than pollute his hand by stretching it out to withdraw him from a precipice.'" p. 62—64.

To this statement of Mr. Sonnerat the following remark, which we receive with caution, is subjoined:

"Calamitous as is the situation of the Pariar, the paths which lead to it are innumerable. It is the lot of all those who have in the slightest manner violated the rules of their caste*; so that there are millions in Hindostan who can attest how ill the institution of castes promotes the happiness of a people," p. 65.

In estimating the political effects of the institution of castes, our author successfully combats the only two arguments which have been urged in its defence. He shews that it has no tendency to the preservation of arts, by the regular transmission of them from father to son; or to the maintenance of order, by the confinement of men to one particular line of employment. On the other hand, he asserts, that "this institution has for its foundation the most extensive and vexatious kind of legalised monopoly;" that its apologists "betray great ignorance of politics, in conceiving that the number of individuals in a state engaged in the same employments can be stationary;" and lastly, that it is eminently injurious, by means "of the restraint which it imposes on the human mind."

"Amongst the customs of the Hindus, must also be placed infanticide, a practice which always indicates as much misery as it produces." . . . "Another singular circumstance in the policy of the Hindus is, that its laws recognize and regulate the depredations of robbers; the magistrate thus sharing in those crimes which he is too weak to prevent." . . . "In Hindostan," also, "some forms of penance oblige men to subsist by charity; and some provinces swarm with armies of these privileged mendicants." p. 74, 75.

Besides these customs, our author enumerates the trial by ordeal, legalised magic, the number of authorised holidays (those observed by the Brahmins amounting to two hundred); and concludes this catalogue with the mention of one sweeping and destructive principle,

* Is there no mode of purification appointed for a violation of these rules? If not, how happens it that in process of time the whole people have not become Pariars?

——"which prevails through every department of Hindu or Mahomedan administration; that money is received in commutation for every crime; a principle which strikes at the root of all justice, by making it the interest of the magistrate to cherish those very crimes he is intended to check. It is," adds our author, "always to be remembered, that the political institutions of Hindostan are interwoven with the religion of the country; and that each pretends to the same divine authority. Every voice of censure, therefore, directed against these institutions, falls ultimately upon the religion." p. 76.

Is this then the fact? Is it true that the civil and political institutions of the Hindoos are incompatible with the existence of morals, happiness, or national prosperity; and that these institutions are founded on a superstition which not only racks the minds and lacerates the bodies of its individual victims, but persecutes and tyrannizes over them as members of a community? In the establishment of this fact, the Essay is in our judgment conclusive. Such, then, being the bitter fruits of the Hindoo religion, we are next led to examine the root from which they proceed. In the 4th chapter of the Essay we find the creed of Brahma anatomized. The author first developes the general features of it—namely, polytheism and idolatry; the effects of which on the human mind, and on society, he ably illustrates. He then considers the sacred usages attached to it—namely, penances and sacrifices, as absurd as they are painful. And, lastly, he comments on the philosophical opinions which spring out of the Hindoo doctrines: such are, fatalism, transmigration, and immaterialism, with all their concomitants.

"Polytheism," observes our author, "supposes some imperfection in each particular divinity." "The manifest tendency of this system, therefore, is to create a degraded notion of God. But when once the doctrine of divine imperfection is let in, the most pernicious consequences follow. And these are sufficiently discernible in Hinduism. This circumstance, in the first place, accounts for the extraordinary multiplication of the Gods*." "Hence also it arises that the Hindu gods are supposed to patronize and to practise every vice." "Every criminal, in short, may find his model and patron amidst his country's gods. The destructive influence of such a scheme upon the morals of a people may easily be conceived. Men usually fall below the standard proposed to them: but in this case they will remain profligate even if they reach it." p. 82, 83.

Idolatry, and a system of penances (framed to supply the deficiency which in Christianity is supplied by the vicarious sacrifice of its Author), are shewn to be natural attendants on polytheism. These penances consist in laborious journeys to remote spots; in casting themselves at Jaggernaut under the massy wheels of a machine in which their idol is borne; in plunging into the Ganges, in the hope that the holy waves will cleanse them from the most heinous offences; in using a variety of the most childish and disgusting ceremonies; and often in frightful bodily torments, such as lying on a bed of spikes, embracing a red hot figure, holding the arms for many years in the same position, inviting the ants to make their nests in the body, fixing the eyes unceasingly on the sun, &c. Nor are the rules of sacrifice less various, mischievous, or absurd.

"These sacrifices are sometimes offered to gods deformed by foul, profligate, and obscene attributes; sometimes to the most contemptible reptiles. They are often of such extent as to exhaust the means of subsistence, and to force the penitent upon a life of vagrancy, uselessness, and mendicity. The rites by which they are accompanied are generally either sanguinary or obscene. The gifts themselves centre ultimately with the Brahmins, and furnish them with fresh materials of indulgence, and stronger instruments of oppression." p. 89, 90.

The mischievous effects of the doctrines of *fatalism* and *transmigration* are then shewn. As to the ten-

* They amount, it is said, to 36 crore, or millions.

dency of the latter doctrine, "it leads (among other things) to indistinct and degrading views of the retribution of futurity; destroys the notion of personal identity, or of consciousness in that state, and thus disarms the moral government of God of its principal weapon." p. 100. On the subject of immaterialism, "Vyasa," whom our author styles the Plato of India, teaches that the material world exists only in the perceptions of men; in short, that 'existence and perceptibility are convertible terms,' and 'that external appearances and sensations are illusory;' doctrines which evidently tend to universal scepticism, to the annihilation of responsibility and of consciousness in a future state; and which substitute "for the terrors of retributive justice, a general and indiscriminating expectation of participating in all the happiness and glories of the godhead." p. 103.

"After this exposition of Hinduism," Mr. Cunningham asks with renewed confidence, "whether the duty of propagating Christianity in India may not be safely rested upon the absolute need under which her people labour of a purer religion." If that exposition be true, "it would be needless to prove that the cure for evils of such magnitude and inveteracy must be the introduction of new moral principles. Justice and benevolence in this case demand of us the use of every means for the subversion, not only of existing institutions, but of the moral system in which they originate." p. 104.

With this last passage we shall take leave of our author's main argument respecting the duty of propagating Christianity in India, repeating our observation, that it is founded on the general principles of justice and benevolence, and not on any peculiar precept of Christianity. To those whose philosophy and whose practice is purely Christian, more cogent motives will readily present themselves; some of which are briefly mentioned in the opening of the essay. We differ indeed from the author, as to the universality of the obligation resulting from the command of our Saviour to his apostles. This command is certainly binding upon ourselves, but simply because it is indicative of the will of God respecting the propagation of the Gospel in general. That we are not bound, in consequence of this command, to disturb the peace of nations, or to machinate the overthrow of governments, is a position which it needs no skill in logic to maintain: but in the case before us, the fulfilment of the will of God requires no such violent measures: the government is in our own hands, and the people we know, by repeated experiments, to be patient of argument and friendly to missionaries. To all, then, who hold the will of God to be the supreme source of obligation, all further argument on the point of duty would be superfluous.

Amongst the means of propagating Christianity in the East Indies, our author recommends strongly an *ecclesiastical establishment.* As our limits would prevent us from entering at length into the merits of this delicate question, we must be content with referring to some remarks which we have already made on this subject in our volume for 1806, p. 314. Were it indeed probable, that the character of a Christian minister in India, so ably pourtrayed by Mr. Cunningham, would spring more frequently from an establishment than from independent missionary associations, we should feel less inclined to question the validity of his arguments, and those of Dr. Buchanan, on this subject. Our readers will be better able to estimate the degree of this probability, when they have read the following extracts.

"The minister of Christ in India, to do justice to his cause, must not be taken indiscriminately from the ranks. He must be familiar with the principles and precepts of his own religion, and with the holy volume in which they have been preserved. He must have entered into the hideous recesses of Hinduism, and must carry about with him a torch to expose them to others. To his acquaint-

ance with the rival systems must be added a knowledge of man; a species of knowledge which must be first studied in his own bosom, and then perfected in the world. As personal qualifications, he should possess a mild demeanor, a ready address, a general fluency of speech. But it is into the moral and religious qualities of the preacher that we are bound to make the strictest inquisition. The apostle of Christianity stands forward in the most awful, as well as dignified character that man can wear;—the exemplar and oracle of the religion of God. He would indeed rejoice to turn the eye of his examiners, from himself, to those of whom 'the world was not worthy;' but they will naturally not exchange a witness before them, for those whom they may conceive adorned with fictitious virtues. In this situation he will be influenced by a compound feeling, originating partly in the sense of his own infirmity, and partly in the dignity of the office with which he is invested. Governed by this feeling he will be seen always distrusting himself, but reposing confidently upon the arm of God. His zeal for God and man will be associated with a complete indifference to his own interests; he will be bold in the quotation of Scripture, but cautious in the interpretation of it; he will be firm without severity, and mild without weakness. As the ambassador of Christ, he will make his promises, his sufferings, his example, the great themes of his argument. As 'man, all that is human will be dear to him.'—Charity, in short, or love to man founded upon love to God, will be his master principle; and this will carry him a peaceful conqueror through obstacles which force would never have overcome." pp. 162, 163.

The advantage derived by the Danish missionaries from the establishment of schools, is advanced by our author as a test of their general utility, and of the success which would probably attend them. And even if it were to be conceded that the prejudices against Christianity, and the value affixed to caste, are much greater in Bengal and the Gangetic provinces than in the lower parts of the Peninsula, still it may be presumed that the motives which have induced the natives of the coast to frequent the schools of the Danish missionaries, are likely to operate wherever there is an advantage to be gained by a knowledge of the English language. Assuming, then, that schools, even if Christian instruction be not their primary object, cannot fail to be useful, of which we apprehend there can be no doubt, inasmuch as they prepare the way for Christianity, we think the conclusion perfectly just, "That the general erection of schools is a measure which demands and deserves the attention of government."

With regard to our author's proposed attempt to introduce the English language generally into India, so as to preclude the necessity of using translations of the Scriptures, we are at a loss for a proof that it would be either possible or beneficial. If the inconveniences of the present system are, the time consumed by the missionaries in learning the Hindoo dialects, the feebleness of their addresses through the medium of an unknown language, and the danger of inaccuracy in translations, where error would be ruinous; how are these inconveniences to be diminished, by transferring the locality of them from the minds of ten learned translators, to those of fifty millions of illiterate Hindoos? We might also animadvert on the inconsistency of this scheme with another part of the Essay, which strenuously contends for the facility of making accurate translations of the Scripures into all the languages of Hindostan.

It is impossible for us not to pass a stricture on the last expedient proposed by Mr. Cunningham for the diffusion of Christian knowledge —viz. "the providing some *remedy* for the loss of caste."—That protection should be afforded to the Hindoo convert from the persecution of the Brahmins, is unquestionably right and politic; but that the advantages arising from the patronage of powerful Christians should ever be presented to his mind as a motive to profess Christianity, or that he should be led to consider the profes-

sion or rejection of it to depend "upon the balance between the patronage of Christians and Brahmins," would be an evil no less to be deprecated for its intrinsic nature, than for its injurious consequences. A mere *nominal* conversion of the Hindoos to Christianity would obviously produce little moral benefit; and, even in a political view, it might be questioned whether much good would result from it. For what is the nature of our apprehensions respecting the security of our Indian possessions? It is not (as is observed in the Essay), that we fear the alienation of our *Anglo-Indian* subjects, or that we deem the success of a foreign invasion highly probable; but it is that we discern plainly in the minds and manners of the natives a change corresponding to the light emanating from our improved mode of governing India; that, to the honour of our nation, the abject Hindoo has been raised by us from the lowest condition in which Mahomedan tyranny could place him, to the rank of a reasoning and responsible being; that in the uncontrollable course of events his faculties and knowledge must necessarily improve, and thus a door be opened to discontent and disaffection, which a multitude of irritating reflections, on the origin and nature of our power in the East, are calculated to excite. The assimilation of the Hindoos with our own subjects, by inducing an uniformity of religious *profession*, might indeed accelerate their march to the heights of knowledge and of power: our fears, however, for the security of our Indian possessions, would not be greatly diminished, unless a cordial reception of the doctrines of the Cross were to accompany the profession of faith in Christ. In the present state of things, indeed, there is little reason to fear that the number of merely nominal converts will greatly increase; for as no mercenary motive can be attributed to the Indian missionaries, so neither is it likely that the Hindoo will be led to apostatize from the faith of Brahma by any other influence than that which will ever attend the faithful preaching of the Gospel.

The third part of this Essay relates to the *consequences* of diffusing Christian knowledge in Asia. Here, while we agree with our author in his main positions, we have to complain that the reasoning and the language are in many instances extremely obscure. We will not detain our readers by giving all the proof which we might adduce on this point. There is, however, one source of obscurity, of which perhaps the author is not sufficiently aware, so conspicuous as to justify us in exemplifying it. The metaphors sometimes crowded into one sentence are so numerous and incongruous as to break all continuity of thought in the mind of the reader. Witness the following paragraph.

"The kingdom of Nepaul, which was subdued by the Mahomedans, has preserved to us a fair specimen of Hindu administration; and the features of the government are such as to convince us that the Indian monarchs did not redeem the princes of Asia from that title of despot with which they have been universally branded." p. 192.

Having said thus much on the occasional obscurity of our author's style, we cannot avoid adding, that his attempts at emphasis are sometimes greatly overstrained. For instance, when stating the improbability that the Hindoos will abuse the power imparted by Christianity, to the prejudice of their benefactors, he thus expresses himself:

"If, therefore, we should not expect in the scenes of private life that good spontaneously yielded would be abused; and that improvement would be pointed at the bosom, instead of being paid back into it; much less should we expect it in the dealings of a nation." p. 188.

The Essay betrays one other failing, which, though it occurs but once or twice in the whole work, is of such a nature as to demand animadversion. We allude to the

mode of expression made use of in illustrating the evils of polygamy. Nothing, we are persuaded, is farther from the writer's intention, than to violate the feelings of the most delicate mind; yet an inadvertent repetition of similar expressions might subject him to a charge of coarseness.

On the whole, however, we are glad to pay our warm tribute of approbation to the originality and vigour of thought, the industrious research, and above all to the Christian zeal, displayed in this essay; and we as earnestly express our hope that the author of it may continue to redeem some time from his other avocations, in order to contribute the aid of his literary talents to the refutation of error and the maintenance of Christian truth.

Considerations on the Practicability, Policy, and Obligation of communicating to the Natives of India the Knowledge of Christianity; with Observations on the "Parliamentary Remarks" in a Pamphlet published by Major Scott Waring. By A late Resident in Bengal. London: Hatchard. 1808. 8vo. pp. 101.

We congratulate the public on the appearance of the present work. The question of the introduction of Christianity into India has been too long abandoned to the mercy of those whose prejudices or whose incapacity precluded them from allowing it a fair discussion. The advocates of such an introduction have indeed, so far as they have thought proper to appear in the lists, possessed decidedly the advantage in point of talents and information, but, with one or two exceptions, they have confined themselves to detached parts of the subject; and it must on the whole be confessed, that in zeal and activity they yield to their opponents. This unwearied ardour on the one part, and comparative supineness on the other, has long been to us matter of regret and astonishment. Nor could it be expected that a representation, partial and false of Christian views and motives, would be wiped away, and the true ones stand in appearance, but by the most powerful appeals to grapple with the whole of this great question. Our hopes are at length gratified*. The author before us brings to the performance of his task a perfect knowledge of the subject, resulting both from reading and observation. A long residence in India, and an intimate acquaintance with the existing internal regulations of government in that country, place him on an elevation with respect to those who rest their chief claims to attention on their supposed possession of the same advantages. Among the most striking features of his performance are, a candour which no virulence or misrepresentation on the part of his antagonists can disturb, and that calm dignity, which ever attends a great mind upon a good cause. To these qualifications he unites a style, though not uniformly correct, nor perfectly measured, yet distinguished for clearness, and exempt from its simplicity. It may be supposed that an author thus furnished would not refuse any important part of the subject; and he accordingly does not scruple to engage his adversaries along their whole line. It must be acknowledged that he has placed the question on its proper foundation; that he has rescued it from the rubbish in which it was buried by obstinacy and prejudice, and displayed with clearness the substantial importance lurking under the name of Missionary Knowledge. The conduct of some men with regard to the conversion of the Hindoos, and the success which we anticipate from the further circulation of the present work, have forcibly brought to our recollection the fol-

* We are certainly [illegible] number of the respectable [illegible] Mr. [illegible] him, and we shall [illegible] to introduce [illegible] our readers to [illegible] of Mr. Pearson.

lowing well-known passage, which it would be trite to quote, were it not so peculiarly applicable:

Jamque faces et saxa volant; furor arma ministrat.
Tum pietate gravem ac meritis si forte virum quem
Conspexêre; silent, arrectisque auribus adstant.
Ille regit dictis animos et pectora mulcet.

The three principal points of consideration to which this author adverts are, as the title-page conveys, the practicability, the policy, and the duty of introducing Christianity into India. On each of these he is able and satisfactory; but his attention has been chiefly directed to the first. The greater part of the work consists of a refutation of all that has been advanced on the supposed impossibility of succeeding in any efforts to convert the Hindoos. It is this topic which has most strikingly afforded grounds for the cavils and calumnies of prejudiced and ignorant men; and therefore it is with reason that this topic is peculiarly examined and elucidated.

A complete analysis of a work, every part of which abounds with important matter, will not be expected from us. We will, however, attempt to bring before our readers most of the principal topics to which it adverts. But previously to the performance of that duty, it is proper to say a few words on a point connected with our subject. The public will do us the justice to recollect, that we have never shrunk from bearing testimony to the talents, labours, and piety of the present missionaries in Bengal. We have declared, and do still declare, that they have deserved well of their country and their kind, and that not even the shadow of a good reason has been offered for their expulsion from India. Retaining these convictions to their full extent, we must yet caution our readers not to confound the grand discussion respecting the introduction of Christianity into India, with the subordinate discussion respecting the conduct of the missionaries in that country. This distinction it is the more essential to bear in mind, because our adversaries seem to endeavour (unintentionally perhaps) to throw it as much as possible into the shade. But it is a distinction most just and natural. Whether the present missionaries have acted well or ill, is one question: whether the principle itself, of communicating Christianity to our Eastern subjects, be right or wrong, is clearly another. Nor can it for a moment be conceded, that the decision of the latter is necessarily involved in that of the former. Even the expulsion of the missionaries from India (we tremble at the bare supposition of such an event) would not necessarily imply a condemnation of the important principle of converting the Hindoos. That principle must be tried upon its own merits, and not by the conduct of those who may rashly or injudiciously have attempted to carry it into execution. It is with this object more especially, and on the ground of the distinction which we have just stated, that we return to the discussion from which we have been obliged to digress.

Before our author enters at large into the three grand considerations already mentioned, he investigates the justice of some positions which Major Scott Waring has laid down in the course of his extraordinary work. To those who have been seduced by the affected display of knowledge, or confounded by the dogmatism which run through the Major's writings, we would peculiarly recommend the perusal of the animadversions which the "late Resident in Bengal" has made upon that author. Deeply as we were convinced that Major Scott's representations were in essential points incorrect, we confess we had but little conception of the extent of their inaccuracy. It now appears, not only that they are unjust, but that they are the result of a total ignorance of the state of India, and the

conduct of the British government in that country, during the last twenty years.

Major Scott, as he has himself informed the world, is the prey of a thousand fears, lest the attempts which *have been* already made to introduce Christianity into India should have endangered the safety of our eastern empire. Partly by unwarrantable constructions of some public documents, partly by the energy of his own feelings, and partly by certain undiscoverable authorities of a private nature, he has convinced, or believes he has convinced, himself, that all the native tribes, from Cape Comorin to Thibet, are conspiring to overthrow our dominion and destroy our religion. We think, however, that, after having considered how completely his remarks and deductions have been dissipated by the author before us, he will be content to dismiss his terrors, and permit us to enjoy the same tranquillity in England which is at present the lot of our fellow-subjects in India.

We cannot follow out the proofs which tend to shew the visionary nature of the alarms which have been said to exist among the natives, but must hasten to a more important subject, as soon as we have submitted to the reader the following gratifying conclusion, which is confirmed by every account received since the publication of this work:

"Notwithstanding the missions of Drs. Kerr and Buchanan, although no prohibition has been issued on the Coast against the circulation of the Scriptures, nor any assurance given to the natives that the missionaries, who continue as before, should never receive any support from the British government, it appears by the latest intelligence from the Coast, one year after the mutiny, that all was tranquil, that the fears and disquiets of the native troops had completely subsided, and that discipline and military subordination were maintained and enforced." p. 16.

That Major Scott and his adherents should lay peculiar stress on the invariable system of toleration which has distinguished the British administration in India, and thus endeavour to shelter their doctrines under cover of that system, is not surprising; but that they should so far allow their zeal to master their prudence, as to venture into the details of a system of which they are deplorably ignorant, and that they should by such intemperance involve themselves in the grossest errors, is surely matter of astonishment, and to us (we frankly own) of astonishment mixed with pleasure.

Major Scott has asserted, "that we took into our own hands the collection of the revenues and the administration of justice agreeably to the laws of the Koran and the Shaster;" and that our government has been deemed a blessing by the people, "because we have collected the public revenues by the *rules* established by their ancestors, and because we administer justice to them by their own laws." Now these assertions, thus boldly and pointedly made, the author before us has canvassed. This is, in a general view, perhaps the most interesting part of his work. The consummate knowledge which he possesses on the subject, has enabled him to condense into a few pages much valuable information; every paragraph of which falsifies the assertions we have just quoted. It would afford us high gratification, if our limits allowed it, to transcribe the whole of the passages to which we allude; but we must be satisfied, after earnestly recommending them to the attention of the reader, with a statement of the result to which they lead.

1. The revenue system in Bengal has, under our hands, experienced, both in *principle and in practice*, a fundamental alteration. Before this change, the amount of the revenue was undefined, and varied according to the wants or the caprices of the government. New assessments were annually made, founded on oppressive and "inquisitorial investigations into the value of landed

estates." The revenue officers were also armed with judicial power, and were not amenable to the courts of justice for any part of their official conduct. The consequence was, as might have been expected, that the collection of the revenues was in fact a series of acts of extortion and barbarity. "The *corah* or whip" (says our author) "under the Mahomedan government, was considered as a necessary appendage in the country courts, where the collections were made; and the application of it was incessant and severe." At present, "the public assessment in Bengal has been declared fixed and irrevocable." The property of the soil is vested in the landholders. The revenue officers have no judicial power, and no exemption from responsibility before courts of justice; even the government itself must submit its claims to the decision of law. The cruelties once so common in the collection of the revenues, have been completely abolished.

2. The administration of justice in Bengal has also undergone most essential alterations. In civil causes, the Mahomedan laws with respect to Mahomedans, and the Hindoo laws with respect to the Hindoos, are ordained to be the general rules of decision. The criminal law, before our arrival in India, was administered according to the Mahomedan code; and though in this respect we have adopted that code, we have not failed, wherever we thought it necessary, to change or modify its regulations. Of such changes, no less than six examples, in matters of the highest importance, are produced by the present author; and as these changes have been made in the criminal law of the land, it is not difficult to discover that their influence must considerably affect the public administration of justice.

Neither have we been more scrupulous in reforming the Hindoo law, wherever it possessed any authority. The barbarous practices of establishing koorhs, and sitting in dhurna, common among the Brahmins of the province of Benares, for the purpose either of escaping justice or administering it to themselves, have been abolished; though the latter of these certainly, and the former most probably, is sanctioned by the Shaster. The same fate has attended the custom, immemorial among the tribe of Rauje Koomars, of putting to death their female children. By the Hindoo law, as is well known, a Brahmin can never suffer death: in the Bengal provinces, however, Brahmins are compelled to submit to capital punishment, if awarded by law.

In these, and various inferior instances, the British government has actually interfered with the religious prejudices and laws of the natives. Whether that interference has excited public resentment and disaffection, or whether it has promoted contentment and happiness, let the existing state of India decide.

From these specimens some judgment may be formed of the degree of confidence to be placed in the accuracy of Major Scott's information on Indian subjects. The principal topics of discussion now come under our view.

I. The first is the practicability of introducing Christianity into India.

We have, on more than one occasion, announced our intention of enlarging on this head, and have incurred, with some degree of justice, the reproaches of Major Scott for the delay which has attended the execution of that intention. Our regret, however, at this unavoidable delay, is almost entirely removed by a consideration of the complete and triumphant manner in which our object has been attained by the facts and documents produced by the present author. For the question is now simply and strictly a question of facts. It is maintained on the one hand, and denied on the other, that "the attachment of the natives of India, whether Hindoos

or Mahomedans, to their respective creeds, customs, and prejudices," is invincible.

On common occasions it would certainly be sufficient to meet such a proposition by a bare reference to general history. Defective indeed must be the acquaintance of that man with the annals of the world, and with the human mind, who could forbear a smile at the folly of annexing the epithet *invincible* to attachments of any kind, and especially to national attachments. The epithet itself is obviously so vague and loose, that in a logical discussion it ought not to be tolerated. But we will not be severe on those who have used it, nor exact from them the exercise of qualities which they do not possess. It is more to our purpose to rest the question on this point: Has the attachment under contemplation proved itself, in all ages, and under all circumstances, invincible? If it has, it will then still remain to examine the causes that have rendered it invincible, and to argue the case upon general principles. Or has this attachment, in any one instance, yielded to force or persuasion? A single instance, let it be observed, of this nature, would dissolve the spell, and completely put to rout all the reasonings and all the local knowledge that has been paraded on many late occasions. What shall we say then, if, instead of a single instance, it can be demonstrated, by a variety of the best authenticated facts, that in repeated instances this invincible attachment has been conquered? And yet this is precisely the truth.

In this connection, it is important to bear in mind what has already been advanced respecting the financial and judicial regulations of British India. We have seen that, under our dominion, the Hindoo and Mahomedan regulations, in both the departments alluded to, have been partly modified and partly abolished. Let it however be recollected, that, among our Oriental subjects, there never existed any regulations purely political; that their polity is one with their religion, promulgated in the same Scriptures, enforced by the same sanctions, and consecrated by the same prejudices. To touch the one, therefore, is to touch the other. The modification or abolition of their political usages and regulations, is in reality the modification or abolition of their religious usages and regulations. The innovations introduced by our government may be regarded as forming a grand experiment on the strength of this *invincible* attachment. It is not a little curious to consider what would have been the fate of these innovations, if the destinies of India had placed their rejection or adoption in the hands of Major Scott and his friends. At the bare proposal of them, "a thousand swords would have leapt from their scabbards." No words can describe the tumultuous array of local knowledge, declamations on invincible attachments, respect for prejudices, honour, duty, alarms and admonitions, which would have been exhibited to the public eye. Major Scott would instantly have beheld all the East in flames, and predicted the immediate dissolution of our empire; while the Bengal Officer would have been blind to every object but Vishnu hastening his tenth incarnation by about 1000 years, in order to sweep Christianity clean from the face of the world. As it has happened, however, the natives, both Hindoos and Mahomedans, have yielded without a struggle to these unwarrantable changes, and are at this moment quietly enjoying the blessings which have resulted from a violation of their religious institutions.

But this experiment, decisive as it is, does not stand alone. Not only is it observable that a gradual relaxation has taken place among the Brahmins, respecting the disclosure of their mysteries and the communication of their most secret doctrines to Europeans, but instances are not wanting even of the actual

conversion of Hindoos to other systems of religion. The case of the Seiks is most strikingly in point.

"In the extensive tract of country between Lahore and the Jumna, we find a numerous nation, well known by the name of Sicks. For the origin of this sect I shall take the authority of Mr. Wilkins, who informs us, that it was founded about 425 years ago, by a man of the *Khatree*, or military tribe among the Hindoos, who *apostatized* from his religion. The creed of the Sicks is diametrically opposed to the popular superstition of Hindostan, which admits and reveres innumerable deities, whilst the Sicks adore but one God 'omnipotent and omnipresent.' They consequently reject Brahma and Vishnu, with all his incarnations; and in the place of the *Sastras* of the Hindoos, including their mythological Puranas, have one book of civil and religious institutions, under the denomination of Grunth. They also, in opposition to the Hindoo code, admit proselytes from all other religions. The ceremony of initiation only requires from the new convert a renunciation of his former opinions, and a certain form of lustral purification.—Under these fundamental institutions, the laws or usages of the Sicks permit their proselytes, whether Hindoos or Mahomedans, to follow their own customs as to food and marriage. This sect, originally established by an apostate Hindoo, and composed chiefly of converts from the Hindoo and Mahomedan faith, now exists in a country formerly the seat of Hindooism, and, if united, could bring into the field a body of one hundred thousand cavalry." p. 42.

Of the fifteen millions of Mahomedans at present in India, "the majority are undeniably converts from the Hindoo to the Mussulman faith."

That some of the Mahomedan sovereigns, Aurungzebe, for example, and Tippoo Sultan, made use of the most atrocious and execrable methods to obtain proselytes, is certainly true; but we may presume that in general a milder system of proselytism obtained. Even in countries subject to the Mahomedan dominion, persecution, except under princes of a peculiarly sanguinary disposition, was rarely employed; and it was of course completely out of the question where the converts resided in the territories of their own rajahs. It is remarkable, that "at present the Mapellas, or Mahomedans in the southern districts of Malabar, exceed in number the remaining race of the Hindoos."

In stating these incontestable facts, we have certainly made no small progress towards the decision of the present question. There are, however, facts no less incontestable, which carry us still farther, and prove the practicability, not only of converting the Hindoos, but of converting them to Christianity. It would swell this article to an immoderate length, were we to follow our author in his interesting sketch of the different societies of Christians established in various parts of the Peninsula, and in Ceylon.

These are, briefly,

The St. Thomè Christians, established on the coast of Malabar certainly before the sixth century, consisting in great measure of Brahmins and Nayrs, and calculated to amount at present to one hundred and fifty thousand souls.

The Portuguese Christians, on the same coast, whose number is computed at thirty-six thousand.

The Ceylon Christians, of whom the rev. Mr. Cordiner gives the following account:

"'In the year 1801, the number of parish schools flourishing on the island amounted to one hundred and seventy; and the number of native protestant Christians exceeded three hundred and forty-two thousand. The Christians professing the religion of the church of Rome, are supposed to be still more numerous. At Columbo, the highest ranks of natives profess Christianity; and such as have received the benefit of a good education are more conscientious and respectable than their heathen neighbours.'" pp. 52, 53.

The progress of Christianity on the eastern side of the Coast, under the auspices of the apostolic Schwartz, has been too singular to escape universal notice. "The rajah of Tan-

jore has made an appropriation in land of the yearly revenue of five hundred pagodas, for the support of Christian missionaries in his dominions, in which there are many congregations of converted Christians."

No documents, however, on this subject can be more complete than the Reports of the Society for promoting Christian Knowledge. We regret that our author satisfies himself with a mere reference to them "for recent and satisfactory proofs of the possibility of converting Hindoos to Christianity." Though we cannot pretend to give any thing like a full idea of their contents, we are yet induced to bring before the reader a few of the facts which they detail, in order to prove, from the highest authority, that the plea of impracticability is finally overturned by the success of efforts cherished and protected by the most distinguished members of *our good old church*. It is an affecting consideration too, that at the very moment when we are debating and quarreling with each other whether we should enlighten the benighted Hindoos, there are men who are laying out their lives in that divine enterprise, and whose sole ambition it is to realise in their own conduct the virtues and the labours of the primitive ages.

From the printed "Account of the Society's Protestant Missions in the East Indies for the Year 1803," which is inserted in the annual Report for 1804, we collect the following particulars:

In the Tanjore province, during the course of the year 1802, nearly sixty families, containing at the lowest calculation more than two hundred souls, were baptized and admitted into the Christian congregation. Of these new converts, the majority were of the Collary caste, and proprietors of lands cultivated by themselves.

In the Tamulian congregation there were baptized, in the year 1801, three hundred and sixty-six. Of this number, fifty were infants born of Christian parents: the remainder, whether adults or infants, must therefore have been Hindoos. In the same congregation, in the year 1802, were baptized three hundred and twenty-eight. Excluding in the same manner from this number sixty-three persons born of Christian parents, we have two hundred and sixty-five for the amount of the actual accession to that church.

But the most striking document is a letter from the reverend Mr. Gerickè, dated at Vepery, on the 14th of February, 1803. That excellent man, the worthy successor of Schwartz, had recently returned from a journey through the Mysore and as far as Palamcotta; and the success which attended his exertions was peculiarly brilliant. Whole villages renounced their idolatry, and assumed the profession of Christianity. He himself baptized above thirteen hundred; and after his departure, more than twice that number were baptized by Sattianaden, a native preacher, and his assistants. Thus, in the district of Tinavelly alone, were about five thousand added in one year to the Church. Besides this astonishing increase, he baptized, at every place where he preached during his journey, several adults. Nor should it be forgotten, that the new converts in the Tinavelly country were exposed to the most bitter persecutions on account of their change of religion. Their situation was so deplorable, that one of the congregations, in a letter to Mr. Gerickè, declares, "that, were it not for the fear of hell, and the hope of heaven, such were their sufferings, that they should all throw themselves into the sea." Mr. Gerickè himself observes, in his letter; "It seems, that, if we had faithful and discreet labourers, for the vineyard of the Protestant mission on this coast, to send wherever a door is opened unto us, rapid would be the progress of the Gospel."

The Danish missionaries at Tranquebar speak of "the great numbers which had recently been baptized by

Mr. Gericke, many of whom, not having yet been able to get books enough for their instruction, had written the Catechism and Prayers on palmyra leaves, which they had rehearsed to Mr. Gericke, in a manner beyond his expectation." In the Report of these missionaries, we meet with an important fact incidentally introduced, and the more worthy of notice as it refutes the calumnious assertions of the enemies of missions. Being led to mention the persecutions to which we have before alluded, they speak of them as occasioned by "some heathen enemies, who were indignant that whole villages, *with their chiefs*, had embraced the Christian doctrine, and converted their pagodas into Christian churches, after having broken their idols and buried them deep in the ground."

Such are the materials with which we are furnished by the Society for promoting Christian Knowledge, in order to enable us to form a judgment on this question. We must remind the reader, that we have noticed only the addition which was made to the Christian congregations in the respective years alluded to; and that, independently of these additions, the congregations were large and flourishing. Even were no new converts made, the very existence of those churches, and the necessary augmentation of their strength in the course of nature, would be strong circumstances in support of the cause which we have espoused; but it appears that, besides this regular principle of supply, they are daily enlarging themselves by successive victories over the *invincible attachments* of the natives.

Here then we may pause, and leave it to the breast of every unprejudiced man to decide towards which side of the question the facts which have been advanced naturally incline; and we presume to assert, that there will not exist for a moment, in the breast of any such man, the shadow of a doubt on the subject. These facts indeed refer to the Peninsula, but why it should be imagined that the conclusions drawn from them will not equally apply to Bengal, it is not easy to perceive; nor do we think it possible that any writer will pretend to discover a distinction between the two cases. A passage, however, in the work before us (page 55) may serve to satisfy the most scrupulous. We learn from it, that although the zeal of the Romish missionaries in the Gangetic provinces has been extremely languid, in consequence of their poverty, and the neglect of their superiors in Europe, yet that at Chatigan they had made numerous native converts, and that at Patna, and also at Bankipoor, they had, twenty-five years ago, a church and congregation of converted natives*.

We will make no apology for the length of the following quotation, both because it ably touches some important considerations, and because we think it a fair specimen of that serene and unambitious exercise of high intellectual powers which seems to us the distinguishing characteristic of the author.

"From the facts which have been stated we are authorised to draw this conclusion, that millions of Hindoos have been converted to the Mahomedan faith; and that hundreds of thousands have embraced the doctrines of Christianity. With equal advantages and exertion on the side of Christianity, disclaiming all idea of persecution, which it abhors under any form, the disproportion might have been reversed. At all events the facts unanswerably prove that the Hindoos may be converted. But though the barrier of impossibility be thus surmounted, I am far from denying the difficulty of the attempt." "But whoever reflects on the apparently inadequate means by which Christianity was first propagated in the world, and the nations amongst which it is now received, should

* The success of the Baptist missionaries, almost the only protestant missionaries who have attempted the conversion of the natives of Bengal, deserves likewise to be noticed. Through their means even some of the Brahmins have embraced Christianity.

not be too hastily discouraged at the obstacles to the introduction of our national faith into India. It triumphed over the inveterate enmity of the Jews; it baffled the wit and withstood the attacks of profane scoffers; it confounded the wisdom of philosophers; it dethroned the gods of the pagans, and silenced their oracles. What to the Greeks appeared 'foolishness' in the time of the apostles, was afterwards received by them as the ground of hope for eternal life; and the Romans, who were remarkably tenacious of their national religion, and who had triumphed over all the world, bowed at last before the cross of Christ. Is the prejudice of the Hindoos then so inveterate that it will form an exception to that of all the other systems of Paganism which Christianity has overthrown? Is it impenetrable to the spear of Ithuriel? Facts demonstrate that it is not. Attached as the Hindoos are to opinions the growth of ages, those of the present day are at least not more hardened against conviction than their ancestors; and the power of truth and religion, which put to flight the Jupiter, Mars, and Apollo of heathen superstition, may still be found of efficacy to dethrone the Indra, Cartikeia, and Surya of Hindostan.

"To this has been objected, that the apostles, in the power of working miracles, had means of operating upon the conviction of the heathen nations which modern missionaries do not possess. The fact is undoubted; but" . . . "No one will contend that the Mahomedans prevailed with the Hindoos by the power of miracles," . . . "No one will affirm that the Syrian adventurers, when they propagated the Christian religion on the Malabar coast, ever pretended to exhibit any such proofs of its divine origin. Let the obstacles in our way, however, be fairly admitted; all that I contend for is, that they are not *invincible:* and the fact of millions of Hindoos having been converted to Mahomedanism and Christianity is the evidence on which I rely. The preceding facts and illustrations not only demonstrate that the attachment of the Hindoos to their tenets is not *invincible*, but that the Hindoo rajahs permitted the conversion of their subjects to the Christian faith, at a period when they possessed the means and power of preventing it. On what grounds is it then contended, that the Hindoos are so 'trembringly alive' to whatever concerns their religion, that the offer of the doctrines of Christianity must offend and irritate them? It is evident that the arguments used by the Mahomedans, or early Christian missionaries, for the conversion of the Hindoos, must have been founded on this principle, that their religion was wrong and that proposed to them was right. If we may give any credit to the reports of the two first Danish missionaries, these topics were frequently and forcibly urged, in their conferences with the Brahmins and other natives on the Malabar coast; and I see no reason to distrust the veracity of men of acknowledged piety and integrity, who never shew a disposition to overrate the success of their labours. They do not even pretend that their reasoning often impressed conviction on those to whom it was addressed; but it does not appear to have given offence, nor to have excited any persecution against them; and this is the point of importance in our present argument. p. 56—60.

With equal success our author proceeds to combat the suggestion, that any, the most pacific, measures to propagate Christianity will be regarded by the natives as indications of an intention to *force* their conversion. By appeals to existing facts, to the known conduct of the British government in every department, to the indulgence which, except in certain cases, has been uniformly shewn for their customs and their civil polity, to the respect which we pay to learning and reputed sanctity among their own body, to the ardour with which we pursue their literature and cherish their pundits, it is clearly shewn, that, unless we actually commenced a war of proselytism, the inhabitants of the East would never give us credit for entertaining an idea so chimerical as that of their forcible conversion.

After some very judicious remarks on the mode of making the great attempt of which he has just proved the practicability, the author directs his attention to the consideration of the religious and moral doctrines of Hindooism, and the moral character of its professors.

As we have already entered somewhat at large into the investi-

gation of this topic, we do not think it necessary to detain our readers with any copious extracts relating to it. We will therefore only express our conviction, that they will find in the present work a very satisfactory refutation of the strange positions which have been advanced by certain authors, respecting the unvarying excellence of the laws of Menu, and the spotless virtues of the Hindoos. A single quotation from this part of the work must be admitted. It relates to the moral character of the Hindoos, and is peculiarly valuable, because it delivers the opinion of one who has enjoyed and improved the highest opportunities of appreciating that character. By what method the Bengal Officer will reconcile this picture with his own extraordinary representations, we cannot pretend to determine. Without offering any comments on it, we will merely remark, that it forcibly corroborates the statements which we gave in our number for February, from Mr. Holwell, Sir William Jones, and Sir J. Mackintosh.

"If I were to describe the Hindoo character *generally*, and in few words, allowing for individual exceptions, I should define it a compound of insincerity, servility, and dishonesty. Their master passion is self-interest, which they pursue through all the mazes of cunning and duplicity. Their disregard for veracity is most striking; and the detection of their falsehood excites no other sensation than that of regret for the failure of the purpose it was intended to answer. Their charity has more of ostentation than of benevolence in it. The apathy with which they see their fellow-creatures suffering pain and distress, is also very remarkable; and their boasted tenderness to the brute creation is a negative quality, extending no farther than to the not depriving animals of life, without any effort to prolong it or render it comfortable. . . . 'The most unerring index to the national character of any people is, in my idea, to learn what their own sentiments are of each other; and I may safely affirm no people shew more reciprocal distrust than exists among the individuals of every tribe and family here.' I borrow this observation from a gentleman who resided several years in Hindostan, because it is conformable to my own experience, and in my opinion strictly just." p. 81, 82.

II. On the *Policy* of introducing Christianity into India, which is the second general topic of our author, he has, from motives of delicacy, declined to enlarge. He has, however, adverted to some of the most material points connected with this topic. We will briefly bring these before the reader, after having offered one observation.

We all know that in every subject, whether of morals, politics, or religion, there are certain established principles or axioms. Cases may indeed occur, in which it may be proper, or necessary, to deviate from these general principles; but nothing can be more just than that, in all cases of this kind, the propriety or necessity of the deviation should be clearly proved. Whenever the dispute lies between those who recommend an adherence to general principles, and those who advise a departure from them, the whole weight of the proof ought obviously to rest on the latter class. It will certainly appear almost ridiculous to dwell for a moment on such self-evident truths; but we wish to draw the attention of our readers to them expressly for this reason, that, self-evident as they are, and uniformly as they are acted on in the common occurrences of private life, yet in national questions they are almost as uniformly overlooked. It is curious to observe, in all discussions respecting national conduct, the practical dexterity with which the *onus probandi* is shifted off from themselves by the party on which it ought to rest. Some most palpable instances of the justice of this remark have recently occurred in this country. In the grand question of the slave trade, where all the general principles of religion, humanity, political economy, and common sense, fought on one side, the advocates of the abolition were yet reduced, by the skill or the ignorance (it is difficult to say which) of their adversaries, to the

necessity of elaborately proving that fraud, and rapine, and murder, and slavery, are not sanctioned by the voice of God or nature: The case is exactly the same in the question now before us. We shall hereafter have occasion once more to exemplify this observation, as it applies to the *duty* of introducing Christianity into India: at present we allude to it only in reference to the *policy* of that measure.

Now, in the whole round of political science, there can be no two propositions more obviously incontrovertible than the following: 1. To multiply the points of common feeling between the subjects of a wise and equitable government and the ruling powers, is in the same proportion to increase the security and stability of that government: and, 2. (which is in fact a corollary from the preceding), That such a government has nothing to fear, but every thing to hope, from the advancement of its subjects in light and knowledge. To maintain the opposite of either of these propositions would be deemed monstrous; and yet, monstrous as it is, such has been precisely the line of conduct adopted by our antagonists. We are told that the conversion of India would be fatal to the Indo-British power. We are asked, whether Britain could govern fifty millions of Christian subjects in the East? Now, if these and similar expressions have any meaning, they clearly imply one of two things; either that the converse of the propositions we have just stated is true, or that the British government in India is a tyrannical government.

There is really no alternative. None but a tyrannical government has reason to dread the improvement of its subjects; and such a government has the best of all reasons: it is conscious that there never can exist any sympathies between itself and its subjects; and that therefore to enlighten them, is to multiply the points of disunion, rather than of harmony.

But whatever may be our opinion of the intrepidity and wisdom of some of the writers on the present subject, we believe that none of them will contend that the British administration in India can be characterized as oppressive or tyrannical. Why, then, is it possible that, in any case, a free government is endangered by the prosperity of its subjects? Is it possible that, under any circumstances, "to connect attachment with allegiance" can be impolitic? Surely a cause which virtually at least, if not avowedly, rests on such principles, stands on very suspicious ground.

But is there any thing peculiar in the situation of British India, which ought to make it an exception to the general rules before stated? With a handful of men (such is the argument of our opponents) we hold supreme dominion over an immense tract of country swarming with a crowded population. This supreme dominion is maintained solely by our superiority in arts and arms; because there can be no doubt, that, if the mental powers of the natives were on a par with their physical capabilities, our authority would vanish in the twinkling of an eye. Our only chance for safety is by keeping up a marked distinction between our subjects and ourselves; by taking full credit for our real advantages, and by pressing them down under a sense of conscious inferiority. The palladium of our power is their ignorance, and to remove this ignorance would be to furnish them with arms against ourselves. Such conduct may be called harsh or ungenerous, but in truth there is no medium. We must lose the country altogether, or we must be content to retain it on these terms.

We will not stop here to quarrel with the palpable absurdity of the supposition on which the whole of this reasoning leans—viz. that it is possible for an enlightened nation to maintain any thing like an intimate or continued intercourse with an unenlightened nation, without communicating to the latter, in some degree or other, a share of its advan-

tages. This supposition, we assert, is not more essentially inconsistent with common sense and plain reason, than it is belied in the most glaring manner by every page of history, ancient or modern, from the commerce between the Greeks and the barbarians, to the commerce between the Chinese and the English. Without exposing, however, the fallacy of the supposition (if, indeed, it be not sufficiently exposed by being mentioned), we shall advert to the argument built upon it.

If this country were in the same situation with respect to India at present, with that which she occupied fifty years ago, the advice to keep the natives in perpetual ignorance would at any rate have been better-timed. It was then, if ever, in our option to adopt it. Even then, however, and at the very commencement of our influence in the East, we conceive, that to have acceded to such a principle would have been highly impolitic, because, of all tenures, that of ignorance is the most wretched and precarious. But the truth is, that to propose that principle of action under existing circumstances, is at the best extremely idle. Whether the natives shall remain in ignorance or not, is no longer left to our option: time, and the inevitable force of circumstances, have already decided the question. During our long connection with India, the operation, on the inhabitants, of our example, our political system, and our judicial regulations, though gradual, has been sure and decisive. The remarks of the author before us on this point are excellent.

"That the fundamental alterations which have taken place in the civil institutions of Bengal, should produce a correspondent change in the manners of the natives, is a natural and obvious effect; and, in point of fact, is very discernible. We have laid aside the rod of despotism, which formerly kept the country in awe; official power has been defined and limited; and that authority which Europeans unconnected with office exercised over the natives, and to which they paid submission from habit, is no longer tolerated. The Regulations of the Bengal government, by which the alteration has been effected, are prefaced by appeals to the understanding of the natives, who have thus been insensibly taught to reason on the principles by which they are governed, and to weigh the propriety of the laws which have been promulgated. In addition to this, they are constantly acquiring new lights by their increased intercourse with Europeans. All this is highly creditable to the British administration in Bengal, and ought to suggest conclusions most favourable to its conduct..... Such, no doubt, would be the result of a comparison between the Mahomedan and English government of the country; but the tyranny of the former has now almost lost its place in the recollection of the natives; and, looking to the permanency of our authority over India, we are to consider the progressive operation of new and powerful principles. Under the prevailing and irritating influence of prejudices, founded on the distinctions which have been noticed, the habit of reasoning, once acquired, may not always take a direction most friendly to British views and interests, but will easily suggest many obvious comparisons unfavourable to both..... That such a state of things admits a wide scope for the operation of discontent and disaffection, whenever other causes may tend to excite them, will not be disputed: the public feeling, under such impressions, is prepared to receive any inciting impulse, and may be set in action by causes of no extraordinary irritation. With every precaution on our part, such causes will occur, and may derive an additional impulse from the arts and intrigues of the disaffected." p. 87.

Now this is certainly a most serious crisis of affairs. The impulse has been given; the march is begun. We are called upon, therefore, to determine, not whether we shall enlighten the Hindoos or allow them to remain in ignorance; but whether we shall compel them to relapse into their former state, or assist their progress in the career of civilization. As to the former plan, the very attempt is chimerical. Every tiro in the knowledge of hu-

man nature is convinced that after a certain point the advancement of mind can never be arrested by human opposition:

"Nought is retentive to the strength of spirit."

—Our wisest course assuredly is, to turn to our advantage what is inevitable. In any other case, our efforts will not only be fruitless, but fatal to our own interests, or to those of our posterity;—for even if we should imagine that we had succeeded, our success could be but for a moment, and would ultimately serve only to exasperate where we might have conciliated. The Hindoos must in time, by the laws of nature, be what we dread so much to make them. It remains for us to decide, whether we shall secure their gratitude by a generous concession, or their vengeance by a reluctant and extorted surrender. Who can avoid subscribing to the conclusion of our author?—

"What then is our obvious policy, under such circumstances?—to implant in the minds of the natives principles, that, if they reason at all, they may reason to some beneficial consequence—such as will connect attachment with allegiance, and give them an interest in the prosperity of our European government: in other words, the principles of the Christian religion." p. 88.

III. The progress of the discussion next leads us to consider the *Duty* of attempting the communication of Christianity to the Hindoos.

We must here recur to an observation which we offered under the preceding head: on many national questions, it may be remarked how dexterously the *onus probandi* has been thrown on the party which ought to have been exempt from all responsibility. If this remark has been exemplified with regard to the policy of the measure at present under consideration, it is no less forcibly exemplified with regard to its obligation.

To prove this point, it is not necessary to state that there lies an obligation on every Christian government to promote the diffusion of Christianity; an obligation on which we have more than once expatiated, but which yet seems to us nearly self-evident, and virtually implied in the very profession of the Christian religion. Dismissing for the present all reference to a future state, it may be enough to offer this simple position, That it is the duty of every government to consult (at least) the temporal happiness of its subjects. And we offer it in order to connect with it another, equally just and momentous, That to communicate to a nation the knowledge of Christianity is the surest method to promote its temporal happiness.

We cannot permit this position to be regarded as in the slightest degree open to debate. Attempts have indeed been recently made to invalidate its force, and to prove that the Hindoos enjoy so much moral light as not to require the benevolent interference of Christianity. Such attempts, however, the mere offspring of fatuity and prejudice, it would be waste of time any farther to criticise. It were really too much to be always arguing what ought rather to have been asserted; to be discussing as problems, what ought to be laid down as axioms. After all that we have seen, and heard, and read, we are authorised in declaring, as a conviction which nothing can shake, that the temporal condition of the Hindoos (including in this term their moral and social and public relations) admits of infinite improvement. The statement of our author on this point is decisive:

"There (in Hindostan), as well as in every other country where idolatry has obtained a complete establishment, we not only find a general debasement of the moral principle, and a corresponding corruption of manners, but even licentiousness, and the most shocking cruelty, deriving a sort of sanction from the religion itself, or from the authority of custom and practices founded upon it." p. 91.

It is also incumbent on us to protest against the effusions of those

degenerate sceptics (for even in scepticism there is degeneracy) of our days, who hesitate to admit that no religion ever produced such temporal blessings among its votaries as Christianity. We term them degenerate, because they have renounced, not only the belief of Christianity, but the very knowledge of those general principles of reasoning which were recognized and appealed to by their more enlightened predecessors, by the Herberts and the Bolingbrokes of former ages. The justice of our opinion will be discovered by the perusal of an extract from the present author. In order to avoid a mutilation of the passage, we must take it up immediately from the close of the preceding quotation. The whole is worthy of insertion, but the latter part peculiarly applies to the hints we have offered.

"This humiliating state of things would doubtless have attracted more of the attention of at least the more serious part of our community, if the immense distance of our Oriental dominions, while it conceals them in a great degree from the view of all who do not make Oriental subjects the peculiar objects of their regard, had not weakened the impression which those facts that are known are naturally calculated to produce. Were the same superstitions, or the same barbarous and licentious rites, which are now exhibited on the banks of the Ganges, to be practised on the banks of the Thames, or even in the remotest part of the British islands, they would excite the strongest possible feelings of horror, and stimulate our efforts to substitute a purer and more benign system in the place of this compound of cruelty and crime. But surely, to the eye of reason, the distance of that part of our dominions in which this vicious system prevails, makes no real difference. It is equally a portion of our empire; subject to our rule, and contributing largely to our prosperity. May we not even go still further, and consider the natives of Hindostan in the relation of tenants, to whom we are bound by the obligations and duties of landlords? If these circumstances are attentively and seriously weighed, they will exhibit a most extraordinary phenomenon:—The most enlightened, improved, and (may we not fairly say?) most religious nation upon earth, standing for many years in the closest of all social relations to a people bowed down under a dark and degrading superstition. Might it not be very naturally supposed, by those who in the varying fortunes of nations acknowledge the hand of a superintending Providence, that it had been a design of Heaven, in bringing these vast countries under the dominion of a nation enjoying the purest of all systems of religion, that their benighted and depraved inhabitants might thus receive the light of Christian truth and the blessings of a sound morality. They, however, who might hesitate to accede to this proposition, would readily acknowledge that it is at least our duty to endeavour in every way to promote the well-being and happiness of our Oriental fellow-subjects. And it is to be hoped, that the temporal benefits for which this quarter of the globe is indebted to the religion of Christ are so apparent, that it will not be denied by many, that the social and domestic comfort, as well as the moral improvement of a nation, can by no other means be so effectually advanced as by the general reception of Christianity. This is a proposition, indeed, on which we may hope there will be no dispute, since it has been frankly acknowledged even by avowed sceptics."
—"It is also the less necessary to dilate on this pleasing truth, because it has very lately been stated and enforced by a venerable prelate with that pathetic eloquence for which all that proceeds from his lips or his pen is so justly celebrated."
—"Happily, however, these are truths not to be found only in the writings of prelates, nor in the speculations of the closet: we may appeal to the records of parliament for the sense of one branch of the legislature on this head *." p. 91—95.

On the subject of the proposal which has been made, that government should interfere to arrest the progress of the missionaries, and the circulation of the holy Scriptures, in India, we find the following striking sentences.

"Thus, while every other religion in India is left undisturbed; while the doc-

* See the Resolution of the House of Commons inserted in our number for February, p. 130.

trines of the Koran are freely circulated, and those of the Vedas and Sastras left unmolested; the government of a country professing the Christian religion is called upon to exert its power for barring out every scattered ray of that religious and moral light which, through the endeavours of any charitable individuals among us, might otherwise shine upon the inhabitants of that benighted land. It goes, in effect, to annihilate all that has been done for more than a hundred years, by the exertions of missionaries and the circulation of the Scriptures; and to cast back into the darkness of paganism those who had emerged from it: for such must unavoidably be the consequences of banishing missionaries from India, and prohibiting the circulation of the Scriptures amongst the natives." p. 97.

After repeating our earnest wishes for the utmost possible circulation of this valuable work, we close our remarks with its concluding paragraph.

"Anxious as I am that the natives of India should become Christians, from a regard for their temporal happiness and eternal welfare, I know that this is not to be effected by violence, nor by undue influence: and although I consider this country bound by the strongest obligations of duty and interest, which will ever be found inseparable, to afford them the means of moral and religious instruction, I have no wish to limit that toleration which has hitherto been observed with respect to their religion, laws, and customs. On the contrary, I hold a perseverance in the system of toleration not only as just in itself, but as essentially necessary to facilitate the means used for their conversion; and those means should be conciliatory, under the guidance of prudence and discretion. But I should consider a prohibition of the translation and circulation of our Holy Scriptures, and the recall of the missionaries, most fatal prognostics with respect to the permanency of the British dominion in India." p. 100.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: Bampton Lectures on the Sin of Schism, by Rev. Thomas Le Mesurier;—A new edition of Robinson's Scripture Characters;—A Diamond Concordance to the Bible, by the Rev. J. Brown of Haddington;—A Work by Mr. L. Cohen, addressed to the Jews, tending to shew that the Jews can gain nothing by changing their present belief, and that *Bonaparte is not the Messiah*;—and The Geo-Chronology of Antiquity, or a Compendium of Ancient History and Geography, by Mr. Aspin.

Preparing for Publication: Essays historical and critical on Parts of the History of Scotland, particularly of the Highlands, by Mr. Dewar of Edinburgh;—Hints on the Economy of Feeding Stock and bettering the Condition of the Poor, by J. C. Curwen, Esq., M. P.;—and A View of the Religions of the World, in 2 vols. 8vo., by the Rev. R. Adams of Edinburgh.

A new monthly magazine, entirely devoted to the service of the fine arts, called "Annals of Art," will be published on the 1st of May.

The twentieth number of Carey's general Atlas, imperial sheet, will soon appear. He intends shortly to publish it in numbers reduced to a quarto size.

The first impression of Mr. Cecil's Memoirs of the Rev. J. Newton is sold off, and a new edition, corrected, is ready for delivery.

It appears that the whole of the money paid into the registry of the court of Admiralty, as droits of the admiralty and of the crown, from the year 1794 to March 1808 (exclusive of the Danish prizes), amounts to 3,113,905*l.* 1*s.* 2*d.* The money

drawn from this fund by the royal warrant amounts to 2,539,837*l.* 19*s.* 7*d.* The balance, therefore, still remaining unappropriated, is 574,067*l.* 1*s.* 7*d.*

Lord Somerville, in an Appendix to Mr. Wissett's Treatise on the Culture of Hemp, estimates our annual consumption of hemp at 35,000 tons; and this quantity he points out the means of raising without any material derangement of our present system of husbandry. The same nobleman has presented her majesty with a beautiful dress made from the wool of his lordship's Merino flock.

Dr. Swabey and Dr. Adams, of Doctors' Commons, have given the following opinion on the subject of curates' licences: "That every licence granted to a curate terminates on the death of the incumbent who gave the nomination; and that the succeeding rector may nominate any other clergyman to the cure, and claim a fresh licence from the bishop of the diocese."

A subscription has been opened for erecting a monument to the memory of the Rev. Thomas Jones, late tutor of Trinity College, Cambridge.

Mr. Joseph Hume has published some remarks on the mode of applying sulphur as a vermifuge to vegetables. The method is to dust the flowers of sulphur over the leaves of the tree or plant, through a piece of muslin, or by means of a puff. This destroys all worms or other insects, while it is beneficial to the plants in other respects. Peach-trees in particular are improved by it.

Rev. T. Lee, B. D., late fellow and tutor of Trinity College, Oxford, is elected president of that society.

Rev. T. Browne, fellow and tutor of Christ's College, Cambridge, is elected master of that society, in the room of Dr. Barker; and J. Kaye, esq., senior wrangler and first medalist in 1804, is appointed tutor, in the room of Mr. Browne.

The subjects for the bishop of London's medals in Christ's College, for this year, are as follows: For the Latin dissertation, "Doctrina Redemptionis universalis per Mortem Christi ex sacris Scripturis patet;" for the English, "Foolish and unlearned questions avoid, knowing that they do gender strifes."

FRANCE.

On the 17th ult. Bonaparte issued an imperial decree on the subject of education, intended to consolidate and perfect the various incomplete institutions which have risen up under the successive governments that have lived their short hour in France. By this decree, which consists of 144 articles, and forms an elaborate and minutely organized system, all the schools, academies, or colleges of France, are connected together, and form *The University*; under the authority and controul of which every establishment for education, of every description, is brought. The first chapter ordains, that public instruction throughout the empire is confined to *The University*, and that no schools, of any kind, may be formed without the authority of its head, and by graduated members of it. Subject to this rule, and to such other rules as may be promulgated by Bonaparte, the seminaries in each diocese are dependent on the archbishop or bishop, who appoints and dismisses professors, &c. The imperial university is composed of as many *academies*, or provincial universities, as there are courts of appeal in the empire. And the schools belonging to each academy are arranged in the following order: 1. The *Faculties*, for the more profound sciences, and conferring of degrees; 2. The *Lyceums*, for classics, history, logic, and the elements of mathematics and physics; 3. The *Colleges*, for the elements of the classics, history, and the sciences; 4. *Schools* kept *by private masters*, in which the instruction approaches that of colleges; 5. *Boarding-schools*, in which the instruction is still less severe; 6. *Primary schools*, where reading, writing, and the first rules of arithmetic, are taught. All the schools must take, as the basis of their instruction, "the precepts of the Catholic religion;" fidelity to the emperor, and the Napoleon dynasty, "*the preserver of liberal ideas* in France;" and obedience to the statutes of the university, whose object is *uniformity* of instruction. All the professors of theology are bound to conform to the provisions of the edict of 1682, concerning the four propositions contained in their declaration of that year (What this refers to we do not know). The faculties are four in number—viz. Theology, Law, Medicine, Mathematics (including Physics,) and Literature. There are as many theological faculties as there are metropolitan churches; and there will be one at Geneva, and one at Strasburgh, for the reformed religion. In each faculty

there are bachelors, licentiates, and doctors. The qualifications for each degree, and the rank and titles of graduates, &c. &c., are minutely detailed. The government has an absolute authority over all the functionaries of the university. These "promise obedience to the grand master in all he shall command them, for our service and the benefit of instruction." They cannot quit their functions without his leave. They are subject to a correctional censorship, the inflictions of which in some cases are severe. They are bound to inform the grand master of whatever may come to their knowledge, contrary to the doctrines and principles of the university. To crown all, the grand master nominates to all the high offices of the university, removes the professors, &c. from one academy to another (as is done here to excisemen), and fixes, with the aid of a council, the regulations of the different schools; and he is himself *nominated by and removable at the will of the emperor.*

Such is the general organization of this gigantic establishment, this tremendous instrument of good or evil, by which the education of the rising race is wholly monopolized by the state. What is said on the subject of educating the lower orders, is vague and indeterminate; and doubtless one object of Bonaparte, in thus acquiring the complete sovereignty over the minds as well as the bodies of his subjects, is, to have it in his power to withhold from them all knowledge which will not tend to mould them to his will. So much is it the object of this system to destroy the free exercise of individual judgment, and to produce a slavish uniformity of opinion, that it is made *criminal* to use in school any book, even a primer, which has not been sanctioned by the sign-manual of the emperor.

UNITED STATES.

A bed of coal, four miles in length, is said to have been discovered in Ulster county, in the state of New York. Samples have been laid before the corporation of that city; and it is expected that the supply will be ample.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A general and connected View of the Prophecies relative to the Conversion, Restoration, Union, and future Glory of the Houses of Judah and Israel; by the Rev. G. S. Faber, D. D. Vicar of Stockton-upon Tees. 2 vols. 8vo. 16s.

Sermons on a Future State, and mutual Recognition of each other, and on other Subjects; by the Rev. R. Shepherd, Archdeacon of Bedford. 8vo. 6s.

The Economy of a Christian Life, or Maxims and Rules of Religious and Moral Conduct, arranged from the Scriptures, and adapted to Christians of every denomination; by the Rev. W. Bingley, A. M. F. L. S. 2 vols. 12mo. 8s.

Remarkable Particulars in the Life of Moses; by J. Campbell. 4s.

Remarks on a recent Hypothesis, respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis; by W. Bennet. 2s. 6d.

Strictures on the Origin of Moral Evil, in which the Hypothesis of the Rev. Dr. Williams is investigated; by W. Parry. 2s. 6d.

A Reply to "Remarks on a Recent Hypothesis, respecting the Origin of Moral Evil, in a Series of Letters to the Rev. Dr. Williams, the Author of that Hypothesis, by the Rev. W. Bennett." In Eight Letters to that Gentleman; by J. Gilbert. 3s. 6d.

A Catechism compiled from the Book of Common Prayer; by William Buckle, A. M. 2s. On Fine Paper, 3s.

MISCELLANEOUS.

Memoirs of the Public Life of the late Right Hon. Charles James Fox; by R. Fell. 4to. 1*l.* 11s. 6d.

Truth and Error contrasted, in a Letter to a young Gentleman, in answer to his Apology for joining the Methodists. 1s. 6d.

The Fall of Cambria; by Joseph Cottle. 2 vols. foolscap 8vo. 14s.

Marmion, a Tale of Flodden Field, in Six Cantos; by Walter Scott, Esq. 4to. 1*l.* 11s. 6d.

An Etymological Dictionary of the Scottish Language; by John Jamieson, D. D. 2 vols. 4to. 4*l.* 4s.

The Crusaders, or the Minstrels of Acre: a Poem in Six Cantos. 4to. 12s.

RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

CURATES' BILL.

We are truly happy that Mr. Perceval, with a perseverance which does him the greatest honour, has again brought before parliament his bill for improving the condition of stipendiary curates. The object of the measure is to provide competent salaries for curates who reside on livings on which the incumbents do not reside, and which are sufficiently valuable to admit of the increased charge. The bishops are already empowered by law to assign salaries to the amount of 75*l.* a year, with the use of the parsonage-house, or an allowance instead of it. Mr. Perceval's bill proposes to give the bishops the farther power, in cases where the annual value of a living, on which the incumbent does not reside, shall exceed 400*l.* to assign to the resident curate one-fifth of the value of the benefice; with a provision, that in no case shall he have a power to assign more to any curate than 250*l.* per annum. What we chiefly regret in this measure is, that any discretion should be left to the bishop, with respect to the quantum of salary: he can in no case give more than the specified proportion; but he may in every case give less. We have heard a variety of objections urged against the bill in question: but they have appeared to us to be futile in the extreme. The measure, as far as it goes, is certainly called for, by every consideration of justice and policy; by the claims, too long unheeded, of a most meritorious but suffering class of men; and by a regard to the best interests of the community. We only wish it could have been carried farther, so as to provide a sufficient salary for a resident clergyman in every part of the kingdom without exception. A greater benefit than this could not be conferred on the community by any minister. We understand that a similar bill will be brought in for Ireland.

MISSIONS OF THE UNITED BRETHREN.

The *Hottentot* congregation at *Baviaans-kloof*, near the CAPE OF GOOD HOPE, consisted, at the close of the year 1806, of 523 persons, viz. 104 communicants, 338 baptized adults and children, and 81 candidates for baptism.

One of the missionaries at *Spring Place*, in the CHEROKEE COUNTRY, writes, that "the good disposition of the Indians toward us has not ceased, but rather increased; and more of them have applied to us this summer, to admit their children into our school." "It is rather singular that the Indians have become so desirous to send their children to school, though chiefly to learn English. But whatever their motive is, I believe that our Saviour has gracious views in permitting it. I have found the difficulties in learning the Cherokee language insurmountable; and it often comes into my mind, whether it may not be with this nation as with the Hottentots, who first learn Dutch, and then hear in that language the word of God declared unto them."

The labours of the Brethren at *Bethany Hope*, and *Friedburg*, in NORTH CAROLINA, among the negroes, continue to be blessed; and several have been baptized. A farther extension (as far as their funds will permit) of the missionary labours of the American Brethren among the negroes, is under contemplation.

Things continue to wear a promising appearance among the *Esquimaux* on the coast of LABRADOR. The work of conversion, begun among them two years since, has been increased and established; and the schools, both of children and adults, "continue to be held, with the Lord's blessing."

MISSION TO TARTARY.

In the letters lately received from the missionaries at Karass, they state their having sent Mr. Paterson, one of their number, to visit the Sonna people (for an account of whom, see our volume for 1805, p. 52), one of the most powerful of the mountain tribes, and who still retain the Christian name. This journey, though extremely hazardous from the disturbed state of the intermediate districts, has been undertaken in the hope of preventing their renouncing, as too many of the neighbouring tribes have done, the Christian name, and submitting to the degrading influence of Mahomedan delusion. The plague raged dreadfully among the neighbouring Tartars, but, by the blessing of God on the means which they employed, the missionaries had succeeded in preventing the evil from coming among

them, and even in restoring to health several of their neighbours who were afflicted with it. They mention this circumstance in their letters to the Sonna people, and offer to communicate to them a knowledge of the means which they had so successfully employed to arrest the ravages of this dreadful distemper.

Letters of a still later date, the 26th of January 1808, have been received in town from Karass. The violence of the plague had somewhat abated; and all the missionaries, excepting Mr. Brunton, continued to enjoy tolerable health. The paper and types sent out by the British and Foreign Bible Society for the purpose of printing the Turkish Scriptures, had not reached Karass; they were therefore proceeding with a small edition of the New Testament on Russian paper, intending to print a corrected edition, of a much larger size, on the paper and with the types which they expected shortly to receive.

BAPTIST MISSION IN BENGAL.

Very interesting details respecting the progress of this mission have lately been received, extracts from which we shall take a future opportunity of laying before our readers. During the year 1806 the missionaries had baptized twenty-two persons. The number of native members *now* belonging to the church at Serampore is seventy-five, the greater part of whom continue to give satisfaction by their conduct, and some employ themselves in making known the Gospel to their countrymen. A mission among the *Burmans* has been attempted, and with a fair hope of success. The particulars will be given hereafter. The printing of the Scriptures in the Oriental languages proceeds without intermission. The liberal donation of 2,000*l.* by the British and Foreign Bible Society, towards promoting this object, proved a most seasonable aid.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The king of Sweden has replied to the declarations of war made against him by Russia and Denmark. The former he charges with the grossest treachery, and he supports the charge by authentic documents, which prove not only that attempts were made to seduce the inhabitants of Finland from their allegiance, but that the Russian ambassador at Stockholm had most shamefully endeavoured to tamper with the Swedish officers, and by means of bribes to induce them to abandon the cause of their sovereign and their country. This proceeding, so outrageously subversive of all established usages, has led to the arrest of the Russian ambassador, who, to the disgrace of his government, appears to have acted the base part which he has taken in conformity with his instructions. Both the answers of the Swedish court are drawn up with great ability; and they expose the futility of the reasons on which the courts of St. Petersburgh and Copenhagen pretended to justify their hostilities. We were happy to find, in the reply to the Danish declaration, a distinct and solemn disavowal of any attempt having been made by Great Britain to induce Sweden to take any part whatever in the expedition against Copenhagen, or to involve her in war with any of her neighbours. The following passage is remarkable: "The court of London has since fully justified this enterprise; and the experience of every day justifies it. Numerous French armies remained in Lower Saxony, and overawed the North; there were still nations to subjugate, ports to shut, and forces to direct against England; they were to penetrate thither whatever the expense might be; they would have acted in any case, and under any pretence that might be offered; and yet, now, it is the expedition against the Danish fleet which is the rallying word of the whole league." "But injustice and falsehood find their end, and honour and truth will triumph in their turn. His majesty, relying on the justice of his cause, and reigning over a brave and loyal people, so often tried by dangers, and always supported under them by the Almighty, hopes that the same providence will vouchsafe to bless his arms, and restore to his subjects a safe and honourable peace, to the confusion of his enemies."

The warlike preparations of Sweden

proceed with great vigour. A levy of 150,000 has been made without difficulty, and the whole population of the kingdom are eagerly employed in acquiring the use of arms. The Swedish fleet has been completely equipped for service, and would of itself have been capable of preventing a descent from the shores of Denmark. It has since been joined by a British squadron of considerable force, which will shortly be reinforced by a second squadron, and by a large body of troops. The occupation of Norway, and of one or two of the islands in the Baltic, and an attack on some of the Russian ports in that sea, are said to be the object of the armament; the command of which is given to admiral Sir James Saumarez, and general Sir John Moore.

The expected revolution has at length commenced in Spain. The king has abdicated the throne, and his son, the prince of Asturias, has been proclaimed in his stead. The prince of the Peace has been arrested, and his accumulated wealth, to the amount of three or four millions sterling, confiscated. The ostensible agents in this transaction have been the ancient grandees of Spain; and the French general Murat, though at the head of 30,000 men, has as yet taken no active part in it. We have very little doubt, however, that the whole has been brought about by French intrigue, and that they remain apparently unconcerned spectators of what is passing under their eyes, merely to save appearances, and to pay court to the pride of the Spaniards, by making the revolution appear to be their own act.

In Portugal, the pressure of famine is said to have been so great that Junot authorised an application to Sir C. Cotton, who commands the blockading squadron, for a relaxation of the blockade in favour of vessels loaded with provisions. Sir C. Cotton has applied to government for instructions. We shall be glad to find that it is deemed right by our government to permit the necessary relief to be imparted to the wretched Portugueze.

EAST INDIES.

One of the petty rajahs in the upper provinces of Bengal, having refused to pay his stated tribute, and having acted contumaciously in other respects, it was found necessary to employ force to reduce him to submission. He betook himself to a strong mud fort between Agra and Delhi, where he concentrated his force, and endured a siege of four weeks. A breach having been effected on the 24th of November, an assault was made on the fort; but so obstinate was the resistance, that our forces were obliged, notwithstanding the most heroic efforts, to withdraw from the combat with a great loss both of officers and men. Five hundred of our men are said to have been killed and wounded on this occasion, among whom were twelve officers killed, and twenty-one wounded. The rajah abandoned the fort in the night, and it was taken possession of in the morning by our troops.

With the exception of this unfortunate affair, the whole of our Indian dominions are stated to enjoy profound tranquillity; and the state of the finances is represented as greatly improved. An expedition had been undertaken, it was supposed against Manilla; but the issue of it was not known when the last accounts left Madras.

AMERICA.

Mr. Rose, who went out last year charged with a special mission to the American government, has returned to this country. The result of his mission is said to have been the adjustment of the differences respecting the Chesapeake. In that case, however, it seems extraordinary that the president's proclamation, interdicting the entrance of our ships of war into the waters of the United States, should not have been annulled. The embargo also is still continued; but Mr. Madison, the American secretary of state, is said to have declared that that measure was not dictated by any sentiment of hostility towards Great Britain, but was merely precautionary, in consequence of the present uncertain state of the world.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

The variety of important business which has come before parliament during the last and present month, will preclude us from doing more than merely giving an outline of its proceedings.

1. The attack on Copenhagen has occasioned numerous debates in both houses. The tendency of these debates, and of the information which they have elicited, especially when combined with recent events, has been, as we conceive, to render the justification of our government more complete and satisfactory. The Danish fleet was manifestly destined by Bonaparte to become an instrument of his vengeance against this country; and no one can for a moment doubt that he would have found means to possess himself of it, had it not been placed beyond his reach. The measures required to accomplish this object are certainly to be deplored; but they appear to us to have been measures strictly defensive, and not to have gone beyond the necessity of the case. Nor have the Danes themselves, in the moment of their keenest exasperation, ventured to allege that the officers, who were entrusted with the management of the expedition, did not conduct themselves with every degree of generosity, humanity, and even tenderness towards them, which was consistent with the execution of their orders.

2. Much of the time of both houses has been occupied in hearing evidence on the subject of the orders in council of the 11th of November last. The result of this examination has been to shew, that the measures of restriction adopted by America (viz. her non-importation act, and the embargo of her shipping) were not the effect of these orders, but that they passed previously to the arrival in that country of any intelligence respecting them. Whatever injury, therefore, our commerce may have sustained from the restrictive enactments of the American government, would have been produced in an equal degree had the orders in council of the 11th November never appeared. That Bonaparte had adopted the most vigorous measures for the exclusion of British produce and manufactures from the continent of Europe, and had manifested a fixed determination to render those measures effectual, some months previous to the 11th of November, has also been established in evidence. That he would have attained his object more easily and completely, had he been able to draw supplies from neutral states, is obvious. No pressure, for example, would have been felt on the continent from the scarcity, and consequent high price, of sugar and coffee, if neutral ships could freely import those articles: and while they could with equal freedom carry away the produce and manufactures of the continent, for the supply of South America and the foreign West-India islands, the demand for English manufactures would necessarily be less in that part of the world than it is at present. It appears, therefore, that the orders of council have not operated to diminish our trade, but rather to prevent the extreme depression of it. A doubt, however, may be entertained, whether the colonies of France and Spain in the West Indies ought not to have been placed under a strict blockade, as far at least as respects the export of such articles of their produce as come into competition with the productions of our own colonies.

3. A bill was brought into parliament at an early period of the session to prohibit the granting of places in reversion, which in itself was obviously both just and politic, and which came recommended by the committee of finance, as the first of a series of measures of economical reform which it was their intention to propose. This bill passed through the house of commons with scarcely a dissenting vote. In the upper house it received the support both of ministers and their political opponents; but was, nevertheless, thrown out by a large majority, obtained, as it would appear, through the influence of the court, in opposition to both parties. On investigating the Journals of the house of lords, it appeared that a large number of proxies had been transferred from the hands of ministers to those of lords who were adverse to the measure, on the day preceding the division which decided its fate. This circumstance produced a lively sensation both in the house of commons and in the nation at large. The lord mayor, aldermen, and common council of London, came to an unanimous resolution of expressing, in a petition to the house of commons, their deep concern that, notwithstanding all the sacrifices which had been made by the people, and all the gross abuses which had been found to exist in the public expenditure, and which they had trusted parliament would have adopted effectual measures to reform, this first step towards reformation should have been unhappily frustrated; and praying the house not to relax in their endeavours for enforcing a rigid economy, for preventing future abuses, and for abolishing

all unnecessary places and pensions; as well in reversion as otherwise, as the best means of consolidating the strength of the empire and calling forth the energies of the people.

Another bill to the same effect, only altered in point of duration, so as to suit the forms of parliament (which do not permit the same bill which has once been rejected to be again presented during the continuance of the same session), has been brought in by Mr. Banks, the chairman of the committee of finance, and, after passing through the lower house, has been sent up to the lords, many of whom have again indicated their intention to oppose its farther progress, on the ground of its being an improper interference with the ancient prerogatives of the crown. The bill is to be in force to the end of the next session of parliament, and till six weeks after the commencement of the subsequent session. We feel no small degree of solicitude that this bill may pass into a law, not so much on account of the intrinsic magnitude of its object, as on account of its obvious reasonableness and propriety. We are persuaded that if a majority of the house of lords, under the pretext of regard to the rights of the crown, shall continue to reject a measure which is so unexceptionable in itself, and which is supported by the almost unanimous voice of the commons of England both in and out of parliament, they will do more to lessen the fair and constitutional influence of the crown, and to alienate the minds of the people, than could be effected by all the arts of all the Jacobins in the kingdom! The king from the throne has recommended to parliament measures of economy and retrenchment; the commons have proceeded to act on that recommendation; the people have looked forward with anxiety to the effect of their labours; and yet the lords, or rather a part of them, declare, in opposition to the united sentiments of the king and the people, that the work of reform shall not proceed, but shall be crushed in its very commencement. We earnestly hope that they may be led to see the pernicious effect of such a contest, and to desist from prosecuting it.

4. Under the head "Religious Intelligence" we have adverted to the bill, which is in its progress through the house of commons, for enabling the bishops to assign competent salaries to stipendiary curates, in cases where the incumbents do not themselves reside. This beneficial measure we trust will at length be carried. It has become the more necessary, because (as we feared would be the case*), the effect of Sir William Scott's act, for enforcing the residence of the clergy, appears to have been only to increase the instances of non-residence, and to legalize the practice. On this account we are happy to perceive that a list of all the non-resident clergymen in the kingdom, with a specification of the causes of their non-residence, has been required by the house of commons. The state of the church of Ireland has also occupied the attention of parliament, and bills have been brought in "for enforcing the residence of spiritual persons on their benefices in Ireland;" and for more effectually providing for the building and rebuilding of churches, chapels, and glebe-houses, and for the purchase of glebe-lands, glebe-houses, and impropriations," in that country.

5. A committee of the house of commons has been appointed to inquire how far the evils attending lotteries have been remedied by the existing laws, and to report what farther measures may be necessary to that end. This committee has not yet finished its investigation, but it has made a report to the house, which indirectly admits the inexpediency of continuing state lotteries, but proposes, in case they should be continued, several remedial regulations, which seem likely to obviate much of their evil, and which we trust will be adopted on the passing of any future lottery bill.

6. From accounts laid on the table of the house of commons, it appears that the official value of imports into this country from Europe, Africa, and America, in the year ending the 5th of January 1806, was 24,272,468*l.*; 5th of January 1807, 25,089,136*l.*; and 5th of January 1808, 25,406,330*l.* The official value of exports of foreign merchandize at the same periods was, 9,950,508*l.*, 9,124,499*l.*, and 9,395,283*l.*; and of British produce and manufactures, 25,004,337*l.*, 27,402,685*l.*, and 25,190,762*l.* The value, however, at the market price, is much greater. This last item, for instance, when valued at the market price, makes 40,479,865*l.*

7. The charges brought against the

* See vol. for 1802, p. 265; vol. for 1803, pp. 212, 236, and 289.

marquis of Wellesley for his conduct towards the nabob of Oude, were made the subject of debate in the house of commons on three different nights. The decision of the house was in favour of the marquis. The question respecting his conduct towards the nabob of Arcot has not yet been brought forward.

8. A select committee of the house of commons has been appointed to investigate the affairs of the East-India Company. The inquiry is to be directed not only to the state of its financial and commercial, but also of its political administration.

9. Petitions from the Roman-catholic body in Ireland have been presented to both houses of parliament, praying to be relieved from the disabilities under which they labour. They are to be taken into consideration early in May.

10. In the mutiny act a clause has been introduced, which tends to restore the system of unlimited service in the army. Seven years had been fixed, by Mr. Windham's act of last year, as the term of service to all who should thenceforward enter the army: the clause in question leaves it to the choice of the individual to enlist either for seven years or for an unlimited period. We cannot but regret that a plan which promised greatly to add both to the respectability of the army and the comfort of the individuals composing it, should be in the slightest degree infringed. It is no satisfactory plea to say that an option is still left to those who enter: the lower classes are allowed to be thoughtless and improvident; it is surely expedient, therefore, that the legislature should guard against the effects of that thoughtlessness and improvidence, by wise and appropriate regulations.

11. Lord Castlereagh has brought forward his plan for internal defence. Our regular and militia force he stated to amount to 200,000 rank and file; to which he proposes to enable his majesty to make an addition of 50,000 men, whenever there may appear to be a necessity for it, by means of Mr. Windham's training bill. Two hundred thousand men are already enrolled under that bill, from whom it is his intention that 50,000 shall be selected by ballot, who shall be ready, at a moment's warning, in case of invasion or the appearance of invasion, to fill up the ranks of the regular army to its full complement of 250,000 men. The actual number of volunteers in Great Britain he stated to be 290,000; besides which, he proposes that a local militia of 60,000 men shall be raised by ballot, to be apportioned in the different counties, according to the extent of the existing volunteer force in each county, in such a manner as that the number which the volunteers may fall short of six times the quota of the national militia shall be supplied by the local militia; the local militia being always augmented in proportion as the volunteers decrease; a permission also being given to volunteer corps to place themselves on the footing of local militia, in which case the whole expense of their establishment will be defrayed by government. In the local militia, no substitutes are to be permitted, but heavy fines are imposed on those who, being balloted, refuse to serve, unless they shall become volunteers entirely at their own expense. Those who enter voluntarily for four years are to have a bounty of two or three guineas. The persons liable to the local militia are, all between the ages of eighteen and thirty-five who are not volunteers. They are to be embodied in each county for twenty-eight days in the year (during which they receive pay and are subject to martial law), besides being drilled at other times; but they are not to be marched out of the county except in case of invasion. We should be glad to see the greatest part of our volunteer corps convert themselves into this preferable species of defensive force; in which case we should be disposed to consider our military means, reasoning according to human probabilities, to be equal to every purpose of internal security. There is one part of the bill which strikes us as being peculiarly oppressive: we mean that which allows no exemption from the local militia to those who are serving by substitute in the national militia. This clause we trust will be modified in the committee.

12. Notwithstanding the depression of our foreign commerce, the finances of the country appear to be in a prosperous state. The surplus of the consolidated fund for the year ending the 5th of April 1808, amounts to four millions and a half, whereas it has seldom exceeded three millions in former years. In consequence of this circumstance, and of the large revenue derived from the tax on property, the loan to be negotiated for

the present year, exclusive of four millions of exchequer bills, is only eight millions. The interest of this sum will be provided for in the following manner—viz.

Short annuities falling in,		380,000*l.*
Saving in management of funds,	65,000	
Improvement in the mode of collecting the assessed taxes, with some small additions thereto,	125,000	
Modifications of and additions to the stamp duties	200,000	
		770,000

13. The sinecure office of surveyor of the petty customs has been abolished.

14. Bills have been brought into parliament for building two more bridges across the Thames; one at Vauxhall, and the other near Somerset House.

NAVAL INTELLIGENCE.

A Danish 74-gun ship has been taken and destroyed on the coast of Zealand.

Sir John Duckworth, after a fruitless cruize in search of the Rochefort squadron, has returned to Plymouth. No certain intelligence has as yet been received of the course pursued by that squadron.

The little island of Mariegalante, in the neighbourhood of Guadaloupe, has been captured by a detachment of seamen and marines from three of his majesty's frigates.

ANSWERS TO CORRESPONDENTS.

We have to acknowledge the receipt of a letter from Mr. NEVILLE WHITE, the brother of Henry Kirke White, adverting to a passage in our Review of his brother's Remains, wherein we express an apprehension lest the avowed difference in the religious sentiments of that amiable young man and his biographer, Mr. Southey, should have deprived the reader of letters and compositions that would have proved interesting to him. He states that apprehension to be wholly unfounded. "I deem myself," he says, "called upon publicly to acquit him (Mr. S.) of a charge so unjustly applied." "All my poor brother's papers have passed through my hands, and I have not discovered, in a *single* instance, that Mr. Southey's principles have prevented his selecting any piece for publication that was worthy of public notice." "The candour and liberality exhibited by Mr. Southey, throughout the whole of this business, has excited the warmest emotions of gratitude in the heart of the family of H. K. White, and they think they have cause to be satisfied with the way in which he has performed his sad office." We have real pleasure in laying this information before the public.

G. L. somewhat mistakes our sentiments on the question, "Whether the heathens can be saved without the knowledge of the Gospel." We perfectly agree with him as to the awful fact, that, as far as we can judge, few, *if any*, among them can be regarded as fearing God and working righteousness. And in this fact there surely is enough to stimulate the zeal and compassion of Christians, even if they should find some difficulty in resolving the abstract question, Whether a heathen can in any case be saved without the *explicit* knowledge of Christ.

We are much obliged to E. W. B., but we must decline the insertion of his letter.

Mr. FABER's letter; Q. E. D.; J. S.; TALIB; REGINENSIS; *the tract from Olney*; FRATERNICUS; OXONIENSIS; C. C.; G. B.; T. A. M.; AN ENEMY TO PREJUDICE; O. C.; EVANGELICUS; CELIA; CANTAB; MONITOR; A COUNTRY CLERGYMAN; N. B.; and E. B. have come to hand, and will receive due attention.

The lines sent by φιλος have already appeared in the Christian Observer.

AN INQUIRER's letter, and the promised verses on the SLAVE TRADE, in our next.

We heartily wish we could contrive to please both T. S. and all our other readers. Does T. S. mean to say, that it is of no use to attempt to fix the meaning of the prophetic Scriptures? He must be aware, that, though such disquisitions are distasteful to him, they are highly interesting to many excellent persons, who might justly complain if this branch of sacred literature alone were excluded from our pages. T. S. objects to the number of names sometimes inserted in the Obituary: not a few, on the other hand, find fault with the scantiness of the list. We can assure T. S. that we never have any objection to record good Lives and happy Deaths, which come to us *properly* authenticated.

CORNELIA seems to us to mistake the import of the expression to which she objects.

THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I FEAR that your correspondent Talib and myself shall part in the predicament of most controversialists, each unconvinced by the other.

1. In my letter, which appeared in your January number, and which was written in great haste and amidst a press of business, I incautiously asserted that Daniel's judgment began to sit at the reformation. In this I was doubtless mistaken, and in fact contradicted myself; for, both in my work on the 1260 years and in my recently published work on the restoration of the Jews, which were duly weighed and examined before they were committed to the public, I consider the judgment as beginning to sit for the *final* destruction of the beast and his horn at the close of the three times and a half. Thus far therefore I agree with Talib and Mr. Butt. But I am not equally clear, that their view of the latter part of verse 26 of Dan. vii. is accurate; on the contrary, I still prefer my own. The proper rendering of the passage I take to be as follows: "And the judgment shall sit: and they shall take away his dominion by consuming and destroying it unto the end." The first clause of this sentence relates to the judgment which should sit at the close of the 1260 years *finally* to consume the horn: the second describes the manner in which its dominion should be *gradually* taken away *before* the end. As I have stated at large in my Dissertation, vol. ii. p. 396, 397 (2d edit.), I conceive this second clause to describe the same series of events as that described in Rev. xvii. 16. Both passages are introduced in a kind of parenthetical manner, and by way of explanation. The whore is made desolate and naked, and her flesh is eaten by the sequestration of her possessions and the secession of many of her former lovers, long before she is *finally* burnt with fire: the dominion of the horn begins to be taken away *before* the end, and therefore *before* the sitting of the judgment for its *final* destruction. Nor is this a mere gloss: history seems to me absolutely to require such an interpretation of both passages. Talib may consider it as contradictory to suppose, that the dominion of the horn begins to be taken away before the expiration of the period during which the saints are given into its hand; but this has been absolute matter of fact, unless indeed we make the 1260 days terminate at the reformation, which Talib will scarcely be inclined to do. Ask in plain English any student of modern history, when the dominion of the papacy, now so evidently on the wane, began to be palpably taken away? And I will venture to say that his answer will be, *At the time of the reformation, when so many princes and states withdrew from the Roman communion.* In short, as the rise of the horn was gradual, so the taking away of its dominion is to be gradual likewise. "The judgment shall sit"—the horn shall at length be utterly destroyed, the harlot shall be burnt with fire. Yet "they shall take away his dominion"—and how? not instantaneously, but by gradually "con-

suming and destroying it unto the end." As the prophecy was, so hath been the event. His dominion *did* begin to be destroyed *before* the expiration of the 1260 years. Yet, though it *began* to be destroyed, it was not *wholly* taken away: for, as Talib rightly remarks, though it makes nothing to his argument, "more than a century after this period the little horn expelled or butchered a million of protestants in France, and multitudes in Savoy, Piedmont, and other countries." How are we to account for this? The answer is obvious; though the horn's dominion had begun to be taken away, the 1260 days had not expired.

2. This statement, as involving a mere historical matter of fact, will remain the same, whether Castellio's interpretation of the phrase *unto the end* be right or wrong. I believe it myself to be wrong, both because my own interpretation enables us to explain the passage in a manner so perfectly agreeable to history; and because, arguing from the general analogy of Daniel's phraseology, I can scarcely conceive how *unto the end* can mean any thing but notation of time. Hence, throughout the whole of my work, I consider *the end, the time of the end,* and *the end of the wonders,* as signifying the very same: and Talib has said nothing that induces me to alter my opinion. But be this as it may, the import of that phrase does not affect the main question about which we are at issue. Here I may observe, that your other correspondent Mr. Butt, who had no particular turn to serve by adopting what strikes me to be an unnatural gloss, thinks, like myself, that *the end* in verse 26 relates "exclusively to the time of the *final* destruction of the little horn;" though he somewhat inconsistently denies, that the *præludia* of this destruction commence *before* this end, inasmuch as Daniel says that its dominion shall be taken away by consuming it *unto* the end.

3. What Talib says in proof of the expiration of the 1260 days does not convince me. Because the Romanists are not now *actually* persecuting the protestants, it does not therefore follow that the saints are no longer in the hand of the horn. How does Talib know, that all continental persecution of the protestents is at an end? Besides: the witnesses are to prophesy in sackcloth during the very same period that the saints are in the hand of the horn. This *prophesying in sackcloth* is evidently placed in contradiction to their *reigning*. But they *reign* not as yet, except in a very small part of Christendom: for in all popish countries they are at present only *tolerated*. Therefore in those countries the few, that have not apostatized, still prophesy in sackcloth, or declare the truths of the Gospel in a depressed condition.

Talib's second argument is an assumption. If it prove any thing, it would prove Mr. Butt to be right, and him to be wrong. The papacy had more spiritual power from the time of pope Leo to the time of our king William III., than from the time of Justinian to that of the French revolution. But I do not think that we have any thing to do with the papacy's having the *most* spiritual power in certain districts, but with its having the *most universal* spiritual power, however that power *in itself* might be greater or smaller. Nor is this all: no conjectural speculations, like those of Talib, can be set in opposition to the prophet's direction, that we are to compute the three times and a half from the era when the saints were collectively given into the hand of the horn.

Talib may depend upon the accuracy of my statement from Dr. Brett. He will find all his remarks of any moment cited at large in my reply to Mr. Bicheno. If he can discover any thing like *universal episcopacy* in Justinian's grant, according to Dr. Brett's view of it, I will allow his argument to be decisive.

4. Talib has said nothing to convince me, that his *principle* of computing time is right. I readily allow, that we are not to be so rigid in computing the 1260 days, as to expect exactness to a month or a week; and I freely grant, that either 1259 years and eight months (for instance), or 1260 years and four months (for instance), might be considered as a sufficient accomplishment of the prophecy: but what I object to is Talib's *principle;* and I still think, that, if the 1260 days *must* be esteemed 1259 days and a fraction, then by analogy the 42 months *must* be esteemed 41 months and a fraction.

5. I suspect that few will be convinced that Daniel's larger number ought to be computed from the expulsion of Hippias: for myself, I remain altogether incredulous. Talib says that the expulsion was precisely contemporaneous with the pushing of the ram. This very acknowledgment is a complete confutation of his system. The number is the length of the *whole* vision, as bishop Newton and Mr. Wintle rightly observe. But the vision opens, not with the pushing of the ram, but with his *previous* standing still. Therefore the number must be computed from some era when the ram was quiescent and *before* he began to push. Consequently it cannot be computed from the expulsion of Hippias: because this expulsion, synchronizing with the pushing of the ram, is plainly *subsequent* to his quiescent state, with which the vision opens, and from which therefore the number must be computed. I have already acknowledged myself to have been quite mistaken in computing the number from Alexander's invasion of Asia: but, because I was clearly in the wrong, Talib is not therefore in the right.

6. I have so repeatedly discussed Dan. xii. 6, 7, that I am weary of it. According to the plain and natural meaning of the passage, the holy people are to begin to cease to be scattered when the three times and a half shall have expired. Talib, as it appears to me, without a shadow of proof denies this. The reason is obvious: if the natural sense of the passage, the sense in which it was understood by Mede, be adopted, his scheme falls at once to the ground. Here I may a second time observe, that Mr. Butt, having no particular purpose to serve like Talib, readily acknowledges, that the holy people will cease to be scattered at the end of the three times and a half. But then, he maintains the holy people to be the witnesses in Rev. xi., who will cease to prophesy in sackcloth at the close of the 1260 days. In this point I cannot agree with Mr. Butt, but am decidedly of opinion that Mede's view of the matter is the right one. My reasons are given in the note at p. 5. of vol. i. of my work on the restoration of the Jews. After all, so little do I wish to dogmatize, that, if the Jews *should* begin to be restored in the course of a few years, and if their restoration should be consummated and Antichrist be overthrown in Palestine in the year 1822, or 30 years after the year 1792, I will then acknowledge myself to have been wholly mistaken; I will own, that the 1260 days ought to be computed from the era of Justinian; that they expired in the midst of the French revolution; and that Dan. xii. 6, 7, does not imply that the Jews should begin to be restored *precisely* at the expiration of that period. Talib fancies, that there is a difference between *scattering the people* and *scattering the power of the people.* I can see none; nor can I form an idea how a people can *cease* to be scattered, and yet their power *remain* scattered. The word in the original literally means *the hand,* by which *the collective strength of the people* seems to me to be plainly intended. But, after all, it is by no means clear, that this word, on which Talib builds an argument, is the genuine reading. Mr. Wintle wholly

rejects it. See his note on the passage.

7. As Talib does not answer any one of the arguments, by which I prove that the seventh vial is poured out immediately at the expiration of the 1260 years, and as "he can only say, that he does not see that I have established it by evidence;" I am of course unable to make any reply, and must content myself with remarking that Mr. Mede is of the same opinion with myself.

8. The phrase *at* or *in the time of the end* may no doubt *abstractedly* denote *any point in the course of that period:* but in Dan. xi. 40, there is every reason to believe that it means *its actual commencement.* Since, according to Dan. xii. 6, 7, the Jews begin to be restored at the close of the three times and a half (for so I must persist in understanding the passage, until confuted by the event), and since part of them are to be restored by Antichrist in his final expedition to Palestine; that expedition must commence, when their restoration commences: because, if it commence *before* then, it will commence *before* the time of the end, inasmuch as the Jews begin to be restored exactly at the commencement of the time of the end.

9. Let Talib disprove the truth of my third principle, and I will readily give it up: until then, I must continue to deny the double reference of Dan. xi. 31. Mr. Butt must likewise disprove it, before I can admit that Antiochus Epiphanes is the subject of the latter end of Dan. xi. and of Dan. xii. though considered as a typical character. With the late bishop Horsley, I do not believe that Antiochus is ever once spoken of subsequent to Dan. xi. 30. Till Talib *has* disproved this principle, he will find it no easy matter to make good his opinion (for which indeed he brings forward no argument), that the abomination of desolation in Dan. xii. 11, is the same as that in Dan. xi. 31.

10. Talib has not the least occasion to offer any apology to me, though his language on this point is highly creditable to him. So far from being in the least offended, I feel much obliged to him for the thorough sifting which he has given me. I may certainly say to him, *Probè me exercuisti;* and, as I have without scruple attacked more than one living commentator, I at least *ought not* to be angry, and I trust *never shall be,* at any one who returns the compliment.

11. With respect to my other opponent, Mr. Butt, for whom, through the medium of a common friend, I feel a high degree of esteem, though I have not the honour of a personal acquaintance with him, I have answered some of his arguments already in the course of my reply to Talib: the rest I shall now proceed to consider.

12. I venture to deny, that the angel in Rev. x. 6, 7, asserts that the mystery of God should be *finished* at the blast of the seventh trumpet, and consequently that the 1260 days should then expire. The word in the original is in the first aorist, and ought to be translated, not in the past, *should be finished,* but in a kind of future, *should be about finishing.* The same aorist, only in the active voice, occurs in Rev. xi. 7, and ought to be translated in the same manner. This is observed by Mede, an authority which I know Mr. Butt is not inclined to despise; and it is indeed necessary to his own scheme of the death of the witnesses, which he supposes to *precede,* not to *follow,* the full expiration of the 1260 years.

13. At the sounding of the seventh trumpet, it is said indeed that the kingdoms of this world become the kingdoms of our Lord and of his Christ, and that the time is come to destroy them that destroy the earth: but here, as I have shewn very fully in my reply to Mr. Whitaker, and as it is justly maintained by sir Isaac Newton and others, the woful part of the seventh trumpet precedes its joyful part.

14. I shall conclude with remarking, that, should events prove me to be mistaken in my date of the 1260 days (and, if I *be* mistaken, they *will* very soon prove me to be so); and should it turn out that they actually *did* expire in the midst of the French revolution; then it will be evident, that they expire at the sounding of the seventh trumpet and at the commencement of the third woe, not (as I have endeavoured to prove) at the effusion of the seventh vial. Such being the case, I see not the utility of prolonging a dispute on the subject. I will readily acknowledge, as I have already acknowledged, that, were I to judge under the powerful influence of passing events only, I should suspect, that the 1260 days *had* expired, that the allegorical judgment was *now* sitting, and that we are in the midst of Daniel's intermediate period, *the time of the end:* but, when this opinion is attempted to be proved by arguments regularly drawn from a *general* view of prophecy, I see such a deficiency of proof that I cannot assent to it. I doubt not, however, but that every day will throw more light on the subject. With all my respect for Mr. Butt, I must nevertheless say, that, were I constrained to choose between his system and that of Talib and Mr. Bicheno, I should undoubtedly prefer the latter. Let the 1260 days end when they may, only 75 years elapse between their expiration and the commencement of the Millennium. More than this period has already elapsed since Mr. Butt's supposed expiration of the 1260 days; and I need hardly say, that the Millennium has not commenced.

G. S. FABER.

To the Editor of the Christian Observer.

THE Jews tell us that Rabbi Azariah, in his work entitled *Myon Enayim*, accounts for the readings in the Septuagint being in many instances different from those in the original Hebrew; and proves, from internal evidence of that version, together with many other collateral evidences, and supported by quotations from Philo, Eusebius, and others, that in Ezra's time a *Syriac* version was in common use, and that the Seventy actually translated from such version. I have not seen this work of Azariah, and therefore shall be obliged to any of your readers that will take the trouble to inform me what are the particular grounds on which he builds this opinion, and whether it has been inquired into and controverted by any learned Christian.

I shall likewise be happy to be referred to any late and authentic traveller that particularly notices the modern *Samaritans*, and to be assured, on good authority, that they still exercise any religious worship on Mount Gerizzim, being aware that this, and even their existence, is doubted by some distinguished and learned Jews of the present day.

Bishop Horne observes, in his sermon on Church music, that "the votaries of presbytery not only bear the sound of the organ, but, I believe, have adopted it in some of their own places of worship in England." I shall be glad to learn, through the medium of your publication, how far the worthy bishop was right in this his belief, and how far the use of the organ is now common in presbyterian, baptist, or independent chapels in England. Should their prejudices in this respect have disappeared, I conclude with wishing, with the pious and venerable bishop, that "their other prejudices in our disfavour may die and vanish in like manner."

AN INQUIRER.

To the Editor of the Christian Observer.

IF any of your learned correspondents should have it in his power to communicate information respecting the following questions, in any of

your future numbers, by so doing he will oblige

A COUNTRY CLERGYMAN.

1. Is there any Hebrew lexicon with points, which gives the different senses of the words in better order and more copiously than Buxtorf?

2. Is there any edition of the Syriac version of the Psalms with a Latin translation?

3. What are the best Syriac grammar and lexicon?

4. What is the best edition of the old Syriac version of the New Testament, with or without a Latin translation.

5. Which are considered as the best commentaries, especially English, on the Psalms?

It is much to be wished, I think, that a new edition of Robertson's valuable *Clavis Pentateuchi*, which is become very scarce, were published, for the use of those who are learning the Hebrew language—omitting, perhaps, the prefatory dissertations.

For the Christian Observer.

OF SPIRITUAL-MINDEDNESS.

To be spiritually minded is life and peace. Rom. viii. 6.

1. Man in his original condition was holy and happy: being united to God by the in-dwelling of his Spirit, he enjoyed an intercourse and communion with him, more intimate and perfect than we can now distinctly understand. In this state of holy fellowship, all his faculties were directed towards right objects; he desired them in a due measure and degree. Maintaining a reverential regard to the mind and will of God, in all his pursuits and enjoyments, he partook of created comforts only because they were necessary to his subsistence; for having God for his portion, no created good was essential to his happiness. Thus the internal constitution of man, like the external fabric of the world in which he was placed, was all beauty, harmony, and order: every power and faculty held its due place and performed its appointed office, and God was "all in all." When man fell by transgression, his soul was separated from God; he sunk into a state of moral darkness and disorder, and no longer enjoyed that vital, sanctifying, and blissful union, in which his glory and happiness had once principally consisted. His natural life indeed continued, but he was involved in all the horrors of a spiritual death; and although every feature of that divine image in which he was created, was not wholly obliterated, yet it was mutilated and defaced, and ceased to be "a living temple," "a habitation of God by his Spirit." In this state of divine dereliction and fearful vacuity he turned himself to the creatures, and sought by uniting himself to them to fill the awful chasm, and compensate the dreadful loss he had sustained of the divine life in his soul. Man having thus forsaken God, and being forsaken of Him, became "earthly, sensual, and devilish." It was now the character of his nature to "mind earthly things," and to be under the dominion of that "carnal mind" which is "enmity against God," and to which is annexed the penalty of eternal death. This prevalence of earthly-mindedness discovers itself in the earliest periods of life; it gathers strength with age; and is continually manifested by a predominant eagerness after every thing that can gratify the senses, with a strange inaptitude and backwardness towards divine and spiritual things. When young persons are old enough to comprehend that certain elegant accomplishments are in high estimation in the world, and that they shall attract attention and excite admiration by excelling in them, what quickness of conception and facility of learning do they often display, when engaged in the acquisition of the most frivolous embellishments! They

enter readily into the very life and spirit of whatever the world can offer as distinction or pleasure; but address them on the things of God, on the concerns of the invisible and eternal world, on the immutable distinctions between good and evil, on the exceeding love of Christ, and the infinite value of his sufferings and intercession, they are listless and inapprehensive, and impatient to obtain relief, by diverting their minds to any vanity that may present itself: and so reluctant are they to dwell on those most high and momentous subjects, that we are sometimes surprised to find persons, who are otherwise of good sense and respectable attainments, betray a most extraordinary ignorance, when an inquiry is made into their religious knowledge. "The carnal mind" can appreciate and admire brilliant accomplishments, elegant manners, an entertaining wit, and refined conversation, because these things present nothing that is contrary to the spirit of the world. It can likewise paint acts of heroism in the most glowing colours, magnify the excellencies of an elevated and romantic friendship, and view with rapture and admiration the extravagant transports of a delirious lover; whereas none of these qualities rise above the corrupt current of human depravity: they form an element in which the earthly and the sensual find a perfect suitableness to their taste and conceptions, and in which alone they can subsist with contentedness and delight. Let a man contemplate the natural and spontaneous motives of his heart, and he will quickly discover a strong bias and propensity towards earthly things. The habitual stream and current of his thoughts, when he sits unoccupied with any immediate object of attention, run with facility to the world and its concerns; and by keeping them in perpetual contact with his mind, they irritate and inflame the moral disorder of his soul. Whence is it that such crowds of vain and busy thoughts intrude themselves in seasons of leisure and retirement? Whence springs this fondness for building castles in the air? Why is it that our waking dreams run upon augmenting our riches, enlarging our comforts, and increasing our consequence; and that, when fancy is allowed to make excursions with unbridled license, all her associations and fantastic combinations have a reference to earth and sense? A plain and simple answer may be given in the words of our blessed Saviour: "Where your treasure is, there will your heart be also." The copiousness and earnestness with which conversation is carried on, when secular concerns are the subject of it, strongly indicate a state of mind which would imply, that we are made only for this world, and that worldly wisdom, and worldly acquisitions, and sensible pleasures, constitute our true wisdom, our only solid and substantial good; in short, that this world is all, and every other consideration comparatively nothing. Whence arises that love of consequence, which displays itself in such varied and foolish attempts to imitate the manners and engage the attention of persons in superior stations, and which imposes upon its unhappy victims so many disquietudes and severe mortifications, when they suppose themselves slighted or neglected? What are the considerations which principally influence the generality of parents in choosing an occupation for their children? Are they not those which refer to riches, importance, or rank, with little attention to their requisite qualifications, and still less concern whether they are endangering the salvation of their offspring? Let inquiries like these be carried honestly and impartially through that varied course of motives and actions which constitutes so large a portion of the business of human life, and it will quickly appear "what spirit

we are of;" whether secular views and principles assume the direction of our conduct, or whether we are guided in all our ways by a regard to the things which are invisible and eternal.

There are no human concerns, however great and important they may be, when considered with relation to other things of a like transitory and perishable nature, which may not engross too much of our time, and so occupy and encumber the mind as to interfere with interests of inexpressibly greater moment; for the affairs of the greatest empires upon earth, bear no more proportion to the salvation of the soul, than a point of time does to eternity. The state and condition of man in this life obliges him indeed, in a certain degree, to think about worldly affairs, and to have more or less concern with them; but, in order to fulfil the duties of his station, it is not necessary that he shall love them; that they shall so predominate in his mind as to suppress a taste and relish for better things; that they shall weaken the force of religious principles, reduce the standard of holy living, and almost abolish all distinction between him and the rest of the world. The divine wisdom and justice have imposed a life of labour upon man, as a punishment of his first transgression; it cannot, therefore, be his duty to withdraw from segular employments, and refuse to endure the penalty of sin: it is the *spirit* of the world that he is called upon to renounce: he is to evidence a real separation of soul from worldly tempers, vain indulgencies, inordinate passions, and unnecessary cares; and thus exhibit some of the least equivocal proofs that he is no longer "conformed to this world, but transformed, by the renewing of his mind."

2. To have a spiritual mind implies, the living under such a state of religious influence, that a supreme regard to holy and heavenly objects constitutes the rule and measure of our thoughts and tempers. It includes such a thorough change of heart, that invisible and spiritual things impress us with as great, or even with a greater force, than we were affected by earthly things in our unconverted state. He, and he only, who lives habitually under the power and direction of such views, principles, and apprehensions, is spiritually minded. The believer is said to be "dead, and his life to be hid with Christ in God:" he is to be as little under the dominion of carnal views and worldly principles, as if he were no longer an inhabitant of this world; there must be a real internal separation and detachment of heart from them. He must, in passing through these regions of darkness, sin, and vanity, bear some resemblance to a disembodied spirit, before which all the objects of mortal desires have lost their charms, and to which none of the fading glories of this world can present the least effectual allurement. A man who is spiritually-minded, will be much employed in reading, talking, and meditating on spiritual subjects: and this will not be carried on as a mere business and formal occupation, but as one who feels an interest, a complacency, and a delight in them. He has a taste and relish for them, which renders them pleasant and satisfying to the mind. In short, they will be what the soul chooses as its element, and rests in as its end. Where this spirituality of mind prevails, there will be a frequent recurrence of such mental exercises; so that spiritual thoughts will not be occasional visitants, but constant and habitual guests. When spiritual thoughts rise in the mind only on extraordinary occasions; if they be excited from time to time by remarkable circumstances only; when they languish or revive according to the company we keep, the books we read, or the ordinances we attend; it would seem as if there

were not a living fountain of them in the soul: for where there is an in-dwelling source of holy desires and affections in the heart, the complexion of the thoughts and conversation must be deeply tinctured by it. Not, indeed, that the mere exercise of the intellectual faculties on the subjects contained in the holy Scriptures will prove a man to be spiritually minded; since we may study religion as a science, and contend for it as a great and sublime truth, without any change of heart, or holy affection towards it; and it may be feared, that many persons have employed large portions of their lives in theological pursuits and biblical inquiries, who never felt the power and influence of the sacred truths with which they were so habitually conversant. The wisdom of this world is apt to give a solemn importance, and an air of greatness and superiority, to certain ways of employing the time and talents, as if the occupation dignified and sanctified the man; but there is no more real excellency, or holiness, in one way of life, than in another, unless the spirit of genuine Christianity inform and actuate the whole: for without this spiritual principle, there is no other difference between the several stations and employments of men, when viewed with a reference to eternity, but as they exhibit different modes of pursuing the same vanities.

The spiritually-minded have their thoughts much employed on death, and invisible and eternal things. There are few exercises which tend so effectually to suppress and root out the several trains of vain, useless, and evil imaginations, as the cherishing of spiritual thoughts and desires, by which the mind becomes habituated to sacred meditation, and contracts a sort of holy familiarity with death and eternity. When the eyes are ever lifted up to God in Christ Jesus, as the object of our liveliest hopes and dearest affections; when the soul is filled with holy desires, and the spirit gladdened with divine communications; when the believer is brought in no inconsiderable degree to the spirit and temper of heaven, and is animated with the views of future glory and blessedness; the glittering vanities of this mortal state will fade and lose their lustre, and a dark shade will be cast over all the beauty and splendour of the world's fairest prospects and most magnificent promises. There are few considerations which are more truly calculated to disclose the deep corruption of the heart, than the dull, cold, senseless, and inadequate manner in which even good men are affected by Scriptural representations of the benefits and blessings of the Redeemer's spiritual kingdom. Where do we see those who duly estimate the value of that new and exalted state into which the Gospel of Christ introduces believers, when it declares them to be members of Christ's mystical body, heirs of his everlasting kingdom, and raises them to the rank and condition of holy spiritual beings, who are to inhabit heavenly mansions with Christ Jesus?

It is, indeed, possible to exercise thoughts concerning a future state of heavenly glory, and to cherish desires after it, which being the figments of the imagination, and not warranted by the sacred Scriptures, afford no good evidence of our being spiritually-minded. Men may conceive of heaven as of a state in which there is a freedom from pain, distress, and suffering; as a rest from toil and labour; as a period to care and solicitude. And so it is indeed, in a sense beyond what we can either distinctly express or conceive. But if our conceptions reach no higher; if our desires do not ascend beyond these narrow boundaries; we may talk much of heaven, and desire it earnestly, while we remain destitute of the tempers and dispositions which would render it a state of actual felicity. To wish for heaven as a spiritual person who is fitted to participate of its enjoyments, is to desire it as a

deliverance from sin, from temptation, and from all imperfection. It is to long after it as a state where all the disorders of human nature will be for ever rectified and removed; where we shall attain the perfection of holiness, be admitted into the society of the blessed, see and understand and admire the wonders of God's natural and moral government, and more especially the ineffable mysteries of redemption, in which we are all so greatly interested. It must be desired as the abode of the Lord Jesus Christ, whom we shall be admitted to see face to face, and by beholding him, be transformed into his likeness; as a state of supreme purity and felicity, where we shall not only exercise gracious affections towards God, fervently, and without intermission, but where there will be such abundant communications of his grace and love as will fill the soul "with joy unspeakable and full of glory."

To love the ever-blessed God, as the holiest and best of beings, with a supreme affection, and to be ravished with the contemplation of the unsearchable excellencies which constitute his character, we must be made partakers of a new, spiritual, and divine principle, by whose powerful energies the soul is gradually assimilated to the divine likeness. Where this renovating grace hath taken possession of the heart, the subject of it becomes a spiritual man; whose mind and "affections are set upon the things that are above;" whose soul is so penetrated with enlarged apprehensions of the greatness of his everlasting concerns, as very much to overbalance the labours and sorrows, the sufferings and contempt, to which he may be exposed, for the sake of his divine Master. "I reckon," says St. Paul, "that the sufferings of this present time are not worthy to be compared with the glory, which shall be revealed in us." It is this which gives steadfastness under the most formidable opposition; which undervalues alike the smiles and frowns of the world, disdaining the lure of sinful advantages; which nobly and generously surmounts the temptations of a private and selfish spirit, expanding the soul to purposes of public benefit and enlarged benevolence: it is this which takes away all tediousness of mind in sacred exercises, and confers an unwearied spirit in the things of God: this bears a man up amidst the storms, and turbulence, and fury of a distracted world; it enables him to maintain patience and serenity under long delays and oppressive disappointments; and finally conducts him to victory and triumph over death and the grave.

3. It has been often lamented and reproved, as a great evil among professors of religion, that there is more inquiry into the safety of their state, than diligence to make their "calling and election sure;" more disposition to rest in present attainments, and the lowest exercises of grace, than to advance in knowledge, in holiness, and love. This is, however, a condition not less dangerous to him who abides in it, than contrary to the nature and spirit of Christianity, which instructs us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The progress of spiritual-mindedness may indeed be slow, and almost imperceptible; yet it is absolutely essential to gracious affections, that they actually grow and increase; and this may be regarded as one of the least ambiguous evidences, that the change which has taken place in our views and apprehensions, our tempers and dispositions, proceeds from God, and is the real and genuine fruit of the Spirit.

Our advancement in the Christian life ought not, however, to be measured solely by the rise or fall of sensible emotions, which are frequently more lively and vigorous upon the first impressions of religious truth, than in a more confirmed and settled state of grace. But

where there is a more habitual and determined undervaluing of present things, a growing contempt of the world and of all that composes this uncertain and fugitive state, a more abiding sense of the surpassing greatness and excellency of spiritual and eternal objects, and a more composed and unvarying satisfaction in the contemplation of them, with an increase of meekness, mercy, charity, and the fruits of righteousness, there can exist no reasonable doubt of the growth of spiritual-mindedness. To the low state of spiritual-mindedness may be traced, as to their source, many of those complaints, so common with religious persons, of levity and vanity of mind in society; of restless and unfixed thoughts when reading or meditating on divine and spiritual subjects; of coldness, wanderings, and stupidity, when engaged in devotional exercises. Lamentations of this sort are very frequently heard from persons of apparent piety; and these confessions are without doubt sometimes accompanied with deep regret and unfeigned sorrow; but more commonly, it may be feared, they are mere common-place expressions, such as it is decent to utter in religious societies, and such as are calculated to pacify, for a time, the remonstrances of a disturbed conscience. But if it shall appear that these persons are susceptible of very strong and fervent attachments to their friends and their families; that they can display a wonderful alacrity, vigour, and constancy, in the pursuit of such worldly things as gratify their taste, or contribute to their pleasure; that they are remarkably quick in their perceptions of every thing connected with their interest, or self-consequence; can we entertain a doubt that religion has less interest in their affections than earthly concerns, and that the impression of present and sensible enjoyments overpowers the more remote prospect of those that are spiritual and eternal?

It is necessary, in order to our becoming spiritual persons, that we should be united to Christ; be engrafted into him, as living branches in the true vine; and that our spiritual life should be sustained by renewed communications of life and grace out of his fulness. It is by virtue of this mystical union of Christ with his people, that they live by faith, gain daily conquests over sin, overcome the world, successfully oppose the wicked one: and being "made partakers of a divine nature," they are authorised to adopt the exulting language of the great apostle, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

But they who are one with Christ by the in-dwelling of his Spirit, are transformed into his image, are renewed after his likeness, and have the holy, heavenly "mind that was in Christ Jesus." To be spiritually-minded, then, is to have the spirit, temper, and disposition of our blessed Saviour: it is to judge of earthly things as he judged of them, who renounced the pomps and vanities, the distinctions and indulgencies of a worldly life: it is to conform to the example of his meekness, humility, charity, and dereliction of his own will; to be patient, forgiving, beneficent; to be full of love to our fellow-creatures, and ever animated with devout affections towards God, zeal for his glory, and fervent desires after the participation of that heavenly blessedness which God hath prepared for them that love him.

Can we be surprised that those should experience little comfort in their religious exercises, and have still less in their future prospects, whose minds are under the dominion of carnal affections; who use little vigilance to guard against the intrusion of those evil tempers which subvert the peace of the soul; who live under the power of desires,

which debase the mind and chain it down to this corrupt world; where a formality, which often renders them unconscious of what they are doing, pervades their public and private devotions, and a secret falseness of heart, which suggests to them that they will at some future time live after a more holy and heavenly manner, abates the fervour of their zeal, impairs the vigour of their integrity, and seduces them to "do the work of the Lord deceitfully?" Our suitableness to a state of heavenly felicity consists much in our having the first elements and principles of it in our hearts now; in our living as citizens of the new Jerusalem, whose thoughts, employments, and delights resemble those of angels and glorified spirits above. The Gospel of our Saviour imparts solid peace and true consolation to those only, whose "fellowship is with the Father, and with his Son Jesus Christ;" who, "glorying only in the cross of our Lord Jesus Christ, through that are crucified unto the world, and the world is crucified unto them."

G. S.

To the Editor of the Christian Observer.

IT is a melancholy but just observation, that religion has suffered more from her friends than from her enemies. The intemperate and unchristian conduct of many who have professed themselves disciples of Christ, by prejudicing men's minds against the truth, has contributed more towards impeding the cause of Christianity, than even the open and avowed opposition of its most inveterate foes. How many heathen nations, it is to be feared, have been hardened in their unbelief and rejection of the Gospel, from witnessing the rapacity, covetousness, and cruelty of those who have borne the Christian name:—while the loose and antinomian conduct of some, who have professed a more than ordinary zeal for religion, has doubtless been the cause of preventing numbers from embracing vital, evangelical truth. These are serious considerations, and strongly remind us of our Lord's words: "Woe unto the world, because of offences. It must needs be that offences come; but woe unto that man by whom the offence cometh." Surely every one, who bears the name of Christ, should solemnly reflect with himself, how deeply the honour of his religion is implicated in his conduct, and how highly he is concerned so to behave himself, that he does not, by an unbecoming and unholy conversation, give occasion to the Lord's enemies to blaspheme, or offend against the generation of his children.

From these general remarks I would wish to pass to the consideration of one particular species of the evil to which I allude, and which, if not so pointedly criminal as the instances above specified, is yet deserving of considerable animadversion. I cannot better describe the evil I have in view, than by characterizing it as being that offence which is not seldom created by the *inconsiderate* and *injudicious zeal* of religious people. Persons, who are far from being in any respect immoral in their lives, and against whom the world can object nothing criminal or vicious, yet are frequently guilty of such absurdities, and betray such a deficiency of common sense in their religious concerns, as greatly prejudice men's minds against the truth, increase the difficulties of the Lord's people, and give to the ungodly and profane an opportunity of indulging their malignant enmity against all serious godliness. It is inconceivable how much injury may be done to religion by the weak and misguided, though well meant, actions of even a really pious Christian. If the effects of his misconduct fell only on himself, the evil would not be of such magnitude; but it is not confined to him; it extends to religion itself. The absurdity of which he has been guilty

attaches to all the serious professors of the Gospel, who to a degree are involved in the consequences of his indiscretion, and are made answerable, before the tribunal of the world, for extravagancies which they utterly disapprove and condemn. Many instances might doubtless be adduced—some probably will occur to the recollection of your readers—in which the weak and ill-judged efforts of some individual have even entirely defeated the success of a plan which promised considerable utility. Need I refer, in illustration of my subject, to some late publications, in which the writers have taken advantage of the extravagances of certain religious characters to asperse the fair fame of religion itself, and have maliciously endeavoured, through the absurdities of some of its votaries, to make Christianity itself appear absurd? From all this I would infer, that it is a grand and leading duty in serious persons to guard against inconsistencies and absurdities of this kind: that it is incumbent on them to reflect on the probable consequences of their conduct; to remember, that they are "a city set on a hill," which "cannot be hid;" and that if, through their inadvertence or misguided zeal, they lay a stumbling-block in the way of others, and countenance the bringing-up of an evil report on the truth, they are highly reprehensible.

But these persons may say in their defence, "that it is unfair to charge them with consequences which they did not intend; that nothing is further from their thoughts than doing an injury to religion, which it is their most strenuous desire and endeavour to promote; that, allowing their conduct in some instances to be absurd, and their zeal extravagant, yet to transfer the blame, which exclusively belongs to them for these things, on Christianity itself, and to make others answerable for *their* imprudence, is most unjust; that, in fact, those who make this unreasonable transfer are in fault; and that while the world continues to be so uncharitable in its judgment of religious people, and so watchful to seize any occasion of magnifying their errors and traducing their character, it is in vain to hope that their conduct can escape misrepresentation, or fail of affording an opportunity, to those who are anxiously seeking one, of wounding religion through the side of its friends."

To these arguments I would reply by saying, that there is doubtless much truth in what is here asserted respecting the uncharitableness and injustice of the world. Far from defending, I would unequivocally condemn that most unfair mode of proceeding, so frequently resorted to, of involving in one indiscriminate censure religion and all its zealous followers, on account of the follies of some few of its misjudging votaries. I admit that nothing more clearly shews the malignity and desperate wickedness of the human heart, than such a censure. But at the same time I would say, that while the world is thus disposed to put the worst construction on the conduct of religious people, and to draw from it the most unfair conclusions, the knowledge of this very circumstance ought to have its appropriate influence on religious people, and tend to make them more careful and guarded in all they say and do. Is the world so unjust, so captious, so uncharitable, so ready to put every thing in the worst point of view, and to lay hold on every thing by which it may raise a laugh, or gratify its malice, at the expense of religion? Is this the fact? How should it operate on religious persons? Should they say, "Because things are thus, we will be careless in our conduct; we will give the world the very handle which it is looking for; we will furnish it with the very occasion which it wants, of putting religion in a ridiculous light?" Should they not rather say, "If this be the state of things, if the world be so forward to catch at every flaw in a religious character, we will, on this

very account be more wary and circumspect in our conduct; we will take care not to give any just ground of offence; so far as we are concerned, it shall be our constant endeavour at least, that religion does not suffer through our imprudence and absurdities." Such resolutions appear to me to coincide with the spirit of those scriptural injunctions; "Let not your good be evil spoken of;" "Abstain from all appearance of evil;" "Give none offence in any thing;" "See that ye walk circumspectly, not as fools, but as wise."

I am aware, however, that what I have said may be open to another objection. It may be argued, "that while the imprudent conduct of many serious Christians, with the unhappy consequences resulting from it, is greatly to be deplored; yet that it is going too far to say, that the individuals are to be *censured* for what is an error of the judgment, and not of the heart. They intend well in what they do. All men have not the same faculty of deciding on the best and least objectionable means of doing good. If the persons in question are betrayed, through the warmth of their feelings and the weakness of their understandings, into certain extravagancies of conduct, yet allowance must be made to them on these very accounts. We must remember that their object is good; and, out of respect to their motives, must charitably spare our animadversions." Now though there be some truth in this apology, yet I confess that my charity cannot go, in this point, to the full extent required. If persons were *necessitated* to act absurdly, then indeed I could have nothing to say. But this I cannot believe to be the case. I rather apprehend that the indiscretions complained of are most commonly the result of inconsideration, and of a neglect of the means, which might have been used, for acquiring a more correct taste and a judgment better informed. And surely, on this supposition, those who commit them are answerable for the consequences of their imprudence.

But I will endeavour to shew my meaning more plainly. I am not of opinion, that "the wisdom which is from above" will qualify all men for becoming statesmen and philosophers; but I certainly do think, that, if diligently improved, and allowed to exert its legitimate influence over the soul, it will preserve a man from acting extravagantly, and from bringing, through his absurdities, an evil report on the religion which he professes. It will in this sense also "make wise the simple." In St. Paul's memorable intercession for the Philippians, he prays that "their love may abound yet more and more in knowledge and in all judgment; that they might approve things which are excellent," or "*try things which differ*," as we read in the margin; "and be without offence till the day of Christ." Now if the apostle in this prayer meant any thing, he must have meant to pray that the Philippians might attain to such a degree of wisdom and prudence as would at least keep them from committing the extravagancies of which I have been speaking. And doubtless the apostle would not have prayed for what it was not possible for them to attain. Before, therefore, I could allow a man to defend his absurdities on the plea of his want of judgment, or of the imbecility of his understanding (a plea, by the way, which few of the most guilty in this respect would probably choose to advance), I must first inquire of him, Whether he has earnestly used this prayer of St. Paul for himself, and has watched, as well as prayed, that he might live according to the spirit of it. I have little doubt but on examination it would be found, that he had been very negligent in this matter; that he had given the reins to his feelings or his imagination, had suffered himself to be led away by the conceit that zeal, however directed, would compensate for every act of indiscretion; and had perhaps even disdained the

prudent admonitions of some sober adviser and more advanced Christian. In truth, it is to be feared that many in the religious world under-value and forget that "*spirit of a sound mind*," of which the apostle speaks, as being equally with the spirit of power and of love the gift of God. They seem not to consider, that it is one part of their duty to seek after this gift; that, with every other gift and operation of the Spirit on our souls, it may be obtained by being properly sought after; and that, therefore, to be manifestly deficient in it, renders them justly reprehensible, and argues the little progress which they have made in grace. This, indeed, is the chief object which I have had in view in the present discussion: to lead religious people to reflect on the great importance and value of a *sound mind*, and to stir them up to the acquisition of it. Without this attainment, I do not see how they can possibly comply with those repeated injunctions of "*adorning* the doctrine of God their Saviour in all things;" of "letting their light *shine* before men;" of "doing all to the glory of God;" of "putting to silence the ignorance of foolish men, by well-doing;" of "making them ashamed, who would blame their good conversation in Christ;" of "having their conversation such as becometh the gospel of Christ;" of "studying whatsoever things are lovely and of good report." If a Christian does not suppose that he is bound to guard against all absurdities and extravagancies in his conduct which may prejudice men against the truth, he may as well at once expunge all these precepts from his statute-book, with innumerable others of the same tendency. Such at least is the view entertained on this subject by your constant reader,

MONITOR.

To the Editor of the Christian Observer.

HAPPENING last night to read part of your number for February to my mother, an old woman, who has been for some years in the habit of reading her Bible, she immediately suggested that your correspondent G. B. might meet with satisfaction, as to the origin of the expression "ashes to ashes" in the burial service, by comparing Gen. ii. 7, with Gen. xviii. 27; which verses I beg leave to subjoin.

Gen. ii. 7. "The Lord God formed man of the *dust* of the ground."

Gen. xviii. 27. "Abraham answered and said, Behold, now I have taken upon me to speak unto the Lord, which am but *dust and ashes*."

BIBLIOGRAPHICANUS.

MISCELLANEOUS.

For the Christian Observer.

THOUGHTS ON THE PROPOSED IMPROVEMENT OF FEMALE EDUCATION.

Les femmes docteurs ne sont de mon gout;
Je consens qu'une femme ait des clartés de tout,
Mais je ne lui veux point la passion choquante,
De se rendre savante à fin d'etre savante.

MOLIERE.

REFORMERS, if they are honest, deserve well of their countrymen; for the office is troublesome and invidious. Yet there are errors, which they are apt to fall into, so considerable, as to render their labours sometimes worse than useless. One in particular is very common, because a small share of vanity will occasion it. This is, an anxiety, of which the reformer himself is perhaps hardly conscious, to fix upon some subject for improvement wherein no striking deficiency had been

before observed, and towards which therefore the public attention had not been directed. The love of originality, which is common to all ingenious men, obviously points to this: but it is equally obvious, that he who is determined to be original, is in great danger of being wrong; and that if the world has not noticed a particular deficiency, some presumption exists that there is no deficiency to be noticed.

There is another fault, of which reformers are sometimes guilty, that grows very naturally out of the last. Having, according to the acknowledged liberties of their company, expressed a great deal of astonishment that their countrymen should have paid so little attention to the object in which they propose an amendment, they go on wondering, and declaring their wonder, on the same account, long after the cause has ceased, and when, it may be, men, women, and children are writing and talking about nothing else.

I am not sure whether the most intelligent of those who have lately published on the subject of female improvement, have not fallen into both these errors. They have written largely, and very earnestly, on the propriety of elevating, in no small degree, the studies and intellectual attainments of women. Yet it is very questionable (as shall presently be considered) whether, attending to the actual state of things, and not forgetting the necessary imperfections of our nature, such an alteration is at all needed. They have complained too, and still complain loudly, that the world, in both sexes, either from levity or a judicial blindness, is insensible to the importance of this their favourite theme; though it so happens, more attention has been paid to it, and more letter-press expended upon it, within the last fifteen years, than during the fifteen, or even fifty, centuries which preceded them.

The last of these facts will hardly be denied, but the first deserves to be more fully inquired into.

Among the persons who have engaged in discussions respecting female improvement, there subsists a great difference of sentiments; but both sides have, as by consent, proceeded on the assumption of the point which I wish to see more fully considered. They have each taken for granted, that the existing state of female attainments is very low. Proceeding on this hypothesis, one class of writers maintain, that thus it ought to continue. The other, with much more liberality, but perhaps with less of sound judgment than of good intention, contend that improvements are very desirable. I venture to doubt whether both these bodies of disputants are not in error. The first indeed are so wrong, that they have no chance of ever getting right. Yet the mistake of the latter class may be the most serious, because it is a practical one. If the cultivation of female talents is at present, on the whole, about such as it ought to be, no interference is necessary, and tampering will probably do harm. At the least, this is a question which must be examined before we can advance a step securely; and this is just the question which, with their pardon be it said, all our worthy reformers have hitherto slipped by.

It may be as well here to dismiss at once those writers and talkers (thinkers they are not) who are pleased to insist, not only that women actually are ignorant and foolish, but that they ought always to be so. Nothing truly can be more impertinent than the liberties which such gentlemen take in this matter. They profess a jealousy of female improvement. It is natural, that, being stationary themselves, they should feel no pleasure in the advances of others: but what right have they to be thus jealous? Is the sex subject to their controul? Are women bound to make choice of occupations according to their fancy? What concern have they with those whose discretion they think themselves authorized to question? This only;—that they

may some day wish to marry, and have therefore a slight interest in the character of the body from which they must then select. They need not, however, to feel any alarm. Were women much more highly educated than they generally are, there must still be very many of slender wit, and still more slender attainments, who will make them suitable companions. Such "congenial souls" they may easily find, and will have the satisfaction of transmitting simpleness to their common offspring;

"So Dunce the second reigns like Dunce the first."

But the other body of writers on this subject are, in every view, well entitled to a grave reply: for professing, as I do, to agree with them, in respect to the general benefits of intellectual cultivation; and holding it clear that we have not the slightest right to debar women of those benefits, if they wish to possess them; it is plain that my doubts, as to the soundness and safety of their conclusions, must arise from an original difference in our facts. If, however, they are mistaken in these, the inferences, of which they feel so secure, may not only be false, but dangerous; and the amendments they propose, nothing better than mischievous meddling.

In considering whether the present state of female knowledge is below its just level, we must bear in mind the infirmities and imperfections necessarily incident to the mechanism of society, and to man himself, the mechanist. Doubtless it would be very desirable to increase, in a tenfold ratio, the wisdom and virtue now subsisting in the world; to make men, as well as women, much more knowing than they are. But this we are sure is impracticable by any sudden efforts. The whole of the social system must move on together; and though one part may accidentally, and for a short time, get the start of the rest, such an advantage is seldom great or lasting: chances come to all, and the race in a long run is pretty even. Whatever wishes, therefore, we may cherish for the general improvement of our species, or of woman, the loveliest part of it, if upon the whole it appears, that the average attainments of the sex are at present such as, with reference to the general state of things, of civilization and social advancement, they ought in reason to be, so that they are not lagging in the march; there seems to be no occasion for special interference in that quarter, and there is even room to fear that it may not be altogether harmless.

If, in order to determine on the main fact which is disputed, no evidence could be resorted to but the personal testimony of writers, the decision might be adjourned to the Greek Calends; for what authorities could be adduced which must not be questionable? Men can judge only from what they know, and no one in this country knows many women intimately. We can tell of singular specimens of ignorance or knowledge; but this is of little service. An average is wanted; and upon such limited observation how shall an average be taken? The laws, too, by which the intercourse between the sexes is regulated, are so peculiar, that female excellencies and deficiencies are seldom fairly estimated. Women are either adored or despised; for who can resist the fascination of wit and elegance united? And how few are those who will inquire for other merits, where these cannot be found? Some better assistance then is desirable in the solution of this problem; and two considerations at least may be mentioned, which make it generally improbable that feminine talents should be insufficiently cultivated in an age of wealth and improvement.

1. We all know that, in the advance of social prosperity, riches, ease, and knowledge gradually rise out of each other; and no one will deny that women in some measure partake of the common improvement.

Let those who do, look into the receipt-books of our great-grandmothers. But there is this peculiarity observable, that the very increase of wealth, which supplied men at first both with the means and motives for cultivating their understandings, soon bars *their* progress. The order of the world makes it unavoidable, "*Opposuit natura*"—for as industry is augmented in every quarter, each art and profession is more perfectly separated from its neighbours; and men, from the growing eagerness of competition, are forced to yield themselves more entirely to the course of profitable employment they have chosen. They become, therefore, more technical. Less of that which tends to elevate or embellish the mind, can be learned in a profession, and less can be learned out of it. But no similar obstacles oppose themselves to the growing condition and accomplishments of the female world. The accumulation of riches only gives to them a greater command of ease, books, and every facility for instruction. It multiplies too continually the number of those who will be ambitious of some intellectual attainments; and by multiplying their number, at once gives a price to knowledge, and withdraws the reproach of singularity. One may venture then to say, that women must have a tendency to improve longer than men; and whoever considers the state of things in this island, will find it difficult to persuade himself, that the causes above mentioned are not already acting on both the sexes with great force.

2. Educated and intelligent men have so strong an interest in the cultivation of the female mind, that it is hardly to be thought intellectual pursuits can become general in one sex, without a similar spirit being communicated to the other. This must be done, before knowledge can really become a blessing to us. At the best, till then it is only a solitary blessing; and none more keenly feel the wretchedness of solitude than the speculative and studious. To them, conversation is a medicine as well as an amusement. But the coarse joyousness, or coarser contentions of men, afford them little relief: the kindness, the vivacity, the grace, the facility of women—these are what they seek, and these possess a charm which neither the discovery of truth nor the attainment of the highest honours can bestow. The rigid brow of philosophy is relaxed, the languid eye of erudition lightens with rapture. Wit is heard with pleasure where it can excite no jealousy; and the flattery of female attentions steals to the heart with a softness and poignancy which never yet belonged to the loudest pæans of triumph. But who are the women who will thus reward the wise and learned? Are they the airy, giddy things whose hours are wasted between the toilet and ball-room, whose industry never approaches nearer their brains than the adjusting a head-dress? They will prattle at a rout with a petit-maitre, and flutter round the circle of gaiety, like butterflies in a parterre. But, a man of sense and knowledge — Quel bête! A scholar—a scarecrow! They look at him, as they would at an Otho or mummy, with a mixture of curiosity and contempt, and turn away to giggle. He seems an antique, lately discovered at Pompeii, with the dust brushed away, and

"Stepped from his pedestal to take the air."

In truth, nothing can be more distressing to a man of letters little accustomed to the world, than the buzz and frolics of a girlish circle. But it is not to be credited, that, in an age of knowledge, those qualities which principally confer superiority among men, should long be permitted to deprive their possessors of all pleasure in their intercourse with the softer sex. The wisest and most intelligent on both sides will discover the mistake, and folly be pushed aside. Knowledge enjoys so decided a superiority above ignorance, and the interests of both sexes so strongly

favour its just appreciation, that we may venture to say it is impossible for women to continue their admiration of flippancy and folly for any great length of time after genius and learning are become frequent. They must feel some desire of being approved by those to whom the public world does homage; and men too well know the value of female attentions not to cherish the growth of a principle, which, whether rooted in vanity or reflection, must prove in its developement their happiness and honour. Let it be recollected how long it is since learning has been highly esteemed in this island, and the inference flowing from these remarks will be very obvious.

Upon general views then, without looking about for instances, there seems little reason to apprehend that women are at present less intellectual than they ought to be. If we turn to life, I cannot think we shall see reason to alter our judgment.

Women are not profound scholars and philosophers: it is admitted. They know but little of the Greek accents, of the doctrines of curves, of exchanges, and of paper credit; those learned ladies excepted, who are at home in every thing. But there is one sort of philosophy which they understand more practically, and more deeply too, than any of us. I mean the philosophy of the human heart. This is their great field of inquiry; and the knowledge they here acquire is not gained by reading or thinking, but by observation on common life. In the midst of company and diversions, in the quiet of the domestic circle, in happiness and in distress, they are still gaining new acquaintance with the human sentiments, passions, and affections, in their simplest forms, and in all their combinations, natural and sophisticated. These they reach by that delicacy and justness of feeling which is peculiarly their own, and which a more scientific system of education would probably disturb. Now this knowledge of the human heart is just that which to the sex is most valuable. Condemned as they are, partly by the ordinance of Providence, and partly by the ungenerous tyranny of men, to a state of dependence, their condition would be wretched indeed, if they possessed no resources by which to qualify or elude the domination of strength. But what they cannot attempt openly, they can, and frequently do, indirectly effect. As daughters, sisters, wives, and mothers, they have continual occasion to improve and exercise their knowledge of the heart, in foiling the passions and violence of men, in fixing or recovering their affections, in preserving the peace and animating the dulness of domestic life, and in training the infant mind to whatever is fair and amiable. Their attainments in *humanity* are their best arms, which serve for defence, and use, and ornament. Let us not insidiously or cruelly attempt to tear these from their hands, under the pretence of recommending a more regular system of mental discipline. They are necessary for the happiness of both sexes. Nor let us deceive ourselves and them, by the silly pedantry of fancying that human nature can only be studied to advantage in Hartley or Hutchinson.

There are many walks too of literature, and even science, in which women pretty generally excel. A great proportion of the higher classes are familiar with French and Italian; and German has of late been introduced into that fashionable coterie. What stores of instruction and elegant amusement are thus opened to them! They do not perhaps enter into nice disquisitions on the structure of the different languages; they trouble themselves little with the prosody, and never inquire why the French compose in alexandrines, the Italians in stanza, and the Germans in hexameter: but their tastes are cultivated, and their minds enriched. Who is there, capable of relishing the grace and dignity of Racine, the

ever-varying charms of Ariosto, or the sublime effusions of Klopstock, that would spend his thought to examine the merits and defects of French versification, with its alternations of male and female couplets; or lose himself in the angry squabbles of Corneille and monsieur Scudery, about the old and new drama? Women are pretty good linguists, though not deeply versed in philology; and if they read only what is best worth their reading, should we call them shallow and ignorant, only because they have a quicker sense than we of the beautiful and sublime? If I am to judge between madame Dacier and madame de Sevigné, saving the dignity of criticism, I must really give the apple to the latter.

I would willingly recount every province of knowledge, whether elegant or profound, which is become tributary to the ladies; but their encyclopédie is too extensive for my feeble grasp. History and belles-lettres, chemistry, botany, natural philosophy, with twenty subdivisions of science, the names of which are hardly known in the vulgar world, now flourish under the female patronage—"All sciences, all arts, their spoil!" What can writers mean by calling women ignorant? A poor man, whose time is occupied in the business of common life, hardly dares to open his lips in a fashionable circle, for fear of getting into some confusion about the composition of a favourite gas, or the history of a semi-metal. Formerly, if a man knew enough of botany to observe, that the petals of a particular plant are *cruciform* and *diverricated*, he passed for a prodigy; but now, the lady turns short upon him, and adds, that it has been since discovered they are *gash-serrated with peduncles in whirls round the stem.* In truth, if the weekly lectures at the Institution were continued through the autumn, the conversation of fashionable females, like the sacred languages of Egypt and Hindostan, would be quite unintelligible to common mortals; but, thanks to their good memories, the fair students have all to begin again the next spring.

Seriously however: though there is enough of affectation among ladies on these subjects, would there be affectation of knowledge if knowledge were not become creditable? The truth is, that there is scarcely any thing new or curious, elegant or amusing, to which female attention is not directed. Amidst such restlessness of research, it is surely too much to expect us to believe that women are generally uninformed.

Nor let us forget what are termed accomplishments. We hear it frequently insisted, that too much time is dedicated to these. It may be so; but they are of no mean value. The polite arts, among which music and painting are without doubt the most excellent, are to society what the entablature is in architecture. They do not sustain the building, but they adorn it. And by whom can every graceful art be so properly cultivated, as by those in whom the most finished ideas of beauty are seen embodied? For what is beauty without grace? "Vera *incessu* patuit dea."

Upon the whole, if quickness of perception, delicacy and justness of taste, an easy flow of sentiments and language, flexibility and facility of understanding, wit both subtile and poignant, original combinations, and a deep acquaintance with the human heart, are any indications of a cultivated mind, we need not feel alarmed for the present race of females in the higher classes. Their attainments indeed, in the different walks of knowledge, must vary with their opportunities. Women who are married in early life cannot, and ought not, to devote their hours to speculative occupations: they have nearer and dearer interests to attend to. But single women generally supply the absence of domestic affections, by those intellectual pursuits which may divert their minds

and render their company and conversation attractive. These are the natural and (if the pleasures of religion are excepted) the best resources of solitude. Even among them, it must be owned, we never see a Coates or Newton, a Clarke or Runkhen; perhaps rarely a Corelli or Reynolds. And why should we desire it? Yet, without flattering the sex, we may observe, that some of the first literary characters of the present age and the last have been found among them. When I mention Mrs. Carter, Mrs. More, Mrs. Barbauld, and Miss Burney, need I add any thing to justify the assertion?

"I call that (says Milton) a complete and generous education, which fits a person to perform justly, skilfully, and magnanimously all the offices both of public and private life." In public life, women cannot be tried; but let the sufficiency of their education be judged by the general propriety of their behaviour, their constancy in distress, their moderation in prosperity, their fulfilment of every active and every passive duty. We talk freely of their love of follies, and delight to dwell on the foibles visible in the sex—foibles sometimes growing out of their very excellencies; but if the merits of education may be judged by the character and conduct of the students, Cambridge, and Oxford, and Edinburgh must yield the palm to that course of female institution which has not hitherto been thought worthy even of being formed into a system. There are great mistakes about these matters. We deceive ourselves with the word education. Formerly this meant, learning Latin and Greek at school, and going through the old courses of philosophy at college. It is still confined, with men, principally to intellectual discipline. But the present modes of instruction among women have this advantage, that the head and heart are trained together. Their dispositions are regulated,—their manners are formed. Girls might be made excellent scholars as well as men; but then, other things must be neglected. How would the poor things tremble at entering a drawing-room! How would they mangle a fricandeau! Should we like to see their caps awry, or perhaps a group of sister students in Palmyrene simars and stomachers after the fashion of queen Zenobia? Let women be compared with men, in taste, curiosity, thirst of knowledge, and a quick relish of whatever is brilliant, lofty, or affecting; in propriety of manners, in their dispositions and affections, in prudential and moral conduct; and it may boldly be affirmed, that men would be "honoured by the rivalry." If such be the effects of their present system of education, I repeat with Milton, that "I call that a complete and generous education."

So much for the alleged deficiencies in the fair sex. My readers may perhaps see reason to doubt the necessity of any interference. Should this paper be honoured with a place in the Christian Observer, I shall endeavour to point out in another, how serious are the mischiefs which would attend any striking change in the existing system of female discipline. But enough for the present. I cannot however but think, that the gentlemen who have evinced so laudable an anxiety for feminine improvement (the Conductors of the Christian Observer are of the number) are more distinguished on this subject by zeal than knowledge; and when, after listening to the deep-drawn sighs that are breathed around me, I turn to the living world of women full of spirit and intelligence, my mind is irresistibly drawn to the image of the evil genius surveying Athens, whose tears indeed were less unreasonable, because they were the tears of malignity:

> Tritonida conspicit arcem
> Ingeniis, opibusque, et lætâ pace virentem,
> Vixque tenet lachrymas quia nil lachrymabile cernit.

CYMON.

To the Editor of the Christian Observer.

SCARCELY any act of the new ruler of the continent has struck me with greater horror than one which has been recorded in the newspapers as having taken place on the invasion of Portugal; and it claims more particularly the attention of reflecting, conscientious, and religious persons. The transaction is as follows.

"It has been deemed expedient to disband the Portuguese army, and the officers of a regiment at Oporto being required to assemble the men for that purpose, and to prepare for destroying the colours, remonstrated against it, unless an order to that effect was produced from the power with whom their oath to preserve those colours was deposited—or from some one legitimately authorized to act for him. If that could not be done, they demanded that the colours should be conquered from them; observing, that if proceedings were taken to that effect, and the force opposed to them was too powerful to be resisted, they would then be in a situation to preserve their honour, and that of the regiment, by capitulation. The only effect of this reasonable proposition, to which the French, if soldiers of honour, would have made no objection, was, that the officers were forthwith shot, and the regiment broke with every mark of ignominy."

Now, sir, let us reflect for a moment on the condition of these officers. They were under the sacred obligation of an oath, which undoubtedly bound them to the crown of Portugal in the same manner as the oath of our officers and soldiers obliges them to "bear faithful and true allegiance to his majesty king George." The course taken by these officers seems to have been extremely moderate and reasonable. They offered no violence to the French; they even manifested a disposition to submission, and pointed out the mode in which a surrender might without much delay or difficulty be effected. They asked only to be allowed to submit in a manner which should not violate their honour or their conscience. For this they were shot! The case of Palm has been thought a cruel one: this appears to me to be much more barbarous. Palm had published certain things against Bonaparte, to which act it could hardly be said that he was compelled by any obligation upon his conscience. But these officers are executed for performing what seemed to them to be an indispensable duty. The anecdote is important in many views. It shews what we have to expect if our country should be conquered. It proves, more particularly, what the conscientious part of our community have reason to apprehend. In proportion as men are upright and scrupulous, they have to dread the vengeance of this enemy to the rights of conscience. It is the violators of oaths alone that will be had in honour under the auspicious reign of Bonaparte. These will be the men who will fill the chief places. And let us reflect what must be the condition of a country in which the scrupulous observance of an oath is punished by the chief magistrate with a severity greater even than that which we have been used to consider as due to the violation of it.

The various professors of religion will do well to consider this anecdote: for who can doubt that, in the event of a successful invasion, the church of this country will, like that of France, be made completely subservient to the new order of things in the state. Whether the new oath of allegiance, which every minister of Christ will have to take, will be to Bonaparte as head of the church, or to the pope, I know not: I presume, however, that our religious, political, and military creed will all be new modelled; and that in proportion to the sincerity of our faith, and the unbending integrity of our conduct, will be the degree of our reputed guilt and of our punishment.

Let us then bless God for the pri-

vileges which we now enjoy. I am afraid that we are far from being sufficiently sensible of their value. Little do we know of the miseries of tyranny. We complain even of our present happy condition; but the worst ministry that ever governed this country is not even to be named with the mareschals of Bonaparte.

I will detain your readers no further than to suggest, that if the situation of any widow or family of any of these gallant Portuguese officers should be distressed, I trust there is a spirit in England which would be sufficient to raise an ample subscription in their favour. Possibly, however, the Portuguese government in the Brasils will provide for them.

AN OBSERVER.

To the Editor of the Christian Observer.

In the year 1766, certain members of the Society (in Scotland) for propagating Christian Knowledge discovered a disposition to oppose the translation of the Scriptures into the Erse or Gaelic language, on this ground, that the measure would contribute to maintain the distinction between the Highlanders and the other inhabitants of North Britain. On this occasion Dr. Johnson addressed some letters to the late Mr. William Drummond, bookseller in Edinburgh; from the first of which I have transcribed the passages below. The application of them to the conduct of the persons adverse to the introduction of Christianity into India, is obvious.

"I did not expect to hear that it could be, in an assembly convened for the propagation of Christian knowledge, a question, whether any nation uninstructed in religion should receive instruction; or whether that instruction should be imparted to them by a translation of the holy books into their own language. If obedience to the will of God be necessary to happiness, and knowledge of his will be necessary to obedience, I know not how he that withholds this knowledge, or delays it, can be said to love his neighbour as himself. He, that voluntarily continues ignorance, is guilty of all the crimes which ignorance produces: as to him that should extinguish the tapers of a light-house, might justly be imputed the calamities of shipwrecks. Christianity is the highest perfection of humanity; and as no man is good but as he wishes the good of others, no man can be good in the highest degree, who wishes not to others the largest measures of the greatest good. To omit for a year, or for a day, the most efficacious method of advancing Christianity, in compliance with any purposes that terminate on this side of the grave, is a crime of which I know not that the world has yet had an example, except in the practice of the planters of America*, a race of mortals whom, I suppose, no other man wishes to resemble."

"The papists have, indeed, denied to the laity the use of the Bible; but this prohibition, in few places now very rigorously enforced, is defended by arguments, which have for their foundation the care of souls. To obscure, upon motives merely political, the light of revelation, is a practice reserved for the reformed; and surely the blackest midnight of popery is meridian sunshine to such a reformation."

It appears that the translation was suffered to proceed. Of the translator, Johnson says in a subsequent letter, "he has a higher reward in prospect than any honours which this world can bestow." And he terms the cause defended against

* By these he means, I presume, the West-India colonists. Dr. Johnson invariably discovered an abhorrence of slavery. Upon one occasion, when in company with some very grave men at Oxford, his toast was; "Here's to the next insurrection of the negroes in the West Indies." *Boswell*, iii. 219.

the opponents of the translation, "a cause to which all other causes are nothing." In a third letter to Mr. Drummond he writes, "I honour the translator as a man whom GOD has distinguished by the high office of propagating his word."--- (Boswell's Johnson, vol. ii. pp. 28--33. edit. 1804.)

You will probably judge, sir, that the censures pointed against the North-British opponents of the translation of the Scriptures may be applied to those among ourselves who have endeavoured to embarrass the measures of the Bible Society.

I am, sir, &c.

ANGLUS.

THE two poems which follow were composed for THE ANNIVERSARY OF THE ABOLITION OF THE SLAVE TRADE. We are happy to have it in our power to lay them before our readers.

I. 1.

FILL high the cup in festive hall,
And pledge our kindred hopes so bright.—
Yes, brothers, yes, at Brunswick's call
Once more our faithful ranks unite.
But oh! to what harvest of glory,
Gallant prince, dost thou summon the brave?
Where shall Conquest, all harness'd and gory,
Her banners triumphantly wave?—
For well thy heart of proof we know,
By many a hard encounter tried:
In evil hour the haughty foe
Thy daring arm of youth defied;
What time, on Helder's well-fought sands,
Batavia lean'd on Gaul's firm bands,
And, in the van of England's war,
Mark'd aghast the Brunswick star.

II. 2.

But milder glories gild the crown
For Mercy wove by angel pow'rs;
Nor Love nor Pity shed a frown
To wither those immortal flow'rs.
And lo! where the tropic sun blazes
The standard of glory appears!
And Conquest her trophy there raises
Nor tainted with blood, nor darken'd with tears!
For deep-intrench'd through many an age
There Vice and Superstition reign;
And Christian hands with impious rage
Have riv'd more deep the moral chain!
These are thy fruits, thou Pest accurst!
By Blood and Spoil and Av'rice nurst!
Less fatal on those tortur'd shores,
Blast of death! Harmattan roars.

I. 3.

Dark with crime, and dropping blood,
Twice a hundred years had past;
Still, o'er mountain, vale, and flood,
Groans of Afric swell'd the blast.
Till he, her champion, dear to Fame,
Undaunted 'midst her foes appearing,
His guardian voice to Britain rearing,
Her countless sorrows dar'd to name.
Instant, starting at the sound,
Rose the patriot chiefs around.
The flash of Burke's prophetic eye
Blaz'd on the march of Liberty.
The heav'n-taught tones of Pitt were there,
To bid the fiend of Guilt despair;
And Fox, triumphant from the tomb,
Seal'd the struggling monster's doom.

II. 1.

Hail! glorious day, whose beams foretell
New years of rapture yet unborn.
Hark! lightly on my answering shell*
Float gleams of that triumphal morn.
Fate's darkling pages
To Britain 'tis giv'n to unroll;
And the long line of bright-moving ages
Await but her signal to start from the goal.
"And haste, ye promis'd ages, haste,"
(Thus speaks the queen of many isles)
"And swift o'er Afric's bleeding waste
Unbosom all your treasur'd smiles.
Her mournful stream and matted brake
To other notes than Sorrow's wake;
And bid her mountain-echoes know
Other sounds than sounds of woe."

II. 2.

Yes! rallying at the voice divine,
We kindle for the bold emprise!
And foremost in our phalanx shine
The brave, the noble, and the wise.
And now, by the victims whose anguish
Wept on each death-freighted bark of despair,
And the millions that hopelessly languish
In the sad chains of exile, we swear,
And by the valour of the bold,

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* In allusion to Memnon's statue, which was said to utter sounds when touched by the rising sun.

And by the freedom of the free,
And by our father's hallow'd mould,
And by our country's destiny,
Those tears shall cease, those wounds shall close,
And injur'd nations soothe their woes;
The cries of guiltless blood shall pause,
Chang'd to pray'rs in Britain's cause.

II. 3.

Never from the godlike deed
Heart shall shrink or hand recoil;
Never, till the destin'd meed
Crown the heav'n-protected toil.
Oh! waking from sepulchral gloom,
Daughter of Afric! quit thy sadness;
Shed o'er thy brow the oil of gladness,
And Beauty's radiant pomp assume.
Hark! the unwonted pæan thrills
Gambia's waves and Komri's hills!
No more to British eye denied,
Proud Niger! swell thy gladden'd tide;
And as thy waters roll away,
To rock the cradle of the Day *,
From realm to realm the hour proclaim,
Hour of Freedom and of Fame.

S. T.

See, Britons, see! o'er Afric's sands,
The day-star bright ascending;
With peace, and light, and life, and joy
His heavenly march attending.
The clouds and storms roll dark away,
That quenched too long her struggling day;
The shades of death are fled:
Proud wave Dahomey's giant woods;
And Niger, father of the floods,
Heaves on his rocky bed.

No more her sons shall force or fraud
From their loved shores dissever;
Through raging seas borne far away,
For ever and for ever.
Alas! sad child of want and pain,
For him the morn must wake in vain,
The dewy eve descend;
Dull eve, that bids the weary mind
Return to all she left behind,
The sister, father, friend.

Woe to the land, whose wealth proclaims
Another land's undoing;
Whose trophied column rises high,
On robbery and ruin.
Britannia saw, with deep disdain,
The foul reproach, the coward stain,
The characters of blood;
She saw, and swept her shame away,
While shouting round, in thick array,
Her patriot champions stood.

Proud was the morn whose early beams
Saw Pitt and Fox uniting,
And side by side, in holy band,
Their country's battle fighting.
Oh! if their spirits hover nigh,
How shall they hail with rapture high
This day's revolving sun;
And hear our songs of triumph tell,
The prize, for which they fought so well,
The virtuous prize, is won!

Let France of prostrate Europe tell,
Exulting in her story;
Th' usurper shall unenvied stretch
The reign of guilty glory.
His be the chaplet dropping gore,
And his the red plume waving o'er
A bleeding people's woe.
Scourge of the North, the South, the West!
The World, that bows at thy behest,
The World is still thy foe.

But thee, fair Daughter of the Seas,
Are brighter days attending,
And olive wreaths, with myrtle twined,
Around thy sceptre blending.
Though doomed perchance awhile to bear
Thy blazing ægis high in air;
Beneath that ample shade,
Shall Europe's exiled virtue throng,
And Africa, redeemed from wrong,
Adore thy guardian aid.

So shalt thou rest, through rolling years,
Secure in Heaven's alliance,
And to a thousand circling foes
Breathe out a bold defiance.
Her eagle wing shall Victory wave
Around the arm that strikes to save;
And Earth, applauding, see
The friend of every friendless name,
Foremost in bliss, and strength, and fame,
The Friend of Freedom, free.

N. R.

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* The Niger was ascertained by Mr. Parke to roll *eastward*.

REVIEW OF NEW PUBLICATIONS.

Ingram *on the Increase of Methodism, and on Evangelical Preaching, &c.*

(Continued from p. 240.)

The charge to which the evangelical world is most open is, as we suspect, that of Enthusiasm; and of this subject we are now to speak.

Enthusiasm is agreeable to the taste of the lower classes, and may, not unfairly, be numbered among the causes of the popularity of evangelical preaching. We must, however, be careful how we apply our censure; for it ought not to be directed against the great body of evangelical ministers. We must also beware of invading the genuine doctrine of Scripture respecting the inspiration of the Holy Spirit.

We do not find, in either the Old or the New Testament, any special caution against that particular kind of enthusiasm of which we have principally to treat; but many passages supply some intimations on the general subject. The Israelites were instructed, that if there should arise among them a prophet, or a dreamer of dreams, who should give them a sign or a wonder, even though the sign or the wonder should come to pass, they were not thereupon to go after other gods; for that the Lord their God proved them by these means. Christ warned his disciples, that many should come in his name and shew signs and wonders, insomuch that, if it were possible, they should deceive the very elect. The language of the apostles was: "Believe not every spirit, but try the spirits whether they be of God;" "Prove all things; hold fast that which is good." Jude particularly speaks of certain men, who in his days had crept in unawares; dreamers, who despised dominion, and spoke evil of dignities; men who seem to have betaken themselves to preaching for the sake of lucre, for they are said to have "run after the error of Balaam for reward;" men also of a schismatical spirit, since they are represented as "perishing in the gainsaying of Core." St. Paul in his Epistle to the Thessalonians, and St. John in the Apocalypse, are commonly understood to warn the believers of distant ages against the lying miracles and other enthusiastic pretensions of the papists: and the caution is applicable to other classes of deceivers; for the New Testament assures us that there should be "many Antichrists." St. Paul himself experienced no small mortification from the competition of false teachers. It was not the hostility of the Gentile world, or even of his bitter enemies the Jews; it was not the pain of being "stoned," or "beaten with rods," or "suffering shipwreck;" it was not the danger incurred either "in the wilderness," or "on the waters," or "among robbers," which constituted his chief trial: it was rather the perils arising "from false brethren," and the consequent weight of that task which was imposed upon him, "the care of all the churches." "I know," said he to his beloved Ephesians, "that after my departure shall grievous wolves enter in among you, not sparing the flock: also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." These officious intruders often interposed themselves between him and his converts. They denied his apostleship; they perverted his doctrine; and at the same time entered into his labours. They obliged him to resort, in self defence, to a practice most unwelcome to him — that of sounding his own praises. It would be too much to say that enthusiasm characterised all the rivals of the apostles: nevertheless, we can

point to many intimations, given in Scripture, of the existence of a fanciful, a too eager, and an enthusiastic disposition, as well as of a disposition to prefer the miraculous gifts, to the quiet graces, of the Spirit*.

Enthusiasm is also peculiarly discountenanced *by the example of Christ.* The enthusiast is light and fanciful; or he is bold and presumptuous, intemperate and passionate: but our Saviour was remarkable for calmness and self-government. So clearly was this the character of our Lord, that they who have ventured to represent on canvas the person of the Redeemer of the world have always endeavoured to give to his countenance the highest possible degree of serenity. How different would be the air which a true painter of nature would communicate to the figure of the fanatic! What mildness, what gentleness, what composure, in the demeanour of the one! What extravagance and eccentricity in that of the other! The dignity, which is so conspicuous in the character of Christ, may be referred in part to his sobriety and self-possession. When those around him were agitated, he was tranquil: when they were passionate and inflamed, he allayed their heat and corrected their too hasty judgment. "Wilt thou," said they, "that we command fire to come down from heaven and consume them, as Elias did?" But he said: "Ye know not what manner of spirit ye are of; for the Son of Man is come, not to destroy men's lives, but to save them." He paid respect to forms and ceremonies: "Thus," he said, "it becomes us to fulfil all righteousness." He had regard to times and seasons: "My time," said he, to some of his more forward disciples, "is not yet come; your time is always ready." He gave lessons of prudence as well as of piety: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you"—"Be ye wise as serpents and harmless as doves." He was an orderly attendant at the synagogue; a synagogue where, though the law was read, little of sound doctrine was understood. He was in his youth subject to his parents, and did not commence his ministry till he was nearly thirty years old; an age which was far from indicating any enthusiastic and hasty zeal to enter upon his office. Such were the effects of that abundance of the divine grace which was shed upon our Lord; such were the prudence and temperance of Him of whom it is written that "God gave not the Spirit by measure unto him."

The manner in which the truths of the Gospel were inculcated, both by Christ and his apostles, was far from enthusiastic: it was singularly rational. The best mode of addressing ourselves to the reason of men, is to advert to some point which they acknowledge in common with us, and then to shew, by clear deduction, their obligation to consent to some

* The existence of an enthusiastic spirit is implied in the passage which censures the error of those who said "that the resurrection is passed already." Probably some teachers had represented the declarations of Christ respecting the resurrection as having a merely metaphorical or mystical meaning, and thus had spiritualised away the plain, practical, and fundamental doctrine of a life to come. The enthusiasm of the Gnostics, who affirmed that it was not the real Christ, but a semblance of him, who suffered on the cross, seems adverted to in the following passages: "Every spirit which confesses that Jesus Christ is come *in the flesh*, is of God;" "That which we have seen with our eyes, and our hands have *handled*, of the word of life, declare we unto you." That the false teachers abounded in zeal, may be inferred from the remark, "they zealously affect you, but not well." For proof of a general disposition to value the miraculous gifts above the quiet graces of the Spirit, see 1 Cor. xii. and xiii. "And yet shew I unto you," (says the apostle after treating of gifts) "a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal."

further truth, which follows from the admitted premises. Christ and his apostles often proceeded on this principle. In reasoning, for example, with the Jews (and these were the chief part of our Saviour's auditory) they were accustomed to appeal to the ancient Scriptures, of which the authority was acknowledged; and they deduced from thence the obligation to believe the Gospel: "There is one that accuseth you, even Moses, in whom ye trust," "for he wrote of me." They wrought miracles; but these were addressed plainly to the senses, and constituted a most reasonable evidence in favour of their doctrine. That Christ truly came from God, was the great and introductory point which, in the days of our Lord's residence on earth, it was most reasonable to endeavour to establish, and this is the truth which we find to have been then principally pressed: "Whom say ye that I the Son of Man am?" The article of faith afterwards the most necessary in the eye of reason, and the article also the most insisted on, was that of our Saviour's resurrection. Whoever has considered how completely the establishment of that fact decides the truth of the Christian revelation, in the view of sober and impartial reason, will admire the wisdom of the apostles in urging this particular point, and will perceive how clearly the Gospel recommends itself by an appeal to rational evidence. The four Gospels are also a testimony of facts; and the several evangelists offer themselves as credible and concurring witnesses. The Holy Spirit, indeed, was employed to bring to their remembrance those things which they had heard and seen; and it also is his office, in all ages, to dispose the minds of men to yield to the reasonable proofs afforded. The belief of the truth, therefore, proceeded on no enthusiastic principle.

It is another proof of the reasonableness of the Gospel, that *the use of means is continually insisted on in the New Testament.* The Gospel is a system of means. It reveals facts which have been authenticated by abundant evidence; connects with those facts the most interesting doctrines; excites the affections, by the belief of the truths thus unfolded to the mind; and prescribes a corresponding practice. The means are thus adapted to their end; and according to the degree of diligence employed, in dependence on the Divine Spirit, is the measure of the promised success: "He that soweth plentifully shall reap also plentifully."

The *nature of the practical instruction afforded us in Scripture,* deserves also to be mentioned among the provisions made by it against enthusiasm. The Gospel has its doctrinal, spiritual, and even mysterious parts; but it does not disdain to descend to what is plain, nor even to assert many things which philosophy might boast of having said before. Man is reminded by it of his duties, and of duties to his fellow-creatures, as well as to Him who is invisible. He is addressed as at once a creature of this world, and an heir of immortality. No ceremonies are imposed which can be burthensome in any profession of life. No professions are interdicted. Nothing is exacted which is truly inconvenient to the state. What is ceremonial is made to bend to what is moral and practical. The very morality of the Gospel, though exalted, is not extravagant. Penances are not prescribed. Particular kinds of food are not forbidden: every creature of God is said to be good, if received with thankfulness: "To the pure, all things are pure." The religious observance of peculiar days is not specifically commanded. Marriage is affirmed to be "honourable in all." And, however large may be the liberality to which men are called, yet they are required to "provide for their own household." The doctrine concerning the Sabbath, which was prevalent among the Jews, is somewhat relaxed; as well as the Pharisaical practice in respect

to fasting. The Son of Man is even represented as coming "eating and drinking;" and his followers are exhorted not to affect a peculiar gravity of appearance, but "to anoint their head and wash their face, that they appear not unto men to fast, but unto their Father which is in secret."

The leaders of fanatical sects have usually both exhibited and prescribed some remarkable austerities; and enthusiasts in general, in the beginning of their course, have affected a more than scriptural sanctity. When the sect of Montanists arose, a sect whose leader professed to be himself the promised Comforter or Paraclete, fasts were multiplied, second marriages were affirmed to be unlawful, every approach to ornament in dress was interdicted, intellectual studies and polite literature were proscribed, and dismal predictions were made of the approaching ruin of the Roman empire. When the Manichæans afterwards appeared, whose chief in like manner assumed the title of the Comforter, severities were again enjoined: it was found necessary to the maintenance of their numbers to distribute them into two classes; and that order of them which aspired at the highest honour, and were denominated the elect, were called to a state of extreme penury, and to the renunciation of the most common and natural gratifications. The Mystics, who maintained that "silence, tranquillity, and solitude," were the means of "drawing out the latent virtues of the hidden and external Word," and cherished a rapturous species of devotion, agreed in urging an excessive degree of mortification; and their doctrine led to those monastic institutions, which, however favourable to sanctity in their origin, contributed in the end to corrupt and degrade the church. We cannot, then, sufficiently admire the practical wisdom of the Scriptures in this important point. "I will," says the apostle, "that the younger women marry, guide the house, give none occasion to the adversary to speak reproachfully." "Let every man abide in the same calling wherein he was called." How cautious is the apostle to prevent men from being intoxicated with spiritual gifts, or too suddenly elevated into high stations in the church! "They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus"—a bishop must be "not a novice, lest being lifted up with pride he fall into the condemnation of the Devil." Many of the virtues most enjoined, and not a few of the rules laid down, are the farthest from favouring an enthusiastic spirit: "Let the women keep silence in the churches;" "and if they will learn any thing, let them ask their husbands at home"—"Let all things be done decently and in order," "for God is not the author of confusion." "Be not wise in your own conceits." "Let every man be swift to hear, slow to speak, slow to wrath." "Young men exhort to be sober-minded;" "the young women, to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed." Let a bishop be "one that ruleth well his own house"—"having faithful children." "Servants, obey in all things your masters." "Children, obey your parents in all things." "Let every soul be subject unto the higher powers."——Can any precepts be more contrary to the general spirit of enthusiasm?

The fanaticism of the early church, as some of the preceding passages have intimated, was often gross and extravagant. The religion of Mahomet was indebted for its establishment to the prevalence of the same ignorant and fanatical spirit; and this extravagant pretender to the divine illumination prescribed some unnecessary abstinence, for which he made ample compensation by the polygamy which he allowed, by the vices of the mind which he encouraged, and the voluptuous heaven

which he promised. The papal see also enforced penances and needless austerities; and it made a peculiarly enthusiastic use of the scriptural doctrine of the Divine influence, by appropriating to itself, in the most unqualified manner, the promise of the guidance of the Holy Spirit, and assuming infallibility on that ground. This lofty pretension of the popes served in some degree to prevent enthusiasm among the people. The eccentricities of individual minds were restrained by the spiritual tyranny to which all were subjected. Men believed whatever the *holy father* dictated; and the reformation, therefore, while it delivered them from general ignorance and bondage, exposed them to fresh peril of partial and occasional enthusiasm. The Anabaptists, the Brownists, the Quakers, and other extravagant sects, arose exactly at that period when, according to the common principles of human nature, they might be expected to appear—namely, when the utmost freedom of thought on religious subjects had for a time prevailed. The liability of men to run into religious excesses was thus again evinced, and the evil consequences of fanaticism soon became very manifest in this country. The genuine doctrine of the Holy Spirit was discredited, by the profane, and even ridiculous use, to which the wilder sectaries had turned it; and a revolution in the state having followed the reformation of religion, the pride of human reason gradually increased, and the remembrance of the religious principles of the reformation itself generally declined in the church.

Such was the state of things when Whitfield and Wesley appeared. We by no means consider enthusiasm as the predominating quality of these individuals: they had, however, a large mixture of it; and the religion which they imparted, though much modified since their time, has infused itself into a part of the present evangelical world. In a paper which professes to treat of the enthusiasm now prevalent, it may be proper to dwell on this error in their faith, as well as to touch on their general character.

Whitfield, of whom we shall principally speak, was honest, open, and full of zeal, strongly impressed with a general sense of religion, and deeply affected by the decay of piety in the church, but at the same time wholly regardless of its discipline. His eagerness for doctrinal points was great, and his natural warmth hurried him into some extravagance in treating of them. He was familiar; but he was so coarse and vulgar, as often to degrade that sacred theme which it should be the ambition of every minister to exalt. He preached so much that he could reflect but little. He accounted himself a debtor to the Barbarians, rather than to the Greeks; and aimed to *strike* the common people, rather than to inform their judgment. He excited much curiosity, and gave no small offence; but he also alarmed the sinner, and awakened the careless. Like Paul, he went forth to convert those whom the Gospel as yet had scarcely reached, aiming "not to build on other men's foundation:" like Paul also, he traversed both the land and the sea, and was "in journeyings often;" and though not beaten with rods, or stoned, yet was he mocked and persecuted. By his followers he was honoured as a blessed saint; but to many of his clerical brethren he seemed as eccentric and portentous as a comet; and they feared lest the conflagration, which made rapid way among the dissenters and irregulars, should burn up the church. To us, who are compelled to judge of him, in a great measure, by his printed works, he appears to have revived some forgotten truths, and more particularly the important doctrine of justification by grace through faith; but to have taught, at the same time, an extravagant and tumultuous kind of Gospel, and, in the pursuit of his favourite object, to have endured all the labours, to have also tasted of the pains, and to have obtained

more than half the praise of martyrdom.

The nature of the controversy with some of our chief dignitaries, which this zealous man sustained, on the subject of the influence of the Holy Spirit, may be deduced from a letter to the bishop of London, published in his works; and it indicates, as we think, some manifest enthusiasm in his mind. But let us appeal to the document itself.

The bishop, in a pastoral letter, which Mr. Whitfield considered himself as having occasioned, had defined enthusiasm to be "a strong persuasion that a man is guided, in an *extraordinary* manner, by immediate impulses and impressions of the Spirit of God," and had ascribed the error, against which he combated, to the "want of distinguishing aright between the ordinary and extraordinary operations of the Holy Spirit:" and these ordinary gifts his lordship had represented as "no otherwise distinguishable than by their fruits and effects." "We are firmly persuaded, in general," continues his lordship, "that we live under the gracious influence of God's Holy Spirit, and that he both excites and enables us to do good. But that this or that thought or action is an effect of the sole motion or immediate impulse of the Spirit, without any co-operation of our own mind; or that the Holy Spirit and our natural conceptions do respectively contribute to this or that thought or action, in such a measure or to such a degree; these are things we dare not say."——"Indeed, my lord, I do dare to say them," replies Mr. Whitfield in his printed letter: "for if there be any such thing as a particular providence, why may we not expect particular direction from God's Holy Spirit in particular cases?" "Your lordship says we dare not say this, because our Saviour has told us that we know no more of the working of the Spirit than we know of the wind. Neither need we know any more of them. But you must allow that we know as much. Can not your lordship feel the wind then? Does not your lordship know when it makes any impression on your body? So easy it is for a spiritual man to know when the Holy Spirit makes an impression on his soul."

The sentiment which is here unguardedly and vehemently expressed by Mr. Whitfield, is more carefully and deliberately laid down in Barclay's "Apology for the Doctrine of the Friends," and it constitutes a corner-stone of their building. "Divine inward revelations," according to this writer, "are not subjected to the examination either of the outward testimony of the Scriptures, or to the natural reason of man, as to a more noble or certain rule or touchstone." (That they are subject to these rules or touchstones at all, is a point which he no where affirms.) Again, he says that "this divine revelation and inward illumination is that which is evident and clear of itself, forcing by its own evidence and clearness the *well-disposed* understanding to assent;" "irresistibly moving the same thereunto." Again: the Scriptures are said to be "only a declaration of the fountain, and not the fountain itself; therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners; but a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty." Here the following question obviously arises: In case the supposed inward illumination should seem to lead one way, and the Scriptures, or human reason exercising itself in the interpretation of those Scriptures, should point another, which guide ought man to follow? Barclay says that they never can contradict each other; but in point of fact even "*well-disposed*" men—men distinguished by zeal for the doctrine of a divine influence, and leaning much upon it—have often felt impressions which they have *supposed* to be divine, and which nevertheless have contradict-

ed reason and Scripture; impressions which they have themselves acknowledged to be false at some subsequent period. The point may be exemplified by the very case of Whitfield and Wesley. These two men, agreeing in a great measure in their sentiments respecting the operations of the divine Spirit and many other points, differed on the article of predestination and election, insomuch that they became separated through that difference. Whitfield was extremely confident that both he and his followers were divinely taught in this particular; and Wesley felt an equally firm persuasion of the truth of the contrary doctrine.

The following passages occur in letters from Mr. Whitfield to Mr. Wesley on this subject. "I dread your coming over to America, because the *work of God* is carried on here (and that in a most glorious manner) by doctrines quite opposite to those you hold"—"God himself, I find, teaches my friends the doctrine of election." And again: "Only give me leave with all humility to exhort you not to be strenuous in opposing the doctrines of election and final perseverance, when by your own confession you have not the witness of the Spirit within yourself, and consequently are not a proper judge"—"I feel his blessed Spirit daily filling my soul and body, as plainly as I feel the air which I breathe or the food I eat." "My doctrines I had from Christ and his apostles; I was taught them of God."

Mr. Wesley, in the beginning of his little book entitled "Predestination calmly considered," expresses himself thus confidently on the subject: "O that God would give me the desire of my heart! that he would grant the thing which I long for! even that your mind might now be free, and calm, and open to the light of his Spirit." He then endeavours to prove, at some length, that no one who has a fair and calm mind can believe the doctrine of predestination, as generally held by the Calvinists. Towards the conclusion of the same tract he says: "This is my grand objection to the doctrine of reprobation, or, which is the same, unconditional election;" "that it is an error of so pernicious consequence to the souls of men, because it directly and naturally tends to hinder the inward work of God in every stage of it."

May we be permitted here to introduce a quotation from a very different author, who has treated of the general subject under consideration? Mr. Locke, in his chapter on Enthusiasm, observes, "that immediate revelation being a much easier way for men to establish their opinions, and regulate their conduct, than the tedious and not always successful labour of strict reasoning, it is no wonder that some have been very apt to pretend revelation, and to persuade themselves that they are under its guidance;" and "when once they are got into this way, of illumination without search, and certainty without proof, it is a hard matter to get them out of it. Reason," says he, "is lost upon them; they are above it: they see the light infused into their understandings, and they cannot be mistaken. It is clear and visible there, like the light of bright sunshine, and needs no other proof but its own evidence. They feel the impulses of the Spirit, and cannot be mistaken in what they feel. This is the way of talking of these men: *they are sure, because they are sure*; and their persuasions are *right*, because they are *strong*: for when what they say is stript of metaphor, this is all it amounts to." But "the strength of our persuasions," he justly adds, "is no evidence of their rectitude, since men may be as positive in error as in truth; and if strength of persuasion be the light which must guide us, how shall any one distinguish between the delusions of Satan and the inspirations of the Holy Ghost?—he can transform himself into an angel of light."

We agree with Mr. Locke in the last part of this quotation, though

we are by no means satisfied with the whole of his chapter on enthusiasm. He does not sufficiently assert the scriptural doctrine of a divine influence, though in one obscure passage he makes some reservation in favour of it. But we will admit that there are religious truths which are so easily perceived, and so instinctively approved by a pious mind, that there seems to be no occasion to call in the reasoning faculty to judge of them. Reason, however, in this case, is not professedly excluded. Should any ground for doubt arise, the reasoning faculty is resorted to, and it proceeds to exercise its functions. We will go further: we will allow that it may please God to make some special impressions on the mind in a manner which shall supersede the ordinary exercise of the judgment, and that these impressions may be considered as bringing their own evidence of their being divine. We are, however, very fearful of representing such revelations from God as his common mode of proceeding. We are inclined to rank them among the miracles which he works, rather than among his ordinary operations on the minds of men. In general, he does not unmake the man when he makes the Christian. He who is the God of grace is also the Author of nature; and it is through the medium of those mental faculties with which God the Creator has endowed us, and which he continually sustains, that God the Sanctifier acts upon the soul. Is not the natural memory of man made subservient, through the divine grace, to religious uses? Are not the natural affections of hope and fear sanctified by the same heavenly influence, and directed to spiritual objects? And, therefore, why may not reason also freely exercise itself in the concerns of religion? Why are not those truths which are to move the affections, and to be afterwards recollected by the memory, to come under its cognizance? Reason, it may possibly be objected, if employed at all, erects herself into a guide; and having been blinded through the fall of man, she is an unsafe conductor. This observation, however, cannot be applied to reason in the abstract; to true and right reason. The reason of man, as we ourselves affirm, stands in need of the divine illumination. This faculty of his mind, exactly like every other, must be baptized with the "baptism of the Spirit." Let it then be acknowledged, that God imparts his grace to the whole mental man; and that man being thus enlightened, though still only in part, he is to exercise all the powers of the soul on the truths which God has revealed. There is no perplexity introduced by this mode of treating the subject. Religion, according to the representation which we have given, leaves metaphysical questions exactly where it found them. With whatever faculties a man may have served sin, with these, with every one of these, he by the Divine help learns to serve righteousness. He is sanctified, says the Scripture (which uses in this case the most comprehensive, though not perhaps the most correctly philosophical terms), *in body, soul, and spirit.* All the powers of his mind, all the members also of his body, become the "instruments of righteousness unto God."

What then is the test by which a man is to judge whether he is a partaker of the influences of the Spirit? We answer, "By their *fruits* shall" these influences "be known." The "fruits of the Spirit," however, mean much more than moral practice: they include "love, joy, peace, long-suffering, gentleness, meekness;" virtues of little note among ordinary moralists: they include, in short, all holy and devout affections. We acknowledge that there is a difficulty in ascertaining the influences of the Spirit; but it is the same difficulty which belongs to every system — namely, that of distinguishing true goodness from what is counterfeit. Let the virtue be proved to be genuine; let

it be shewn to proceed from a truly Christian motive, to be regulated by a scriptural rule, and directed to a religious end: it is then Christian virtue; it is grace; and unquestionably proceeds from the great Fountain of grace; for "every good and perfect gift cometh from above;" or, as our church expresses itself, it is "God from whom all holy desires," as well as "all good counsels and all just works, do proceed." The mind, therefore, of the Christian has to exercise itself in comparing his thoughts, words, and actions with the dictates of that written and unerring Word in which he professes to believe; and while his understanding is thus occupied, his conscience is called upon diligently to perform its office. Enthusiasm, on the other hand, supplies little employment either to the judgment or the conscience. It subjects the man to doubts and fears;—but they are vain doubts; doubts which the sorrowful broodings of the imagination may serve only to increase;—fears not excited by just views of sin and of the moral excellencies of God, and not removed by the plain practical means prescribed by the Gospel; but resembling rather the horrors of one who is condemned to take his chance of life and death in a vessel equipped with neither sail nor rudder, and who therefore can only sit still, and watch in melancholy suspense the uncertain variations of wind and weather.

Mr. Whitfield was often guided by the mere strength of his impression in judging of the future dispensations of Divine Providence, as well as in his belief of doctrinal truth. To the bishop of London he writes: "I freely own, there are some particular promises which God has so strongly impressed, and does still impress on my heart, that I verily believe they will be fulfilled." His habit of assuming an impression to be divine from the mere strength of it, led indeed to a variety of unhappy consequences. His religion became characterised by impulses and feelings. The life of some of his most approved converts seemed to be spent in watching the ebbings and flowings of the pious affections; and almost all their religious conversation to consist in "telling others what God had done for their souls." A forward kind of religious profession was thus countenanced; modest persons were repelled; and egotism abounded. At first, the contempt cast on the new converts would prevent the intrusion of the insincere: but when numbers should become a protection to them, who can doubt that a sect, whose proficiency was judged of so much by their words, would be burthened with many hypocrites?—Some of the adversaries of Mr. Whitfield gave to his doctrine the title of "the illapses of the Spirit." Connecting his sentiments on predestination with his tenets respecting the divine influence, they supposed him to teach that man has only to wait for the uncertain visitations of the Divine Spirit; and they classed him among the rankest of enthusiasts. Mr. Whitfield, however, abounded in strenuous exhortations to holiness both of heart and life. He strongly urged his hearers both to pray and to watch and to strive: and it may be questioned whether his anti-predestinarian brother did not encourage the greater spirit of enthusiasm, although he also raised very high the standard of Christian morality, and insisted on a very strict and self-denying practice.

That the churches instituted by these men would derive from them a considerable portion of the same spirit, admits of little doubt. "Every seed" produces, in the first instance, "after its own kind," though in process of time the character of the plant may undergo a change. The seed sown by Mr. Wesley was for more than half a century watered by his own hand. He moreover employed himself in fencing, as well as nurturing, his vineyard; and the trees yield therefore nearly the same fruit to this day. Whitfield scat-

tered his seed to all the winds of heaven. It sprouted up both in the church and in the meeting. It has been mixed with much other grain; and it has rather given a flavour to the general religion of the lower orders, than supplied the creed of any sect. We trust that both the vulgarity and the enthusiasm of it have declined, and that some of the better parts remain. We have now before us a biographical work, to be reviewed in a future number, which will be found to throw some light on this subject. The person whose life is given, the Rev. C. Winter, was the companion, the *fidus Achates*, of Mr. Whitfield, in his American expedition; a simple and pious man; inheriting, however, a trifling degree of the enthusiasm of the master. This disciple of Whitfield became the teacher of a religious academy; and the Rev. Mr. Jay, who supplies the biography in question, was one of his pupils. The descent of Mr. Jay from this stock has doubtless accredited him with many a follower of the ancient master:

"Sic ab Jove tertius Ajax."

Mr. Jay, however, is a "moderatior Ajax." He indeed appears to us, both from the work in question and from sermons which he has published, to have completely laid aside the extravagances of the old school, and to preach a very pure Christianity. But the enthusiasm of the fathers of methodism has been transmitted to various others, and it springs up of itself in many a kindred mind. We may find traces of it in the Evangelical and Methodist Magazines *, in some missionary works †, and in not a few little popular tracts. The evil spirit of which we complain, and which we consider

* The Edinburgh Reviewers, in a late number, have collected many objectionable passages from these works (and doubtless many more might have been collected): it is, however, but fair to add, that they have turned them to a most unfair, disingenuous, and unwarrantable purpose.

† See, as an example, a sermon preached for the Missionary Society by the Rev. Dr. Haweis on the 6th of August 1798, and inserted towards the close of a volume of sermons published by that society. The following passages appear in it. "What a voyage has been completed! We received the first glad tidings from Rio Janeiro, the earnest of future blessings. They had passed the torrid zone. The sun had not smitten them by day, nor the moon by night. Ps. lxiii. 13. The wind had wafted them along with an uninterrupted prosperous gale; no storm had made them afraid, nor disease approached their dwelling. But how many tedious months afterwards elapsed!" "When lo! on the great day of our last annual assembly, in the very house of our God, the glad, the unexpected news arrived, and was announced with delight from the pulpit to the *astonished* congregation,—the Duff is safe," &c. "Joy like an electric shock darted from bosom to bosom; we burst forth into the high praises of our God. Now every day awakened fresh expectation, and hope, that deferred had made the heart sick, gladdened every countenance, and opened the eager eye of desire. We were not disappointed of our hope: from the Cape, from St. Helena, the glad news fled over the great deep; the sound approached us yet nearer and nearer from the harbour of Cork—'all is well.'" "In this voyage, to tell of all His *wonders* my time would fail and my ability be unequal." "First, the swiftness of the passage. This will be the admiration of every nautical man by profession. Who ever heard, in the most prosperous voyage of the ablest navigators, 183 degrees of longitude passed in the short space of 51 days?" "Shall we not with thankfulness *admire*, Secondly, the safety of the conveyance! Not a mast sprung," &c. "But he that dwelleth under the defence of the Most High, shall be safe under the shadow of the Almighty. I was ashamed, humbled, comforted, exalted, when in the midst of the most awful scenes I hear one of my brethren say, We took the wings of faith, and fled in prayer to the God of our mercies; and when we had sung an hymn, presently the storm abated, and we lay down comfortable and fell asleep. Ah! so He giveth his beloved sleep.—Thirdly, their health. What a *miracle* of mercy hath our vessel been!" "Not one hath been lost." "No spreading fever, no infectious disorder, no dangerous accident, no broken bone," &c. "Lastly, the success of the voyage. We

as only insinuating itself into the religion of some of the evangelical body, not as constituting it; and as existing less frequently in the church than among dissenters, in whose congregations it often produces schisms; is forward and self-confident. It assumes that God is so manifestly on its side, that it does not allow its pretensions to be litigated, or even questioned. It lays claim to spirituality, but it also is inclined to mysticism. It adopts the language of self-reproach, but it proclaims aloud its repentance; and affects in general too much publicity, as well as egotism, to please either a very correct or a very Christian taste. It is inclined to interpret common accidents or coincidences into manifestations of the will or favour of Providence; to overstate dangers, that it may magnify deliverances; and to give a little of its own colouring to facts. It delights in things strange and marvellous; in striking providences, in suddon conversions, in wonderful experiences, in singular dreams, in the application of ancient prophecy to present times, in new and ingenious modes of spiritualizing texts. All these means are employed, indeed, for the laudable end either of attesting the authenticity of Christianity in general, or the particular efficacy and excellence of evangelical truth. We have described the higher stages of the disorder, rather than the symptoms as they more commonly exist; and it is easy to see that this corruption of religion arises in a great degree from a disposition to accommodate the Gospel to the taste of the lower

had passed in safety the dangers of the deep, and were ready to encounter the greater danger apprehended from the shore, not indeed by myself, or many who knew the real state of the people of these islands: *we were convinced, if the Lord conveyed our missionaries in safety to the place of their destination, the work was done.* Where are now the cannibals that should devour us? Where the heathen to seize our property and persons?" "Welcomed as angels from heaven, furnished with every necessary, heard with reverence, and courted as if our favour and friendship were the first of blessings. I use no exaggeration," &c. "The news of our intended residence among the Otaheitans was received with transport. The king and every chief crowded round the missionaries; the whole land was before them: they had to chuse the Goshen where they would set up their tents." "So far from danger, or subjection to savage rule, the Lord hath made them princes in a sort, in all the lands of the heathen whither they have gone." "The missionaries have not manna, indeed, rained round their tents, but they have meat as sweet as the quails brought daily, and a two-fold provision for the Sabbath," &c. Our brethren "have gone forth to the heathens with their lives in their hands, and proved the truth of his promises in a measure of which we have no adequate conception. Luke xvii. 33, and Mat. xix. 29." "*I may now venture to say with confidence, and shall not fear contradiction, that this hath God done, and we perceive that it is his work. No doubt his Spirit awakened up our minds to the attempt. We have now passed the awful moment of suspense, through evil report, and good report. I shall be no longer charged as Utopian or enthusiastic, when I assert that the measures you pursued were the dictates of wisdom, as they breathed the divine spirit of philanthropy which planned and executed them. Even infidels must admire, and adversaries be confounded.*"

The fault of these passages consists not, as the Edinburgh reviewers would affirm, in the implication of the universality of a divine providence; for the Scriptures assure us of this truth — "not a sparrow falleth to the ground without our heavenly Father's notice;" but in the manner of construing every little providential event. The writer, as it appears to us, considers the mere arrival outwards of the Duff, and a few other circumstances which have certainly nothing very peculiar in them, and which, if they had, would still be of no great moment in the decision, as indicating the divine approbation of the undertaking, and as an undoubted pledge of further success. We need hardly say that the conclusion in this case was somewhat precipitate. On this ground, to say nothing of the turgid language which he employs in narrating common incidents, we consider him as open to the imputation of enthusiasm.

orders, and to gain them over to the cause by a too eager attempt to *strike*. It has naturally happened, that the doctrine of the Holy Spirit has been made peculiarly instrumental to this purpose. One unhappy consequence of the fanatical use of it has been, the degradation of the doctrine in the eyes of men of the higher class, and the production of a peculiar degree of prejudice against it. Persons somewhat enthusiastically disposed have seemed to themselves to stand almost alone in their belief of Spiritual influence, and they have learnt to affix too much importance to the profession of this part of their faith. They have not been sufficiently led to consider, that even orthodox sentiments on the general doctrine in question, as well indeed as extravagant views of it, may consist with an irreligious heart and life. We before observed, that many persons appeared to mistake a belief in conversion for conversion itself. Not a few also, as we fear, confound a belief in the divine influence with the actual participation of it, and prefer a warm enthusiastic impression to the evidence arising from the production of the fruits of the Spirit. The common people need to be admonished of their liability to this error. They readily receive the doctrine of a divine influence, and quickly pervert it. Unaccustomed to that philosophical research which leads men to connect causes and effects, they easily admit the idea of a supernatural interference; while the more educated part of mankind are disposed to err on the contrary side. How easily does the Indian believe in the wonderful operations of the "Great Spirit," and the African in witchcraft! The Jews, as we have already remarked, gave general credence to the tenet of which we are treating. The Sadducees, it is true, acknowledged neither angel nor spirit; but the Pharisees, who were much the larger sect, confessed both. The dispute which they had with Christ was not, whether there existed a Holy Spirit, but, whether the spirit by which Christ spake and wrought was that of Satan or of God. The offence given by evangelical preachers in this age to persons of the higher class, has proceeded in a great measure from their inculcation of the doctrine of the Holy Spirit; and though in some of their instructions there may have been a tincture of enthusiasm, yet the chief source of the offence has been their sharing in the odium arising from the extravagances of the leaders of fanatical sects. The offence given in the apostolic times seems to us to have arisen chiefly from the promulgation of other parts of evangelical truth *. It seems probable that even the learned heathens would not be peculiarly offended by the preaching of the truth in question; for their general philosophy was not adverse to it. When Paul addressed the philosophers at Athens, the "new things" which he brought to their ears consisted not so much in the doctrine of the Holy Spirit, as that of "Jesus and the resurrection." Mr. Gibbon has observed, that the eastern nations had generally imbibed the notion of a spiritual in-

* When our Lord said to Nicodemus, that a man must be born again of the Spirit in order to his entering the kingdom of heaven, the Jewish ruler was indeed perplexed; but he was immediately assured that other truths, which he had yet to learn, would be found far less credible than this. "If I have told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" The doctrine respecting the Holy Spirit, which Christ had declared, is thus denominated to be even "an earthly thing;" to be a doctrine less foreign to the natural and earthly mind, less hard to be believed (for so we understand the passage, in common with many commentators), than that which still remained to be communicated—namely the "great mystery of godliness;" "God manifest in the flesh:" for this is doubtless the further truth which he had to reveal, as appears from his proceeding to speak of "the Son of Man's ascending up to heaven and coming down from heaven," even the same Son of Man "who is in heaven."

fluence, and he has even assumed the Pharisees to have derived their belief of it from this source. That enthusiasm is agreeable to the natural man, and more particularly to the lower orders, may be inferred from the circumstance of its having been common to almost all religions, and especially to the religion of man in his less civilized state. It has insinuated itself into the minds of persons professing the true faith. It has been the substance of many of the religions which have been false. Dreams, omens, prodigies, found easy credit in the Grecian and Roman world; and even the sober doctrines of a providence, and of a divine influence on the mind, are to be traced in the writings of their orators and sages,—though we may often look in vain for the practical use to which they should have been applied. The doctrine of a divine influence is undoubtedly favourable to devotion and humility; nor can these subsist independently of such influence; but it was often made by them to minister to vanity. Of all the ancients, perhaps the most ostentatious was Cicero. The part of his life on which he looked with the highest self-complacency, was his conduct in the Catilinarian conspiracy. In his third oration against Catiline he betrays a large share of his characteristic fault; and yet, in the very same speech he turns the minds of his audience to that invisible aid by which he professes to have been peculiarly directed. "But the merit of these transactions," says he, "is not to be ascribed to me. The immortal gods directed all my ways: I was an instrument in their hands. In a crisis big with danger, human wisdom was not equal to the task. A special providence interposed in our favour; and with such manifest signs, that the gods have been almost visible to mortal eyes." "As to myself, can I claim the glory of this astonishing discovery? No, my fellow-citizens; it were the height of presumption." "Your kind remembrance," he nevertheless exclaims, "will give a lustre to my actions; your discourse will be the voice of Fame. Your annals will consign my name to the latest posterity. One and the same day will make the Roman people and my consulship immortal. Ages yet unborn will hear with pleasure, that the commonwealth had at one period two contemporary citizens; one of them (Pompey) destined to make the circuit of the sun the boundary of empire, the other (himself) to preserve the capital of the Roman world."

It thus appears that men may combine the most earnest acknowledgments of the divine interference with the fullest indulgence of their own vanity, and may even employ this devout homage to the Almighty as their means of adding grace and dignity to their own character. Many conquerors have used a similar language, with the view of magnifying their triumphs. "Through the divine clemency," said the cruel Bajazet, "our invincible scymitar hath conquered all Asia."——A caution, however, is here necessary. Let us not be led by the prevalence of hypocrisy to be sparing in our recognition of the providence of God; and let us not be insensible to the absolute necessity of the influences of his grace, although enthusiasm should abound.

"From him is all that soothes the life of man;
His high endeavour and his glad success,
His strength to suffer, & his will to serve."

Let us, however, reflect, that there is no truth which may not be "held in unrighteousness;" and that *high pretensions* to communications from above have been more characteristic of deceivers, than of the true church of God.

We seem to have wandered from the work of Mr. Ingram; but the plan on which we proceed in the present review has been already explained. It was impossible to do any justice to the important subject of enthusiasm without being

somewhat diffuse. We shall be much more brief in executing the remainder of our task.

(To be continued.)

Review of HOARE, DUDLEY, OWENSON, *and the Report of a Deputation of the Hibernian Society, on Ireland.*

(*Concluded from p.* 248.)

II. ANOTHER object of very high concern relates to the catholic priesthood: how can the character of these men be liberalized, and their influence, as far as the same is injurious, be overthrown?

1. If an insurmountable obstacle had not been interposed by the pledge given on this subject to the catholics, we should say: Abolish the college at Maynooth. The policy of this establishment may by some be esteemed liberal; but it is surely unwise. We will say nothing of the doubt we feel as to the propriety, in a moral point of view, of supporting an institution formed to perpetuate the Romish superstition: we will only observe, that its natural tendency is to keep up distinctions, to encourage party spirit, and to foster that very animosity which it is intended to allay. It would be much wiser to permit catholics to take their degrees in the college at Dublin; and if they would agree to the alternative, to appropriate to their education at that seminary the sum which is now expended on the college of Maynooth. It may be objected, that, as the catholic spirit is more active than the protestant, there might be considerable danger lest many of the young protestants in the college should be induced to embrace popery. To us the danger, in the present instance, does not appear imminent: unless we are much deceived, students professing each religion are now to be found in Trinity College—only the catholics cannot take degrees;—the danger therefore exists at present. Besides, many of the priests are taken from the lowest of the people. At Maynooth the prejudices of these men, from the circumstances of their situation, which precludes them from communicating freely with persons of a different persuasion, cannot fail to be confirmed: by superior education at Dublin they might possibly be shaken: but whether they continued in full force or not, it is not probable that the opinions of such men should produce any powerful effect upon protestant students, who must in general have had the benefit of a good previous education.

2. It is a favourite plan with many politicians, that the state should allow to the catholic priests a moderate stipend in place of the dues which they claim from their parishioners. "This," it is argued, "will secure their attachment to government, and will tend also to abate those motives to exertion which are produced by their dependent situation. The people," they add, "would not object to the plan: for, among other evils, they never fail to reckon the increasing and exorbitant demands of the priesthood *. The *priests* would not violently oppose a

* The Thrashers declared publicly their determination not to submit to them. A young catholic is reported by Miss Owenson to have given this account of their proceedings: "They are busy enough at present with the tithe-proctors; and they have barred a priest out of his chapel, in the hope of making him lower his dues, threatening to go to church if he does not, not being able to pay both priest and minister, since the proctors have raised the tithes and the priest his dues. For my own part, church or mass is all one to me."—Pat. Sket. vol. ii. p. 154. Certainly their indignation must have been extreme, before they would have ventured to use such a threat. "They (the thrashers) endeavour to palliate their conduct by asserting, that to the usual exorbitant demands of the tithe-farmers were added the increasing exactions of the middle man, the impositions of the weaver, and the increased dues of the catholic clergy. These, they asserted, were exactions which sixpence a day was scarcely adequate to answer." Pat. Sket. vol. i. p. 123.

measure which puts them, in this respect, on the same footing with the protestants; which gives them independence, and offers them a life of comparative ease." "But the titular *bishops* are hostile to the measure." "This, however," say the advocates of the plan, "is a strong recommendation of it. Why are they hostile? 1. Because a priest will not then have the same motive for exertion. He is to gain nothing by it; and the fewer proselytes he makes, the less trouble will he have. At present he has the most powerful inducement to activity; his livelihood depends on it. 2. Because it is generally found in such cases, that men will not exert themselves. Whence arises the apathy so often observable among the established clergy? They obtain little or no advantage from their labour. Dissenters are sufficiently zealous:—we mean not to detract from the purity of the motives by which many are influenced; but is it too much to say, that if their chapels be empty their pockets will not be full? The stimulus is strong; and will operate at least as powerfully on a catholic priest as on a protestant dissenter. So far, then, will these stipends be from acting as encouragements to popery, that they will really prove bribes for the idleness of the priesthood."

An obvious objection to the proposed plan arises from the expense with which it would be attended. It is not easy to ascertain the income of a catholic priest: from the best information we have been able to procure on the spot, the average is between two and three hundred pounds a year; a titular bishop may receive six or eight hundred. If then the number of priests be assumed to be 2,436, being one for each parish, the allowance of stipends for the whole island would amount to six or seven hundred thousand pounds; which is doubtless a formidable sum in these times of peculiar pressure. But in reply to this objection we hear it argued, and if the question were to be debated without any reference to moral considerations we might admit the force of the argument; "Was ever a greater cause before the public than this? The civilization and improvement of Ireland are objects of the first magnitude, and should occupy the serious attention of every statesman; and no expenditure, which can possibly be spared, should be thought too lavish, if it secure the object. As the lower orders will be thus released from the payment of dues, it might be possible by direct taxation to raise a considerable part of this sum in Ireland, without additional pressure. In either case the people would pay: but here the means of extortion would be removed; the burden would be less and the security changed: the government would now be responsible, and the priest and his parishioners in a great measure independent of each other."

Our objection to this proposal, however, has a much deeper root than its financial inconvenience. We would willingly submit to far heavier burdens than this would occasion, for the sake of our brethren in Ireland, provided the objects to be accomplished were such as we could with a good conscience promote. We would gladly incur a still larger expense, were that necessary, for the purpose of imparting the benefits of a liberal education to the Irish peasantry, or of removing any of those grievances under which they labour. We should even be disposed so far to yield to the prejudices of the catholics as to agree to the abolition of tithes in Ireland. In short, we should be ready to concur in every expedient which afforded a rational hope of raising their character or ministering to their comfort; but we cannot consent to any proposal, however specious, which gives countenance to their superstitious and idolatrous worship*. The mea-

* Should any one be disposed to accuse us of illiberality in uttering this sentiment, we beg to refer him to the thirty-first article of our church, where *masses* are represented as "blasphemous fables

sure of giving stipends to the Roman catholic priests appears to us to be of this description; and though, in our view, less objectionable, on the whole, than that of educating their youth for the priesthood, must still be regarded as a measure of direct and active encouragement. We should certainly feel less scruple in granting to the catholics every political privilege for which they contend, than in thus contributing to the maintenance of their religious establishment. Were we to legislate for them, the priests would partake, in common with the people, of the knowledge which should be universally diffused, and of the civil benefits which should be extended to them; they should all experience the fostering care and parental consideration of the government: but then we would no more contribute to the education of their priests, and the support of their priesthood, than we would contribute to the establishment of the Mohammedan imposture; or to the extension of the Braminical superstition; or to the growth of any of those pestilent heresies (and what heresy can be worse than this?) which, either in ancient or modern times, have disfigured the Christian church. Would the primitive Christians have thought themselves justified in contributing to maintain the superstitions of their day? and to those who would urge upon us the advantages to be derived from the measure under consideration, we reply, (as we think *they* would have done), that we cannot consent to do evil that good may come;—that we cannot consent to give direct countenance to pernicious errors both in faith and practice, in the dubious expectation of some distant advantage. To the catholics themselves we would grant every indulgence which might be consistent with the safety of the state: to their religion we would not grant even the semblance of our approbation.

3. It would be an inestimable blessing, if the attention of government could be properly drawn to the state of the Irish church. We have noticed already the diminution of parishes and decay of places of public worship. The rebuilding of churches is an object of primary concern; and we are glad to find that Mr. Dudley was not misinformed when he tells us,

"It is understood to be the intention of government to propose a bill in parliament without loss of time, for dissolving the most extensive of those council *unions*, on the demise or promotion of their present incumbents. Under this desirable restoration of the church, glebe houses, now so much wanted throughout Ireland for the residence of the clergy, would also increase, and the erection of them be greatly facilitated by the application of the parliamentary grant of 40,000*l.* out of the first fruits, which sum has unaccountably lain for many years unappropriated to this urgent service." Dudley's Letter, p. 28.

Further: in the distribution of ecclesiastical preferments, and especially in the appointment of bishops, the ruling powers should look more to piety and zeal, and less to party views, and the vile considerations of a contracted policy. The effects of this system would be felt to every extremity of the island: the indifference or neglect, of which we now complain, would presently disappear: and the church of Ireland might again become, what it once was, the ornament of the gospel and the light of the world*.

and dangerous deceits;" and to the oaths taken by every member of parliament on his admission, by which he declares in the most solemn manner his belief that the Roman worship is idolatrous.

* "At a very early period, and at a time when the greater portion of Europe laboured under the oppression of Gothic ignorance, Ireland became a celebrated seat of learning and religion. After the propagation of Christianity, it was dignified with the title of Insula Sanctorum, or the Isle of Saints; so great was the number of holy men it produced in the fifth and two following centuries, and so many were the missionaries it sent forth to propagate the Christian faith in other parts of the world. 'Hither,' says an

4. Till this shall be effected, we would earnestly recommend the diffusion of small religious tracts and the dispersion of the Scriptures. There are many good tracts by catholic writers: these would be especially welcome. The great object of the priests has been to keep the Scriptures out of sight: but if Bibles could easily be procured, numbers would certainly read them. We beg to recal the reader's attention to our *poor scholar*. The inquiry being made, whether he had ever read a Bible, he answered, No. "Do you not know what it is about?" "No." "Have you never heard that it is the Word of God, and that it is intended to shew us how we may get to heaven?" "Yes; but the priests tell us that we cannot understand it: however, if I had one I would try." "Not you indeed: the very first thing you would do, would be to confess to the priest that you had got a Bible." "Do you think so? try me: I will never confess *that*." "If you really were anxious to have one, you should not be in want: now are you certain that is the case?" "Sir, I would walk after you barefoot to London, if you would give me a Bible." We have witnessed other instances of a similar nature.

The catholic publications abound with monstrous extravagancies and assertions directly false: these should be counteracted, for they are well calculated to deceive the ignorant. A small work, entitled, "Fifty Reasons for being a Catholic" is, to a mind already prejudiced, of an aspect peculiarly imposing. A very short narrative of the reformation, and of ecclesiastical history in general, might be a very useful antidote:

Irish historian, 'the sciences fled for protection, and here their followers and professors were amply supported. The city of Armagh had no fewer than 7000 scholars studying at the same time, within its university, although the kingdom contained several other academies equally celebrated, if not equally numerous.'" Hoare's Tour, p. 24. Introduction.

it would naturally excite the attention of the Irish.

5. The absence of landed proprietors from their estates has a great tendency to retard improvement. Their presence would give effect to many excellent regulations, which might be devised; and the country would derive essential benefit by the expenditure of their income on the spot. A country gentleman of character and principle would be a blessing to all around him. A tax on non-residents has been frequently mentioned; it seems extraordinary that the measure has never been adopted: it might supply government with additional resources for the improvement of Ireland.

6. On the system of middle-men and of tithes our opinion has been already expressed; but we have reserved to this place an opportunity of noticing an objection, which is sometimes advanced with the tone of confidence: "Are not the Irish constitutionally and incorrigibly idle? Unless you can prevail upon them to work, or, in other words, change their very nature, what benefits can you reasonably expect from the alteration?" We have not now to learn, that a state of society bordering upon uncivilized life is ill adapted for agricultural pursuits: it is not merely the character of the ancient Germans, but of barbarous tribes in every age. Yet we are convinced that the charge against Ireland rests on a slight foundation. Is it a proof of incorrigible idleness, that when they cannot procure work at home, they will seek it even in a foreign land? Is it a mark of habits incorrigibly bad, that thousands of the lowest orders in London, who perform the drudgery of our wharfs and go through the most slavish of our menial occupations, are Irish? "But they delight in festivals and funerals; and had rather attend a wake than follow the plough." The case is highly probable. From the prevalence of custom and the contagion of example, there can be little

doubt that many will desert their employments for a scene of festivity or the luxury of noise. Something must be allowed for national prejudice. The Irish are remarkably attached to the tombs of their forefathers; and they consider it as a most honourable memorial, to be attended by numbers to the grave. With many, a good cry at their deaths is one of the chief objects of life. It has fallen to our lot to see prodigious numbers assembled on these occasions, and we have listened to their cries with sensations of concern and astonishment. It is probable that several do little else than run from place to place to join in the train, and to swell the *ullaloo**: but neither is this a mark of constitutional idleness. Have all these men work to perform? perhaps to plant their potatoe-ground. The potatoe-ground is planted: Have they any call for labour till the time of gathering? Little or none. On the present system, improvement of the soil is almost out of the question. They have perhaps no bog to reclaim,—or have no encouragement to reclaim it: another would step in and reap the benefit.

We remember a very worthy person, who, when a boy at a public school, was converted into a sort of animated warming-pan. The large boys used to strip the poor fellow and put him into bed: when the place which he occupied was comfortably warm, the bed was seized by its proper owner, and he was turned into another. So long as he possessed any portion of animal heat, he was removed in succession from bed to bed, for the benefit of others, and then sent shivering to his own, to sleep as he might. Such in many instances, we fear, has been the custom in Ireland. We quote the authority of Miss Owenson:

"I have been repeatedly assured, by persons of undoubted veracity, that it is usual to let the least fertile parts of the mountains to the peasantry, at a low rent: from whom (after they have by the greatest labour improved their soil) it is reclaimed, and re-let, at a higher rent, to some more wealthy tenant: mean time the original cultivator takes another barren tract, and continues to use the same exertions to the same effect." Vol. ii. p. 115.

7. Our last observation relates to the fisheries; a subject, we well know, of considerable difficulty: yet, in considering how Ireland may be improved, this point should not be forgotten. Is it not singular, when the population is so redundant in proportion to the present means of subsistence, and the coasts are acknowledged to abound with fish of the best quality, that the treasures of the sea should be so little explored? What a nursery for brave and adventurous seamen might these fisheries prove! The speculation is beyond the means of a private man; but should not the government give it attention? The duties on salt at this moment cannot be abandoned; but can no method be devised by which the fishermen may obtain the benefit of drawbacks in a better manner than by the present system

* Miss Edgeworth's account may afford amusement to such of our readers as are unacquainted with the practice.

"The present Irish cry, or howl, cannot boast of much melody. The crowd of people who assemble at these funerals sometimes amounts to a thousand; often to four or five hundred. They gather as the bearers of the hearse proceed on their way; and when they pass through any village, or when they come near any house, they begin to cry—Oh! oh! oh! oh! oh! agh! agh! raising their notes from the first oh! to the last agh! in a kind of mournful howl. This gives notice to the inhabitants of the village that a funeral is passing, and immediately they flock out to follow it. In the province of Munster, it is a common thing for the women to follow a funeral, to join in the universal cry with all their might and main for some time, and then to turn and ask, 'Arrah! who is it that's dead?—who is it we're crying for?'"—While in the very act of howling, we have seen them turn and smile in each other's faces!

of vexation? It can hardly be doubted that these duties operate with most disastrous effects; and that for them we are neglecting some of the best nurseries for seamen, and sacrificing those inexhaustible treasures which the ocean scatters around us. If a part of our national resources were judiciously expended in schemes of general welfare, can the public money, we would ask, be better employed, than in civilizing our own subjects, in calling forth the riches of the soil, in opening new sources of subsistence for a redundant population, and in establishing the empire of Britain on that basis which is the best pledge of security and independence,—the number, the energy, and the loyalty of all her sons?

These remarks, it will be observed, are of a very general nature. On questions of such magnitude and importance it were idle to apologize for not entering into detail. The reformation of a kingdom is not the work of a day. It is evident that much may be done by the legislature: but it is also evident, that a very essential part is to be performed by the gentlemen of Ireland. In a case of such magnitude, so far as relates to several of its branches, an act of parliament would be mere brutum fulmen. Could the great landed proprietors be led to see their real interests, and to enter with zeal and hearty co-operation into plans of national improvement, the lapse of twenty or thirty years would give a new character to the inhabitants, and a new face to the country.

We cannot fairly dismiss this article without adding a few words on the work of Sir R. Hoare. He visited Ireland with the mind of an antiquarian: every thing that was ruinous afforded him delight. His feelings of enthusiasm were sometimes so powerfully excited, that we almost doubt whether he kept within the strict letter of the tenth commandment. E. g.: "Lord Adair is a great proprietor of ruins; having two inclosed within his park wall, and one on the immediate borders of it. What a beautiful and truly *enviable* appendage would they form, if judiciously curtailed of the over-luxuriant ivy that conceals their fine architectural decorations; if cleansed," &c. &c. (p. 51.) To the antiquarian and the traveller his work will be acceptable. He visited most parts of the island; and we beg to assure him, that, on our next trip to that land of ruins, his volume shall serve us for a Guide. For the purpose of this review, Sir Richard affords little information. Mouldering towers and monuments of the dead were the objects of his research; *our* attention has been directed to unsightly cabins, to the sadness and desolation of the living. By some accident, however, the mind of the worthy baronet has once or twice been diverted from his favourite pursuit to notice the occurrences of later days. Of the evil of middle-men he speaks with sufficient decision:

"It is the practice of all middle men to re-let for a term shorter by one, two, or three years, than that for which they hold the ground; and their object in so doing is, to re-enter into possession, in order to appear before the head landlord, as the *tenant in occupation*, and to treat for a new lease; and the consequence of this practice is as fatal to the *prosperity and industry* of the under tenant, as it is to the general improvement of the country; for the under tenant, who occupies and tills the ground, knows that at the expiration of his term the middle man will turn him out, in order to treat *himself* with the landlord for a new lease; and in fact all connexion between the proprietor of the soil, and the man who tills it, is cut off: the latter can rarely look up to the former for encouragement, without creating the jealousy of the middle man, and instigating him still more to remove the under tenant, as soon as his lease is at an end; and of course the under tenant has no motive to improve the ground he occupies, or to look to any thing but the immediate return." p. 307.

That we may not be suspected of having overstated the demands of these men, or of drawing a picture

of wretchedness which the condition of the poor will not warrant, we shall beg to adduce a few quotations from the work before us, and then dismiss the article.

"I was informed by one of our boatmen, who acted as guide, that the whole island (Devenish in Lough Erne) was leased out at *twenty-eight shillings* per acre, and under-let at the high advance of *eight pounds* per acre for the potatoe crop."—A gain to the middle man of 6*l.* 12*s.*, or of 8*l.*, in the acre! He must indeed be a tyro * in political economy who can defend such a cause as this.

"In travelling through Ireland," observes Sir Richard, "the attention is immediately and most forcibly arrested by the situation of the *labouring poor;* and both the eye and mind are in a certain degree *compelled* to dwell upon this distressing object, by the general want of interest which the surface of the country affords. They are seldom relieved by picturesque scenery, or by improved agriculture; but the *poor man's hovel* every where presents itself, and encourages a train of thought most galling to humanity. In describing the state of the poor throughout the different provinces, the authors of the *Statistical Surveys* have performed both their duty to the public and to themselves, as men of feeling, in painting the miseries of the poor in the strongest colours. As their own words need no comment, and will speak more emphatically than any from the mouth of a *stranger*, I shall make use of them on this occasion:

"Mr. Tighe, in his '*Survey of the County of Kilkenny*,' says, 'The peasants are most miserably lodged; there are numbers who have not a bedstead, nor even what is called a truckle-bed frame; a pallet to sleep on, is a comfort unknown to them: a wad of straw, or perhaps heath, laid on a damp clay floor, forms their resting-place; but very few of them have any thing like sheets; their blankets are wretchedly bad; in short, their bed-clothes are ragged and scanty; they put their coats and petticoats over them in aid of blankets in cold weather: too often these are still damp, having been but imperfectly dried by a miserable fire, after they were worn at work in the rain. Even through the scanty thatch, the rain sometimes descends upon their beds, and, bringing down the sooty substance lodged there by the smoke of the cabin, wets and stains the bed itself, and those who are stretched upon it.'

"Neither are the habitations of the poor, except in the immediate neighbourhood of some man of feeling, who has looked upon them with an eye of pity (and few indeed are these examples), at all more comfortable in other provinces: in short, the above may serve as a *general* and *just* description of the *poor man's hovel*. I shall however subjoin a few more extracts from other County Surveys.

"*Cavan.* 'In civilization they have made no proficiency, for the very wealthiest of these mountaineers have no better bed than straw, nor is a bedstead to be seen amongst them; but they indiscriminately herd together with the hogs, and all the domestic animals of their hovel. In more minutely examining the condition of this abandoned peasantry, we have an opportunity of seeing far into human nature, and behold the natives happy, and abundantly possessed of those qualifications which endear mankind to each other. In acts of friendship to their neighbours, they are rarely deficient. Their generous hospitality to strangers is proverbial; for *educating* their children they are *particularly anxious*, and a close attention to *religion* is universally prevalent; and though their ideas may be strongly tinctured with superstition, it only argues that their minds have been totally neglected; and they shew a great wish and anxiety for instruction even in religious concerns.'

"*Queen's County.* 'Truly it may be said, that the *hogs* in England have more comfortable dwellings than the majority of the *peasantry* in Ireland. How can we expect propriety of conduct from our peasants, when we take so little pains to improve them? In how many places do we find the whole stock of domestic animals, and the peasant family, herd together under one miserable shed, with perhaps no better covering than sods or weeds; and from their extreme filth alone, what ravages has sickness made through a whole district!'" p. 301.

"These extracts," adds Sir Richard, "will sufficiently prove the abject and distressed situation of the labouring poor throughout Ireland. Four mud walls, with one entrance, and frequently without either a window or a chimney, will in a few words describe the Irish hovel."

* See Christian Observer for March, p. 186.

"In a country, where, owing to a want of capital and a contracted system of agriculture, employment cannot be found for the peasant, his idleness is in some degree palliated, and becomes an act of necessity." pp. 304, 306.

Many points of inferior moment we have purposely omitted: our wish was to furnish a general view, and we are persuaded it is just. Next to the existence of the slave trade, the situation of Ireland must reflect upon Britain the deepest reproach. The former has now been abolished, we trust for ever; and we cannot help expressing a hope, that those distinguished characters, whom history will transmit with resplendent lustre to the most distant times as the champions of Africa, will be rendered doubly illustrious by similar exertions in the cause of Ireland. From the clamours of faction, and the struggles of party, no reasonable man will, in such a matter, look for permanent good. The true patriot is one who sympathizes with sorrow for its own sake, and is anxious to relieve it. Places and pensions may be the meed of others: the satisfaction of removing oppression, and of raising his fellow-creatures in the scale of being, will be to him the highest and the best reward.

The Family Shakespeare. Four Volumes. London: Hatchard. 1807. Price

It was necessary for an expurgator of Shakespeare to be endued with purity of principle, correct taste, and an accurate knowledge of the habits of thinking and vices of mankind. In respect to the first of these, it is evident that an attempt to purify a popular work from moral taint ought to proceed from one whose determined virtue would resist evil though arrayed "in a shape of heaven," and severely resolve to give up wit, good sense, and nature, when found, as they frequently are, in strange combination with sin. So far prepared for the arduous enterprize, he must in the next place be competently skilled in the science of criticism; otherwise the result, however creditable to his principles, may be unfinished and absurd. He may, for example, by too daring obliteration so mutilate a dramatic fable, by omitting parts necessary to its catastrophe, as to convert even the gravest tragedy into a "Comedy of Errors." It is farther requisite, that a moral refiner should possess an adequate knowledge of the world. Whatever may be the usual meaning of this indefinite phrase, we understand by it, in this place, such an acquaintance with the current characters and modes of men's vices, as may enable him to detect, and expunge accordingly, those sentiments and expressions which are coincident with habits of depravity, and which persons of a libertine mind instinctively recognise as their own.

To an editor thus qualified might be securely entrusted the expurgation of Shakespeare. Yet we conceive, that such a person would view his undertaking with no very sanguine expectation of fitting his author for the domestic library. A collection of this kind should unquestionably be diversified with books of taste and amusement; but we doubt whether a man powerfully influenced by Christian principles in all his undertakings would think it desirable to contribute, even under the supposed circumstances, to the dissemination of a taste for the drama, and especially among young people. We have on a former occasion (in the Christian Observer for 1805, p. 238) detailed at some length the objections which have been urged against the theatre. There is a question arising out of the subject, which may be put in the following form; if you condemn the theatre, can you consistently permit us to *read* the drama? To resolve an inquiry of this sort by a simple affirmative or negative, would argue on the part of the casuist either presumption or indolence, and leave the

inquirer in a state of disappointment, and perhaps disgust. One principal design, therefore, of the present article is, to furnish the latter with a few materials whereon to ground a determinate judgment on the point at issue.

We set out by allowing, that the drama, whether studied in the theatre or in the closet, is one of the highest kinds of gratification. Let not this concession be misunderstood. We are speaking not of moral, but of mental, luxury. This distinction must be premised, because it is usual to hear declamations uttered against the drama by persons whose understandings are too rude and uncultivated to admire any efforts of mind, whether the high results of reason or the wild vagrancies of fancy; and who, of course, make no intellectual sacrifice by burning a playbook, and refusing to run after Mrs. Siddons and Kemble. People of this description scarcely need to be warned, that there is danger connected with the study of Shakespeare, Otway, and Congreve. Their incitements to evil are of a grosser character. If the stage have *any* attractions for them, it must be loaded with the apparatus of pantomine, with Blue Beards, and Castle Spectres, and other terrors which of late years have been transferred from the nursery.

Cowper, whom the loudest talkers against plays and players quote as a standard authority on subjects like that under discussion, knew well the power of the drama, when, in reference to Garrick, he described contempory frequenters of the theatre, as

> ——Fearing each to lose
> Some note of Nature's music from his lips,
> And covetous of Shakespeare's beauty, seen
> In ev'ry flash of his far-beaming eye.
> Task, b. iii.

Shakespeare is dangerous to those whose imagination and passions are not curbed and made tractable by principle; and who, it is supposed, have an intellectual relish for the comic vivacity, and high-wrought pathos, of the poet. Hence a taste for the drama is particularly injurious, if awakened at that crisis of the moral man when we traverse the middle region between boyhood and maturity. There is a period on this side one-and-twenty when minds of a certain make admit, with a most ridiculous self-importance, the fantastic and sickly emotions termed sentimental. The schoolboy impatiently longs to disengage himself from his aurelia state, and flutter airily in the beams of what he is enjoined to call sensibility. The season approaches, when every leaf rustles with sympathy; the moonbeams tremble with rapture; the night-breeze murmurs responsive to sighs and laments; and in the woodland walk, like the exiled duke, he certainly finds "tongues in trees;" but not "books in the running brooks;" still less, "sermons in stones;" but love "in every thing." (As You Like It, Act. ii. sc. i.) Other boys, whose mental character is coarse and phlegmatic, are unsusceptible of this delirium; yet, as their comrades, they wander in the groves, but in pursuit of wood-pigeons and squirrels; and linger by wizard streams, with aspirations after trout and perch; who perhaps read too, but some borrowed, jockey-fingered, numbers of the Sportsman's Magazine. These grosser spirits in due time file off to their posts in the stable and kennel; and with them our subject has nothing to do. The young persons immediately concerned are such as are endowed with the quality termed genius; and who having not entered into the business of life far enough to find exercise for their talents among the affairs of mankind, begin to be eager and busy among the high interests of Desdemona, Ophelia, and Rosalind. With these practised politicians the assertion of Marcellus, that "something is rotten in the state of Denmark," would go near to decide the lawfulness of the recent bombardment of Copenhagen. Shakespeare is their Vattel.

The practical mischief of all this is, that the mind is enervated and deranged at a time when it ought to be braced and organized; when powers intended to be fitted for the serious realities of life, and with an ultimate view to an eternal state, are wasted on fiction, and employed to decorate scenes of visionary, impracticable happiness. It is scarcely possible for a young person of fervid genius to read Shakespeare * without a dangerous elevation of fancy; and even allowing that he may be betrayed into no such palpable offences as are the natural growth of a stimulated imagination, yet a character imparted to the mind in its most impressible state is with difficulty effaced. It *may* finally disappear; but this after a discipline, which, had it been submitted to at first, might have preserved the soul from the distemper it is afterward employ to remedy.

Had the creative fancy of the poets merely summoned into being elves, fairies, and other denizens of their ideal world, not the most marble-hearted moralist would have interdicted the perusal of the drama. Oberon, Puck, Titania, Cobweb, and Peaseblossom, as far as our recollection goes, are very innoxious characters. Not so the less unreal personages, the Almerias and Belviderras, who, in the phrase of Thomson, "pour their souls in love." For let it be considered, that the groundwork of almost every dramatic story is passion; a subject which the poet contrives to exalt as the sole or co-ordinate cause of all human happiness. The very distresses represented as flowing from this source, he invests with an interest and a dignity, which, to those in the morning of life, have an attraction fearfully seductive. The melancholy, the anguish, and even the desperation of the drama, are in this case the objects less frequently of pain, than of admiration; and many an almost-man is half resolved, that, for the sake of some Juliet, he would rather fall like Romeo, than live without rapture, and die without a dagger. To some imaginations, the study of the drama is a stimulant administered in a fever.

But allowing the above representation to be extravagant, it may be asked, whether the general character and effect of the drama be favourable to the sober and collected habit of mind which it is our duty to cultivate in young persons? A state of excitement is undesirable; and it may be well to assure our juniors, that, in such a world as this, they will act wisely by lowering their estimate of life, from "the cloud-capt" summits of fancy, to the flat level of reality. On this ground, it may be safer to entrust a pupil with Robinson Crusoe, than with Shakespeare. Friday and the Spaniard are less exceptionable companions than Beatrice and Viola. For what effect has De Foe's romance on a boy's imagination? He certainly may dream, both by day and night, about desert islands, cabins, and savages; and he proceeds perhaps to construct a hovel under a hedge, contrives masquerade Indian dresses for himself and comrades, launches a tub on a duck-pond, coasts the margin in this canoe, and enjoys his drama, till cold weather or satiety calls for a different and more active amusement. In Robinson Crusoe there is little resembling what occurs in actual life: the scene is remote, and the characters and incidents incapable of being imitated or realized, beyond the short-lived mimicry before mentioned, either by grown or half-grown men. But in Shakespeare it is inauspiciously the reverse. The scene is very frequently at home: and when it lies in France, or in any kingdom where the manners are painted as generally resembling our own, distance has no influence upon feel-

* It may be expedient to apprise the reader, that although our strictures throughout the review generally refer to Shakespeare, they are applicable to all the dramatic poets.—*Ex uno disce omnes.*

ings. Wherever the scene is, there is Shakespeare and fascination. We cannot indeed realize the characters of kings and warriors; but we may study their speeches and exploits, till we admire and envy; and without wielding real sceptres and battle-axes, we may think ourselves into monarchs and heroes, arrange the destinies of empires, and pity the grovellers whose imagination never bounds over the horizon of their actual condition. A more humble class of image-worshippers can first imagine themselves lovers, humourists, and rovers, and then literally become so; and these may have been educated in the schools of the dramatists. Playwrights may be looked upon as purveyors to idle and distempered minds. They are the commissaries of fancy.

Nor will it avail a preceptor to assure and re-assure his pupil that the plays of Shakespeare each furnish a good moral. For even conceding this, how can the pupil be expected to value it? It has been most justly asserted, that the real moral of a tale is the impression left on the reader's mind. It may be very true, that the tragedy of Macbeth illustrates the nature and fruit of ambition; but we believe, that a young person rises from the perusal of Macbeth with an imagination crowded with daggers, weird sisters, and apparitions.

Unquestionably there is in Shakespeare much moral truth; and sometimes we even find expressions of sublime devotion. And though it might be embarrassing to attempt to compile from his writings articles of religion, yet his creed is generally orthodox. He is so true to reality, that when a saint comes in his way he makes him talk like one. Such a character, however, is introduced not as the central and obvious figure of the groupe, but, like the machinery of the poets, as useful to the plot and catastrophe. In Shakespeare, religion appears as a stranger. When sentiments occur worthy of the faith which in his age had recently been purified from the errors of his ancestors, they shew themselves distinct from the circumjacent scenery, and may too generally be regarded as the oases of a moral desert. Like his own Master Shallow, he can refer to the Scriptures, and moralize on death; and in a moment hasten back into the world, and accompany its inhabitants either to their "farms" or their "merchandise." (See Henry IV. Part II. act. 3. sc. 2.)

We now proceed to examine the merits of The Family Shakespeare; which it is impossible to mention without recollecting, that no professed excellence of intention in forming a scheme can provide for success in its execution. And this old remark is perpetually verified by the overthrow of theorists and projectors. The work consists of twenty selected plays; among which we do not find the First, Second, and Third Parts of Henry VI. The omission of these is, on a moral ground, very unaccountable. That "The Merry Wives of Windsor" should be left out, might be expected; but if "Othello" be retained, why discard "Anthony and Cleopatra," "Measure for Measure," and "Romeo and Juliet?" The selection appears to us arbitrary. The editor's object, as stated in the preface, is,

—"to offer these plays to the public in such a state, that they may be read with pleasure in all companies, and placed without danger in the hands of every person who is capable of understanding them. Many vulgar and all indecent expressions are omitted; an uninteresting or absurd scene is sometimes curtailed; and I have occasionally substituted a word which is in common use, instead of one that is obsolete. I have availed myself of the observations of the ablest commentators in elucidating the text: though I thought it better to avoid all notes in an edition which is chiefly intended for family reading, or for those whose hearts will be too much interested by the play to wish for such an interruption."

"In the state," says the editor towards the conclusion, "in which these plays

are now presented to the public, the innocent mind may find in them an almost inexhaustible fund of instruction and pleasure; of instruction which is perhaps peculiar to this author, and pleasure which the severest moralists cannot wish to prohibit." pp. vii—ix.

The plan developed in the first of these extracts appears to be good; but we incline to differ from the editor with regard to the notes. The bare text of Shakespeare is often perfectly unintelligible. The editor endeavours to shelter himself under the authority of Dr. Johnson; the citation from whom, however, begins with asserting that "notes are often necessary, but they are necessary evils." We should have advised a selection from the notes of the *variorum* edition of Shakespeare, published by the late Mr. Reed; particularly from the annotations of Johnson himself. They are not only luminous expositors of the poet, but peculiarly excellent, in a moral not less than critical view. By way of examining the credit due to the editor's representation of his own success, we have collated the First Part of Henry the Fourth, selecting that play as one which would effectually discover the principles, and try the critical powers, of an expurgator of Shakespeare. (Vol. ii. pp. 323—408.) In the speech which opens the play, King Henry says,

"As far as to the sepulchre of Christ
(Whose soldier now, under whose blessed cross
We are impressed and engag'd to fight)
Forthwith a power of English shall we levy,
To chase these pagans, in those holy fields,
Over whose acres walk'd those blessed feet,
Which, fourteen hundred years ago, were nail'd,
For our advantage, on the bitter cross.
But this our purpose," &c.

In the Family Shakespeare, the lines in Italics are omitted: it is difficult to conceive why. If the first four of these lines be retained, it is improper to obliterate the rest. In the second scene of the first act the Prince and Falstaff make their appearance. The Prince's reply to his companion's first address is suffered to retain an offensive allusion, which might have been altogether omitted; as might the familiar use of the name of the evil spirit in the same reply, and in the speeches of King Henry and Hotspur, p. 334. In Falstaff's second speech he is permitted to quibble upon the term *grace*. At p. 328, Falstaff's profaneness is passed over; so is the Prince's ludicrous application of Scripture, and his levity on the subject of prayer.—P. 332, Hotspur uses the divine name as a mere expletive, yet this is not omitted; though, with a strange inconsistency, when Northumberland (p. 335) uses the name reverently, it is altered to *heav'n*. And what is more unaccountable, when *Hotspur* (p. 336) speaks the divine name *without* levity, it is again changed to *heav'n*. So that, by the rule here practised, it is lawful for some persons to jest with a Being whom they are not to mention with gravity. Hotspur is allowed (p. 336) to swear, when the omission of the oath would have been no disadvantage whatever to his speech. In the next page occurs language similar to that already noticed. At p. 341 is really expunged the Carrier's oath: but this again is inconsistent; for at p. 328 an equally offensive oath is retained, which is repeated at pp. 344, 360. Hotspur's oath at p. 346 is of the same class; though at p. 382 it is altered to the fourth vowel. It is a fact also, that his profaneness at p. 348 is omitted; and the editor shews some judgment in what he has substituted. Falstaff comes again with his allowed profaneness at pp. 353 and 356. At p. 375, Prince Henry's mention of the divine name is retained. At p. 376, the allusion to Dives, &c. is omitted. Why?—At p. 386, a very exceptionable word is changed to *vilely*, though the same term (as an adjective), at p. 328, is retained!—But we can proceed no farther with this tedious detail. The reader must have seen, that in the Family Shakespeare the

"innocent mind" may find something very different from "instruction and pleasure." And we can moreover assure him, that "many vulgar," and many far worse than vulgar, expressions, are to be found in the play above examined, as well as throughout the whole work. He will now judge, whether it "may be read with pleasure in all companies,"—"pleasure which the severest cannot wish to prohibit."

It is an evidence of the imperfect effect produced by the general profession of the Gospel, that the literature of Christian nations bears so faint an impress of their religion. One might almost imagine, that from the period of the revival of letters a conspiracy had existed, the object of which was, to retain, with all the elegance and philosophy of the ancient world, as much of that world's depravity as is registered and, as some think, recommended in the literary remains of Greece and Italy: since, for all that generally appears to the contrary, not merely the text of the classics, but the illustrations of it by Christian critics, might have been produced in the delusion and thick darkness of paganism. But were the Gospel suffered to effect the radical alteration in our moral system which it proposes, and which in individual instances it actually does effect, it is obvious, that the relics of heathenism would at least be so far purified as to be rendered negatively harmless. Men would scrutinise, with no misplaced severity, whatever was derived from the voluptuous or atheistic corruptions of antiquity. It is true that we do not bend nor sacrifice before the effigies of Liber and Venus, but we transfer the spirit of idolatry from those deities to the makers of them,—the poets, and (so it appears) the historians, and awful moralists of the old world. The same character of devotion is discernible in the reverence shewn towards the earlier classics of our own island. Among these, Shakespeare has been inaugurated as the prime deity of our Pantheon *. He is first approached by the aspirant as "our great dramatic poet;" in the vestibule of the temple he becomes "our immortal bard;" and in the interior, "the divine Shakespeare." The high-priest of this idol erected to him no metaphoric temple on the lawns of Hampton, but a material fabric, and more durable than the tents and booths which arose by the deity's own stream;—

> For Garrick was a worshipper himself:
> He drew the liturgy, and fram'd the rites
> And solemn ceremonial of the day,
> And call'd the world to worship on the banks
> Of Avon, fam'd in song. . . .
> The mulb'ry tree was hymn'd with dulcet airs;
> And from his touchwood trunk the mulb'ry tree
> Supplied such relics as devotion holds
> Still sacred. Task, b. vi.

Garrick, however, did not scruple to correct the dramas of Shakespeare by the canons of his own taste. He went so far as to expunge whole scenes; that, for example, of the grave-diggers in Hamlet; and, if we recollect right, by obliteration, alteration, and addition, even transmuted the tragedy of King Lear into a comedy. We believe, also, that in the prompt-books of the theatres the plays of Shakespeare are considerably shortened and modified. The managers, indeed, know well that to exhibit Shakespeare in his original form is to disgrace him. "The admirers of this great poet," says Dr. Johnson, "have most reason to complain when he approaches nearest to his highest excellence, and seems fully resolved to sink them in dejection, and mol-

* "There is a strange unwillingness," said the biographer of Johnson, "to part with life, independent of serious fears as to futurity. I remember many years ago, when my imagination was warm, and I happened to be in a melancholy mood, it distressed me to think of going into a state of being in which Shakespeare's poetry did not exist." Boswell, vol. iii. p. 227. Fourth edit.

lify them with tender emotions, by the fall of greatness, the danger of innocence, or the crosses of love. What he does best, he ceases to do. He is not long soft and pathetic, without some idle conceit or contemptible equivocation. He no sooner begins to move, than he contracts himself; and terror and pity, as they are rising in the mind, are checked and blasted by sudden frigidity." (Preface to Shakespeare.) — All this is correctly true. His most tragic characters wind up their sorrows in jokes and puns; some, like Dapperwit and Sir Fopling, "die in metaphor, and some in song;" and their previous dejection, like the melancholy of Jaques in the forest, is "a most humourous sadness."

Yet this deformity in the dramatic person of Shakespeare, repulsive as it is to our intellectual feelings, renders his works less seductive and pernicious. Where the judgment is offended, the passions sometimes resent the insult as offered to themselves; especially when originally excited by the agency of the understanding. The redundant absurdity of Shakespeare occasionally operates as an antidote to his seductions. We refuse to sympathize with the lover or hero, who, in the article of death, is eager to find rhymes, and expires in giving utterance to a quibble. Even the "sceptred pall" of tragedy becomes fit only to dress out the funerals of "a king of shreds and patches." It may be observed, that the *vulgarity* also of the dramatist is, in a moral sense, not unproductive of good. It augments the repulsive effect produced by his absurdity; and thus contributes, in its degree, to moderate enthusiasm. The astonishing power of Shakespeare, as a painter of manners, is evinced by his accurate pictures of what is called low life. We feel that we are in company with Falstaff, Bardolph, Poins, and Gadshill. Like Prince Henry, we are "brethren to a leash of drawers," and "have sounded the very bass string of humility." We do not quietly read their conferences about sack, and Mrs. Quickly; but join their parties in Eastcheap. Such familiarity is insufferable. We can endure to contemplate Flemish boors on the canvas of Teniers, and admire the fidelity of the artist; but do not wish the figures to step down from their frames. A person who has any pretensions to refinement shrinks from the converse of clowns. Their humour, however natural, is still offensive. Even if innocent, it is gross; and if otherwise, revolting. In low scenes, Shakespeare is frequently too natural to please; as least to please those whom his attractions have a tendency to corrupt. Evil, to fascinate with success, must be "to a radiant angel link'd," and endeavour to mask the vulgar visage of the fiend. The tavern dialogues of Shakespeare are less adapted to harm *sentimental* readers, than the impassioned harangues of his Ferdinands and Mirandas, and such other philosophers as concentrate all transport in a smile, and all agony in a frown. Not that their philosophy terminates here. Its necessary, ultimate effect, if abandoned to its own operations, is too serious to provoke levity.

We briefly digress from the subject of the drama, to apply the doctrine announced in this article to a kindred species of composition:—we allude to novels. Works of this description form a very considerable feature in the literary character of our country. The writings of Fielding, Smollett, and Richardson, are recognized among our standard classics. Yet even flexible moralists admit, that Tom Jones and Roderick Random are unfit for general perusal. Sir Charles Grandison is called immaculate. Such an epithet cannot surely be affixed to Clarissa. Some characters and incidents in that performance are ill suited to communicate what even the advocates of novels themselves term inoffensive amusement. The naturalized romance of Don Quixote should

certainly be judged inadmissible into the domestic library. As to recent productions of novelists, we could select several from those of Mrs. Charlotte Smith, Mrs. Radcliffe, and madame D'Arblay, in which no immoral sentiment occurs. It may also be asserted, that the characters of their heroes and heroines are, generally speaking, unexceptionable. We do not say that they are formed after the model laid down in the New Testament; but that they are externally virtuous. Yet these novels we would, nevertheless, most anxiously keep out of the hands of young persons. We cannot select from them passages glaringly bad, and so condemn the works to be burnt; but we guess, that our sentimental and half-employed son will wish he had been Orlando or Valancourt, while his sister thinks herself into Monimia or Emily. There succeeds the same sickliness, the same enervation of mind, the same fervour and elevation of fancy, which result from a familiarity with the drama. The general feeling is identical. It is possible that no evil actually perceptible ensues. Too subtile to become a tangible subject of reprehension, it is therefore more pernicious. There is a virulence in the distemper, which,

> —— "mining all within,
> Infects unseen."

But it is time to draw these remarks to a close. The reader may perhaps hesitate to admit the validity of all that has been advanced, particularly where our subject connects itself with criticism. But as the Christian Observer is professedly a "*family*" book, the Conductors feel a proportionate anxiety to enforce upon the parents and instructors of young persons the paramount importance of selecting for their amusement such works, and if possible such only, as arrest the attention without alluring it to unsafe objects; and on this ground we have attempted to detail the not unusual effects of an early acquaintance with the literature of the drama. It may indeed be observed, that in every period of life, where an individual's ardour for polite learning is yet unextinguished, it is imprudent to revive a taste for that department of letters which is occupied by the writers of fiction; and who, in accommodation to the general notions of mankind, are obliged to invent what will most effectually gratify their patrons. The majority of authors live by diverting men's thoughts from themselves; and subjects of eternal importance are either overlooked as strange and unserviceable, or approached with repugnance, examined without interest, and dismissed with infidel impatience. Men are accustomed to regard Christianity as a time-honoured and awful edifice, which they occasionally enter, not to decipher the divine records there reposited, but to admire the antique architecture, to gaze at the fretted roof, or watch the sunbeams throw on the pavement the splendid tints of the windows. Hence the suspicious devotional feelings excited by painting and music, when those sciences are connected with scriptural subjects. The imagination possesses so formidable an influence over the passions, that a person, whose principal hopes and anxieties refer to a world unseen, fears to strengthen that faculty by indulging himself in any kind of lettered idleness. And it is one of the triumphs of Christianity, when it has persuaded such as combine with a religious profession a high taste for the literature of poetry, romance, and the drama, to renounce their once cherished familiarity with the auxiliaries of vice. The self-denial here called into action can be estimated by those, and only by those, who *have* such a taste. But it is the practical character of the religion we endeavour to inculcate, to exercise a sacred violence on the mind, by bringing all its faculties under the controul of a new and divine principle. While the meta-

physical speculater is compelled to abandon "the wisdom of this world" as "foolishness," the wanderer in fairy land is reminded of an apostle's assertion, "When I became a man, I put away childish things,"

Before him fancy's gilded clouds decay,
And all its varying rainbows die away;
Wit shoots in vain its momentary fires;
The meteor drops, and in a flash expires.

Would you then, pleads the objector, annihilate the imagination? The objector mistakes us. In our opinion, every intellectual power finds its place in religion. The prophetic imagery of the Old Testament, and the parables of the New, may be regarded as properly the offspring of the inventive faculty. But the ornamental and symbolic language of the Scriptures is throughout employed in urging the human mind to exert its highest powers on subjects of eternal importance.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: Lowth on the sacred Poetry of the Hebrews, 2 vols. 8vo.;—Vota Abdollatephi, Arabic and Latin;—Griesbach's Greek Testament, 2 vols. 8vo.;—Abridgement of Burnet's History of the Reformation;—A Tour in Scotland, by Sir J. Carr;—The Cambrian Traveller's Companion, by Mr. Nicholson, being intended as a Guide to every part of Wales;—and Lectures on Agriculture, by Mr. Arthur Young.

Preparing for the press: An Abridgement of Pearson on the Creed, by Mr. C. Burney;—A work, by Mr. Bakewell, demonstrating the possibility of improving the quality and increasing the value of Wool by easy and simple means;—and a Reply, by the Rev. W. Newman, to two queries: 1. What has the Gospel done for Women? 2. What have Christian Females done for the Gospel?

The first part of a work entitled "The Artist's Repository, or Encyclopedia of the Fine Arts, has appeared. Its object is to aid the students of the fine arts. It will be completed in ten parts, to be published monthly, at 5s. each.

A Geological Society has been formed in London, for the general advancement of geological science. The Right Hon. C. F. Greville is patron, and Dr. Laird secretary.

The Norrisian prize at Cambridge is this year adjudged to Mr. G. C. Gorham of Queen's college, for his essay on *Public Worship*.

An institution was formed in 1805, by the name of "The London Infirmary for curing the diseases of the eye," under the direction of Mr. Saunders the oculist. It is supported wholly by voluntary contributions. In the course of the last year the number of patients admitted to the Infirmary was 2869; of whom 220 still remained, 105 absented themselves, 30 applied with eyes in a state of destruction, 14 were dismissed as incurable, 34 were relieved, and 1796 were cured. *Of these last, 23 were restored to sight by operations for the cataract of whom many were* BORN BLIND. The last report of this institution, after noticing, with merited commendation, the various plans which have been adopted for teaching and employing blind persons, observes, that "this infirmary seeks a still greater good,—to preserve and restore the sight when endangered or lost by accident; to prevent the evil which those are employed in mitigating." The following fact ought to be generally known. "The operation on persons born blind with cataracts, has hitherto been deferred until they arrive at an age when reason will teach them the necessity of submission. To Mr. Saunders belongs the praise of having overcome the difficulty of the case, by an operation which he has performed with uniform success on children at various ages, earlier than that at which oculists have been accustomed to operate, and even on an infant only nine months old." The funds of this admirable institution amount, we are sorry to say, to only 300*l.*

a year. An annual guinea, or ten guineas at a time, constitute a governor, who may always keep one patient in the infirmary, and an additional patient for every additional guinea he contributes.

The experiments of Mr. Davy on the alkalies have been repeated before the Askesian and Mineralogical Societies, by Mr. Pepys, with a very large Galvanic apparatus, consisting of one hundred and twenty pairs of plates of thirty-six inches surface each, containing nearly seven hundred weight of copper and zinc. The solid caustic pot-ash was used, slightly moistened by the breath. The metalloid obtained was highly inflammable, swam in rectified naptha, but was with difficulty separated from the pot-ash, in which it is plentifully imbedded, after being exposed to the Galvanic action. Water being dropped upon it, the particles explode similarly to grains of gunpowder thrown into the fire. The metalloid obtained from soda is not so highly inflammable, and can therefore be collected more easily. A globule about the size of a small tare being thrown on paper moistened, instantly became apparently red hot, and running off the surface of the water, fell luminously through the air. Mr. Allen has also repeated the experiments of Mr. Davy, and obtained both the metalloids by four troughs of fifty pairs, each of sixteen inches surface.

The visiting magistrates to whom it was referred to examine the allegations contained in a letter of Mr. sheriff Phillips to W. Mainwaring, esq., respecting the management of Cold-Bath-Fields prison, have made their report. They conclude with observing, that "Upon the whole of the investigation it appears to your committee that the sheriff (Phillips) has been imposed upon, and that the statement made to him (which occasioned his writing the letter to the Chairman of the Sessions) originated in misapprehension, and was altogether frivolous and unfounded."

Account of the number of ships and vessels which have entered into and cleared outwards from the Port of London, from the first of January to the last day of February, in the years 1805, 1806, 1807, and 1808, distinguishing the coasting from the foreign trade:

	1805.	1806.	1807.	1808.
Foreign inwards	195	368	312	523
Do. outwards	268	250	357	271
Coasters inwards	1750	1737	2055	1908
Do. outwards	850	801	929	850

The number of yards of printed and dyed cottons exported from Great Britain to the United States in 1805, was, 10,627,632; in 1806, 16,724,378; and in 1807, 17,369,317.

One or two drops of aquafortis are said to be sufficient for taking out a large spot of ink without damaging linen. The spot must previously be moistened with water, and afterwards rinsed in water.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Course of Lectures on the fundamental and most essential Doctrines and Subjects of Christianity; by the Rev. J. Proud. 4s. sewed.

Institutes of Biblical Criticism, or Heads of a Course of Lectures on that Subject; by Gilbert Gerard, D. D. 8vo. 10s. 6d.

An Illustration of the General Evidence establishing the Reality of Christ's Resurrection. 8vo. 7s.

Strictures on Subjects chiefly relating to the Established Religion and the Clergy; by the Rev. Josiah Thomas. 3s. 6d.

Joseph's Consideration, a Sermon preached at Clare Hall, Cambridge, Feb. 29, 1808; by the Rev. James Plumtre, M. A. 1s.

A Reply to so much of a Sermon published in the Course of last Year by H. Philip Dodd, as relates to the well-known Scruple of the Quaker against all Swearing; by Josiah Gurney Bevan.

A Sermon preached in the Cathedral of York, before the Hon. Sir Soulden Lawrence, March 6, 1808; by the Rev. F. Wrangham. 2s. 6d.

Elementary Evidences of the Truth of Christianity. 12mo. 3s.

A Dissertation on the Propagation of Christianity in Asia; by the Rev. Hugh Pearce, M. A. 4to. 15s.

An Examination of Mr. Marsh's Hypotheses respecting the Origin of our Three First Canonical Gospels; by Daniel Veysie, B. D. 4s.

The Right and Duty of a faithful and fearless Examination of the Scriptures, in a farewell Sermon preached at Hull; by James Lyons. 1s. 6d.

Shuckford's Sacred and Profane History of the World connected. A new Edition, uniform with Prideaux's Connections. Revised and corrected by James Creighton, A. B., with a few Notes, and the Ancient Alphabets and Inscriptions, by Adam Clarke, LL. D. Including Bishop Clayton's Strictures on the Work; and embellished with a new set of Maps. 4 vols. 8vo.

The true Nature of Imposture fully displayed in the Life of Mahomet; by Dr. Prideaux. The 10th edit. improved; with his Letter to a Deist, &c. With a fine portrait. 1 vol. 8vo.

Baxter's Reformed Pastor, abridged by the Rev. Samuel Palmer. A new edition. 1 vol. 12mo.

Dr. Dodd's Comfort for the Afflicted. A new edition. 12mo.

Zeal without Innovation; or the present State of Religion and Morals considered, with a View to the Dispositions and Measures required for its Improvement: to which is subjoined, an Address to Young Clergymen, intended to guard them against some prevalent Errors. 8vo. 7s. 6d.

MISCELLANEOUS.

The Crusaders, or the Minstrels of Acre; a Poem in Six Cantos. 4to. 12s.

Hints on the Economy of feeding Stock, and bettering the Condition of the Poor. 8vo. 10s.

The Report of the Committee of the Board of Agriculture concerning the Use and Culture of Potatoes. 4to. 7s. 6d.

Universal Biography; by J. Lempriere, D. D. 4to. 3*l.* 3s. boards.

A French and English, and English and French Dictionary, by M. l'Abbé de Levizac. Small 8vo. 9s. bound.

An Abstract of the History of the Bible, for the Use of Children; by Wm. Turner. 1s. 4d. half bound.

The Arithmetic of real Life and Business, adapted to the practical Use of Schools; by the Rev. J. Joyce. 3s. bound.

Thoughts and Suggestions on the Means apparently necessary to be adopted by the Legislature, for improving the Condition of the Irish Peasantry; by Robert Bellew. 3s.

A History of the Island of St. Helena, from its Discovery by the Portuguese to the Year 1806; by T. H. Brooke, Esq. 8vo. 10s. 6d.; royal paper, 15s.

Lessons for Young Persons in humble Life; calculated to promote their Improvement in the Art of Reading; in Virtue and Piety; and particularly in the Knowledge of the Duties peculiar to their Stations. 12mo. 3s. 6d.

A Treatise on the Inflammatory Diseases of the Mucous Membrane of the Bronchiæ; by Charles Badham, M. D. 12mo.

Hints for the Consideration of Parliament, in a Letter to Dr. Jenner, on the supposed Failures of Vaccination at Ringwood; by W. Blair, Surgeon of the Lock Hospital. 8s. 6d.

A Statement of the Numbers, the Duties, the Families, and the Livings of the Clergy of Scotland; by the Rev. W. Singers. 2s.

The Trial of Lieutenant-General Whitelocke; by Blanchard and Ramsay. 8vo. 18s.

The Poll for Representatives in Parliament for the County of York at the General Election, 1807. 8vo. 10s. 6d.

The Speech of Henry Brougham, Esq. before the House of Commons, in Support of the Petitions against the Orders in Council; taken in short-hand by Mr. A. Fraser. 2s. 6d.

Popular Lectures on Experimental Philosophy, Astronomy, and Chemistry; by George Gregory, D. D. 2 vols. 12mo. 15s.

The Works of John Dryden, with a Life of the Author, and Notes critical and illustrative; by Walter Scott, Esq. 18 vols. 8vo. 9*l.* 9s. boards; royal paper, 12*l.* 12s.

The Georgics of Publius Virgilius Maro; translated to English Blank Verse by James R. Deare, LL. D. 7s.

Travels in Asia and Africa, including a Journey from Scandaroon to Aleppo, and over the Desart to Bagdad and Bassora; a Voyage from Bassora to Bombay, and along the Western Coast of India; a Voyage from Bombay to Mocha and Suez, in the Red Sea; and a Journey from Suez to Cairo and Rosetta, in Egypt; by the late Abraham Parsons, Esq. Consul and Factor-marine at Scandaroon. 4to. 1*l.* 5s. boards.

RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

AFRICAN INSTITUTION.

The second report of this interesting institution has just been published*. It appears from it that the committee have been actively employed in forwarding the objects of the association. A correspondence has been opened with the governor of Cape-Coast Castle, and also with Mr. Ludlam, the governor of Sierra Leone, with a view to obtain information respecting the state of Africa, and the means whereby its civilization may most effectually be promoted. Mr. Ludlam, whose judgment and local information, as well as cordial attachment to the cause of African civilization are well known, has been requested to watch over the execution of the act abolishing the slave trade; and has been empowered to erect a seminary at Sierra Leone, the object of which shall be, not merely to teach the natives of Africa reading and writing, but to combine with these elementary branches of knowledge instruction in agriculture and other useful arts. Teachers are also to be appointed, for the purpose of instructing the Europeans and others residing in the colony in the Arabic and Suroo languages; the first of which is understood generally among the Mohammedans; and the latter is spoken throughout an extensive district, and is already reduced to writing. The committee were encouraged to appropriate to this object a large proportion of their present funds, from their having learnt that several of the African youths, who have been educated in England by the Sierra Leone Company, were filling offices of trust in the colony with credit to themselves and satisfaction to their employers. Two of these youths, at present in this country, are to be fully initiated in Dr. Bell's system of education previously to their return to Africa. We are sorry to perceive that the society's funds are still so limited as to oblige them to prescribe narrow limits to the extent of their plan of education.

With a view to the encouragement of agriculture in Africa, the committee have proposed rewards for the growth of cotton, indigo, rice, and coffee; and they have intimated an intention, if their funds should prove adequate to the undertaking, of engaging, in America or the West Indies, persons who shall instruct the natives in the best modes of cultivating and preparing these articles. Cotton has appeared to the committee to be on the whole the article which may be cultivated with most advantage in Africa, and they have taken considerable pains in procuring a supply of the best kinds of cotton seed from different parts of the world. —The natives of Africa are already acquainted with it: it is easily raised and prepared for market: its growth will occasion less of competition with our own colonies, than almost any other article of tropical produce: and it is important, in the present state of the world, to provide fresh sources from which a supply of cotton wool may be obtained. The other articles of African production, which the committee enumerate as likely to furnish a return for British merchandize are, gold, ivory, bees-wax, dye-woods and timber of various kinds, pot-ash, gum senega, gum copal, palm-oil, indigo, rice, coffee, sugar, Malaguetta pepper, cayenne, ginger, cubebs, cardamums, cinnamon, and other spiceries, caster-oil, musk, and other drugs, Indian arrow-root, tapioca and sago, tobacco, hides, and sponge. Opium might easily be cultivated in Africa; and it is supposed that the cochineal and the silk worm might also be reared there. Africa abounds, at the same time, in almost all the different fruits, esculent roots, and grain, which grow in other tropical countries. And if the efforts which have been made to develope the faculties of the African continent, and to establish a trade in its natural productions, have hitherto failed, the committee shew clearly that this failure may be ascribed to the slave trade, "which, by destroying the security both of person and property in every part of Africa, by polluting the

* It is published by Mr. Hatchard, 190, Piccadilly.

sources of justice, by not only exciting wars between nations, but raising the arm of every man against his neighbour, has paralysed every effort of prospective industry, and repressed even the desire of cultivating more than was wanted for immediate subsistence." The truth of this representation is exemplified by some striking extracts from letters lately received from governor Ludlam, by which it appears, that down to the beginning of the present year, while we were rejoicing in having passed so many months before a law to abolish the slave trade, Africa continued to endure all the evils of that trade, aggravated by the eager competition of the slave traders on the eve of its termination.

The committee at the same time caution the subscribers against expecting any very great effects to be immediately produced, even by the cessation of the slave trade. Africa, exhausted by the expiring struggles of that traffick, may for a time be incapable of much exertion in other directions. On the coast especially, the population is so greatly thinned, by the excessive demands which have been made upon it, as to place very considerable difficulties in the way of the general diffusion of knowledge, and the general excitement of industry. This state of things, however, ought not to discourage the exertions of the society: but, by displaying the magnitude of that work of beneficence and mercy in which it is engaged, ought rather to redouble them. The difficulties are great, but by no means insuperable. The African continent is still possessed of an immense population. If security be given to the coast, and encouragements held out to industry, the waste will soon be reanimated with new life. Labourers will migrate to the spot where their persons will be safe, and their labour productive. Men of commercial enterprise will be attracted to the points where the manufactures of Europe may be safely bartered for the productions of Africa; and the benefits of industrious occupation, of a fair and legitimate commerce, of order, justice, and security, being once felt, they cannot fail to be duly appreciated and widely diffused.*

One great step to the attainment of security would be, to induce the other nations of the earth to relinquish the trade in slaves. The success of any plan for the improvement of Africa must depend on the degree in which that trade is generally suppressed. At present, the Portugueze settled at Brazil are the only persons at liberty to carry it on. It may be possible to induce their government, if not wholly to abandon it, yet to confine it within narrow limits, perhaps to the eastern coast of Africa, or at least to that coast and the coast of Angola. And, should they agree to this restriction, the African coast, from the twentieth degree of north latitude to the fourth or fifth degree of south latitude, an extent of about 2,300 miles, would be entirely free from the European slave trade, at least during the continuance of the present war. But, supposing this object to be attained, it must still require the utmost efforts, on the part of the friends of Africa, so to improve the present crisis, as that, on the termination of the war, those powers, who may wish to resume the slave trade, may find the Africans so much enlightened with respect to their true interests as to be proof against its temptations. Under these circumstances, it seems unnecessary to endeavour to impress on the public how very urgent is the call for exertion; and, with a view to that exertion, how important it is that funds should be provided for giving effect to the beneficent designs of the institution.

It appears, from the Report, that two ships of war were sent out to the coast in the month of November, with instructions to prevent the infraction of the law for abolishing the slave trade, and to take every opportunity of reconciling the African chiefs to this measure, and of explaining to them its beneficial tendency. A commission has also been appointed by government, and will proceed in a few months to the coast of Africa, for the purpose of minutely investigating the state

* An article in the Appendix establishes very satisfactorily the probability, that in a short time our exports to Africa will greatly exceed what has ever been their largest amount. The island of St. Domingo, though still in a distracted state, and containing only four or five hundred thousand inhabitants, consumes at this moment more of our manufactures than, while the slave trade lasted, were consumed by the whole western coast of Africa. By that coast, however, we will now have access to fifty, perhaps a hundred, millions of people.

of the different British settlements, and pointing out in what manner they may be made subservient to the great object of African civilization. A court of vice-admiralty has also been constituted at Sierra Leone, for the purpose of giving effect to the act for abolishing the slave trade; an appointment which is particularly desirable at the present moment, as otherwise all the vessels seized under the abolition act must be carried to the West Indies for adjudication; a course which would be attended with a cruel protraction of the confinement on ship-board of the captured slaves. A better chance will also be thus afforded for restoring some of the captured slaves to their former connections; and some of them, after having enjoyed the advantage of instruction in agriculture and in other useful arts at the colony, may possibly be beneficially employed in disseminating, in other parts of Africa, the knowledge which they may have thus acquired. Our readers will readily perceive that a very wide field is here opened for the benevolent exertions of the society; nor can the Christian observer view it without an ardent desire that the funds of the institution may be so enlarged, as to enable the directors to embrace the opportunity which will in that case be afforded them, of conferring a signal benefit on Africa.

Some interesting papers on the subject of African civillzation are contained in the Appendix.

MR. STONE'S TRIAL FOR HERESY.

In our volume for 1807, p. 41, we reviewed a sermon preached by the Rev. *Francis Stone*, rector of Cold Norton, at the visitation of the archdeacon of Essex, in which that gentleman ventured to impugn the doctrines of the divinity and pre-existence of Christ, and of the atonement, in a manner which might justly be denominated blasphemous. We closed our review with expressing a hope that his conduct would not "escape the judicial animadversion of his venerable diocesan." In this hope we have not been disappointed. On the 13th instant his trial came on in the Consistory Court of the bishop of London, before sir William Scott; when the charge of having preached, printed, and published a sermon in which he had denied the above-mentioned doctrines, was fully proved to the satisfaction of the judge; who declared that the doctrine held forth in the sermon was contrary to the established laws of the church; and that,—it being enacted by a statute of the 13th of Elizabeth that if any clergyman shall advisably maintain or affirm any doctrine contrary and repugnant to any of the articles of religion, and shall persist in the same and not revoke his error, he shall be deprived of his ecclesiastical preferments,—he should be obliged to have recourse to that step on the next court day, unless Mr. Stone should in the mean time revoke his errors. On the 20th instant the court again met, when Mr. Stone, being called upon to appear and revoke his errors, presented a paper, which was read, and he afterwards addressed the court in a speech. But the tendency both of the written paper and the speech being rather to affirm and maintain the doctrine he had promulgated than to revoke it, the registrar was ordered to enter on the record that Mr. Stone persisted in his error, and Mr. Stone was told that sentence of deprivation must be passed on him by the bishop of the diocese. The bishop of London then entered the court, accompanied by the bishop of Lincoln and other dignified clergy; and being informed by sir William Scott that the charges had been clearly proved, pronounced the sentence which deprived Mr. Stone of his ecclesiastical preferments.

The church is certainly very deeply indebted to the bishop of London for his salutary interference on this occasion; and we trust that the example will have its proper effect.

NON-RESIDENCE OF THE CLERGY.

We noticed in our last (p. 278) the increase of the number of non-resident clergymen which has been the consequence of sir William Scott's bill. It now appears, from a paper which has been laid on the table of the house of commons, that the non-resident clergy of England amounted for the year 1805 to 4,506; for 1806, to 4,123; and for 1807, to 6,145! In consequence of this increase, the lords of the privy council have directed that the future returns should specify the causes and grounds of the non-residence.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, the 4th of May, the British and Foreign Bible Society held their fourth annual meeting at the New London Tavern, Cheapside, which was

most numerously attended. A Report of their proceedings, the substance of which we shall soon have an opportunity of laying before our readers, was read by the president, lord Teignmouth. The archbishop of Cashel, and the bishops of Durham and Salisbury, were also present on the occasion.

The society's depository is now removed to No. 169, Fleet Street.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

The attention of Bonaparte seems at present to be nearly engrossed by the drama which is acting in Spain, of which, doubtless, he may be considered as the author. One thing at least is clear, we mean that he is now the master of the scenes. On his arrival at Bayonne, the old king and queen, and the prince of Asturias, repaired to his presence; when the former protested strongly against the usurpation of his son, by whom he stated himself to have been compelled to sign the deed of abdication. Bonaparte took the part of the dethroned monarch, and Ferdinand has terminated his short reign by restoring the crown to his father. While these events were passing at Bayonne, a commotion of the populace at Madrid, probably excited in part by the partisans of the prince of Asturias, and in part by French intrigue, gave the grand duke of Berg a pretence for occupying the capital with his troops. This object he did not effect without a severe struggle, and some loss. But the loss on the part of the insurgents must have been very great; as the artillery, charged with grape-shot, continued to play through the crowded streets for some time; and as every man found in arms, whether in the streets or within the houses, was instantly shot or cut in pieces. The whole city has been disarmed; and the power of the state, though placed nominally in the hands of a council, is now administered by the French commander in chief, who is made lieutenant general of the kingdom. French troops have continued to pour into Spain; and there can no longer exist the slightest hope that any available effort can be made by the grandees (if there were any such), who aimed at the independence of their country, to rescue it from the dominion of France.

Several letters have been published in the *Moniteur*, which serve to explain, though very imperfectly, the feelings of the different parties concerned in this transaction. The most interesting of these is addressed by Bonaparte (on the 16th of April, before he or the king had arrived at Bayonne) to the prince of Asturias. In this letter he states it to have been his intention to visit Spain in order to "draw over the king to some necessary amelioration of his states," and to the removal of the prince of the Peace, which appeared necessary to their prosperity. The state of things in the north, and the late events at Aranjuez, retarded this journey. After moralizing on the danger arising to kings from accustoming their people to shed blood, or seek redress themselves, he adverts, in very remarkable terms, to the impolicy of proceeding farther against the prince of the Peace. "How can you draw up," he says, "a process against the prince of the Peace without involving in it the queen and the king? *Your royal highness has no right to the crown but what you derive from your mother: if this process degrade her, your royal highness destroys your own right.*" All, however, may now be arranged. The prince of the Peace may retire into France, and remain there. As to the abdication of king Charles, if it proves to have been voluntary it shall be acknowledged, and Ferdinand supported in the throne. The letter closes with a very significant threat, that should commotions or insurrections ensue, the subjugation of Spain will be the consequence.

From the king's letter to the prince, which is dated on the 2d of May (three days after his arrival at Bayonne), it appears that when Bonaparte first meditated a visit of reform to Madrid, Charles had some idea of resistance. He assembled an army round him, that he might "exhibit himself in the state which became a king of Spain," and that he

"might maintain more worthily the glory of the crown." The tumults which took place at Aranjuez frustrated this purpose. He proceeds to state that he had opened his whole heart to the emperor, "by whom alone the country can be saved," and "on whose arrangements and protection every thing must depend." "He has declared to me that he will never acknowledge you as king. He has besides shewn me letters which contain proofs of your aversion to France." "In depriving me of my crown, you have broken your own to pieces." "By your conduct towards me, you have erected a brazen wall between you and the throne." Ferdinand, in a letter to his father dated the 6th of May, resigns the crown in his favour.

It would not be easy to infer from these letters what are Bonaparte's purposes with respect to Spain. The probability is, that he will permit the old king nominally to resume the government, while the country is garrisoned by French troops, and the power remains in his own hands; and that he will draw from the imbecile monarch, as the price of his restoration, a cession of some of his Trans-atlantic possessions.

The Swedish troops have entered Norway; but the progress which they have hitherto made is inconsiderable. The Danish forces appear disposed to contest every inch of ground. In Finland the course of events has been very unfavourable to the Swedish interests. The strong fortress of Swenburgh was surrendered to the Russians by capitulation on the 3d of May, before any impression had been made upon it by the besiegers; together with the flotilla which lay in the harbour. One of the articles of the convention is, that this flotilla shall be restored in case England shall restore the Danish fleet. The king of Sweden appears to have heard with great indignation of the surrender of this fort; and he has disgraced and discarded the commandant, and all the officers who assisted at the council of war in which the measure was determined upon, and who did not protest against it. Our second expedition had not yet arrived in the Baltic.

A report has reached this country that the Ottoman Porte has resolved to declare itself in favour of England, as the only means which it could adopt for evading the demands and impositions of the French. If this report be true, we may expect to hear that the armies which have for some time past been advancing to the Turkish frontier, will be ordered to commence their work of spoliation.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

1. On the 5th instant a warm debate took place in the house of commons on the subject of the grant to the college of Maynooth. The grant originally voted by the Irish parliament for this institution, and which the imperial parliament considered itself bound to renew annually, was 8000*l*. Last year this sum was raised to 13,000*l*., on the ground that additional buildings were wanted for the accommodation of the students. But the sum which the chancellor of the exchequer thought it right to move for the present year was 9,250*l*. Now although, in thus enlarging the original grant, government may be considered as having acted with superfluous liberality towards the catholics, yet the members of opposition pretended to discover in the transaction traces of bigotry and intolerance; and violent declamations were made on the occasion, which could have no effect but that of inflaming the popular discontent in Ireland. In a former part of the present number we have expressed our general opinion on this subject. We certainly could wish that this college had never been instituted; but having been instituted, and the faith of parliament being pledged to support it to a certain extent, we admit that that support cannot properly be withdrawn, except in consequence of some arrangements with the catholics. There clearly, however, can exist no claim, in reason or equity, for an extension of the grant to which parliament is pledged, particularly as all those laws are repealed which stood in the way of their instituting, by means of private contributions, seminaries for the education of catholic priests. Can it be said, with the slightest colouring of truth, that the government is intolerant, because they will consent to educate and maintain

constantly at the public expense only 250 priests? It is an abuse of language to say so. Could this extravagant proposition be maintained, the government would then be convicted of intolerance, not only towards all the dissenters from the established church in this country, but towards the established church itself. Some years ago it would have been thought enough, even by the catholics themselves (and for this only did they petition the legislature), to be allowed to educate their priests at their own expense. That the state should defray the expense of more than two-thirds of the number which the exigencies of the catholic church requires, was neither asked nor expected by them. Now, however, that they are placed, in this respect, in a more favoured situation than the established church itself, will it be pretended that an injury is done them by refusing a farther aid? Nothing but the violence of party could have given birth to so monstrous a perversion of truth and right.

2. At the close of the above debate, in which Dr. *Duigenan* had attacked in very vehement terms the loyalty of the catholic body, and declared that he considered every catholic priest as almost necessarily an enemy to the state, the chancellor of the exchequer was asked, whether there was not an intention on the part of government to make that learned doctor a privy counsellor of Ireland; and replying in the affirmative, notice was immediately given of a motion to be made respecting his appointment. Accordingly, on the 11th instant, Mr. Barham brought the subject before the house with a view ultimately to address his majesty upon it. His motion, however, was lost by a majority of 174 to 107. We will not pretend to say that the occasion was such as altogether justified the interference of parliament; but we have no hesitation in saying, that the appointment, in the present state of popular feeling in Ireland, is not to be defended. The very indiscreet and intemperate language which Dr. Duigenan has been accustomed to use when discussing the claims of the catholics, and the coarse terms which he has frequently employed to characterize them, must have made a deep impression on their minds; and it surely therefore argues an unjustifiable disregard of their feelings to bestow on such a man, without some strong and urgent necessity, the high honour of being called to a seat at his majesty's council board. That no such necessity can be pleaded it is almost needless to state.

3. The West-India committee, appointed to examine whether any and what relief could be granted by parliament to the West-Indian planters and merchants, under the pressure of their existing difficulties (arising from the general stagnation of trade and the peculiar depression of the price of all articles of West-Indian produce), having reported it to the house as their opinion that the distilleries should be restricted from the use of every kind of grain for a time to be limited, and that the use of sugar should be substituted; it was moved, "that all distillation from grain should be prohibited from the 1st of July to the 1st of October next; and that his majesty in council may, if he see fit, continue this prohibition, from that time, till thirty days after the then next meeting of parliament." This question has been twice debated in the house of commons, and though carried on both occasions in the affirmative, yet the majorities have been very slender; on the first division, 122 to 108; and on the second, 163 to 127. The advocates for the measure, among whom are his majesty's ministers, have chosen to rest its propriety chiefly on British grounds. The last harvest, they say, was by no means abundant: we are now effectually excluded from all hope of a foreign supply: the most distant probability that a scarcity of grain may occur renders it our first duty to husband our resources: and it is a happy circumstance that we can do so by means which at the same time will minister to the relief of a most meritorious and suffering body of men, the West-Indian planters, for whose produce there will now be an increased demand. These arguments they endeavour to strengthen by this consideration, that the West Indies, being cut off from their usual supply of flour and rice from America, unless they can procure it from England, the slaves must starve; and that England will be unable to answer this new demand on its resources without some such expedient as that which has been proposed. To this statement it is replied, that, inasmuch as we are shut out from all hope of foreign supply, it becomes us, instead of adopting a measure the tendency of which is to lower the price of corn and to depress the agricultural interest, to give

every possible encouragement to the growth of corn: that in case of the occurrence of a scanty harvest, our only security from famine arises from the amount of grain which is raised for other purposes than the food of man; and which, in such a case, may easily be diverted from those purposes:—that the only true index of the abundance or scarcity of corn is the price which it bears in the market; and that that price at present is not even so high as it ought to be, in order to afford a fair remuneration to the cultivator of the soil: and that, as a means either of relief to the West Indians or of economy at home, the measure will be of little avail, unless its operation be continued for a much longer period than is proposed, as the malting season is already over; and if it be so continued, it must have the effect of throwing a considerable quantity of land out of tillage, which may prove a serious calamity to this country.

The question in this case must be allowed to turn in a great degree on the fact, whether a scarcity of corn can be considered to exist in this country: and here we cannot help being of opinion, that if such scarcity really existed, it would have been indicated ere now by a less dubious criterion than the apprehension of a few individuals. We cannot believe that the agricultural body, who possess superior means of knowing whether there really be a deficiency of grain, would not avail themselves of such deficiency to enhance their prices. The ground, however, on which we feel disposed chiefly to question the policy of the measure, is its bearing on the West Indians themselves. The distresses which they experience at the present moment unquestionably arise from their growing a much larger quantity of sugar than there is a demand for in the market of Europe. The price has consequently fallen so low as to render the cultivation of the article a source of actual loss to the planters. They nevertheless still continue to apply the labour of their slaves to the cultivation of sugar, by which they must inevitably incur a loss, and to import provisions from abroad at a much higher price than they could raise them at home. This unnatural state of things may perhaps be thus accounted for: Almost all the estates in the West Indies are mortgaged to merchants in this country, whose profits arise chiefly from their commission on the sugar which is consigned to them, and who would therefore object to any measure which should lessen the culture of sugar, whatever benefit it might ultimately produce to the planter. But surely this is a short-sighted policy. It might easily be shewn to be the real interest of all parties concerned in the West Indies, that as much of the labour of the slaves should be applied to the cultivation of provisions as would render the islands independent of any foreign supply, the surplus labour only being applied to the growth of exportable produce. The diminution of the quantity of sugar which must be the consequence of the adoption of this plan, would tend to raise its price sufficiently to remunerate the planter; and the large sums he is now obliged to pay for provisions to America or England would be saved. He would thus obtain food for his slaves both of a better quality and at a cheaper rate; while the cultivation of sugar, which is now a losing speculation, might again become a source of profit. This is the issue to which it is desirable that the present distresses of the West Indians should lead; and we are disposed to question the expediency of the proposed measure chiefly as it tends to retard things in their progress towards it.

4. The bill for preventing offices from being granted in reversion, has passed the house of lords without a division.

5. A bill has been brought into the house of commons for dividing the immense rectory of Simonbourne, on the death of the present incumbent, now an old man, into six livings, to be bestowed on persons who have served in the navy as chaplains. The living is in the gift of the commissioners of Greenwich hospital.

6. A pension of 10,000*l.* per ann. has been granted by parliament to the duchess of Brunswick.

7. On the motion of the chancellor of the exchequer, it has been resolved by the house of commons to permit the holders of 3 per cent. stock, while that stock continues under 80 per cent., to transfer it to the commissioners for paying off the national debt; and to empower the commissioners to grant, in return, annuities proportioned to the quantity of stock transferred, and the age of the persons to whom the annuities are to be given: the annuitants, however, are not to be under 35 years of age. The ground on which this measure has been proposed is the probability that stocks will continue

to rise in price: in which case it will be an advantage to the public to have redeemed at the present price, by means of these annuities (which may also prove a great accommodation to many individuals) any considerable portion of the national debt. The funds have risen gradually of late. Three per cent. consols. are now about 68 per cent.

NAVAL INTELLIGENCE.

Our cruizers continue to capture many of the enemy's privateers and gun-boats. The losses which have lately been sustained by the capture of our merchant ships have nevertheless been very considerable. Not a few captures have been made even in the Channel, and within sight of our own shores

The Rochefort squadron appears at length to have entered the Mediterranean, and to have sheltered itself in the harbour of Toulon.

An order of council has been issued, directing the rigorous blockade of Copenhagen and of all the other ports in the island of Zealand.

Lord Gambier is appointed to the command of the Channel fleet. He hoists his flag on board the Prince of Wales, of 110 guns, captain Bedford.

The island of Deseada, in the West Indies, which lies in the neighbourhood of Guadaloupe, has been taken by the same vessels which captured Mariegalante.

Accounts have been received of the safe arrival of the prince of Brazil and all his suite in the Rio Janiero; and it is said that a commercial treaty has been formed with him, which will open a wide field for mercantile adventure from this country. Lord Strangford has been appointed ambassador, and sir James Gambier consul, at the Braziliah court.

Bonaparte, since his arrival at Bayonne, has issued a decree which orders, that as America has embargoed her shipping in order to save her property from the English, an embargo shall be placed, with the same view, on all the American shipping in the ports of France. It further prescribes, that all American vessels which may be found upon the seas after the 28th of April must be supposed to have violated the American embargo, or to be engaged in some illicit trade, and that such vessels therefore shall be captured and detained.

ANSWERS TO CORRESPONDENTS.

CANTAB is unquestionably right in his criticism. The error, however, is one of no great moment, and which will be seen by candid readers to be, not a *fanciful opinion*, but an instance of mere inadvertence.

We recognize in AN IMPARTIAL OBSERVER, if we mistake not, an old correspondent. If he be one of those who view the Church of England "as a main branch of the anti-Christian system," we cannot wonder that he should regard our consistent attachment to that church "as sectarian bigotry." We see nothing in his letter to prevent our bestowing on the two-penny "squib" against the establishment, the censure which it deserves. If the "illiberal attacks," to which he affirms it to be a reply, were before us, we should be ready to comment on them also. Whatever may have been the occasion which gave birth to the tract in question, we cannot believe it to have been the work of a *pacific sectary*.

The Verses on the passing of the Abolition Act; CYMON; ELMOND; and MATER, will appear.

ABSCEDARIAN; S. T. T.; and LAICUS, have come to hand.

We are of opinion that Mason's Treatise on Self-knowledge is a valuable practical work.

ERRATUM.

In the List of New Publications, p. 335, col. 2, l. 5 from bottom,
for "the Rev. Hugh *Pearce*," read "the Rev. Hugh *Pearson*."

THE
CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I FEEL much obliged to Mr. Faber for the polite attention which he has given to my second letter, published in your number for December last. As my opinion that the 1260 years are elapsed is not in any degree shaken, but, on the contrary, receives new strength from the events of the last few months, permit me to offer the following remarks on Mr. Faber's paper in your number for February.

I have attended to the expression of our Lord, Matt. xxiv. 34, Luke xxi. 32, which is rendered by our translators "this generation shall not pass away *till all be fulfilled*." The most satisfactory solution of this difficult passage that I have seen, is contained in a paper by one of your correspondents ("A PLAIN HONEST MAN") in the Christian Observer for 1806, page 145; and I think his remarks remove the difficulty. He shews that the passage ought to be thus rendered: "This generation shall not pass away *till all these things shall have begun to come to pass*." If the proper signification of the Greek verb γινομαι, be *gignor, nas-cor, orior*, "to be born," or "begin to be;" then it seems probable that your correspondent's criticism is just.

But at any rate, and even if it were impossible to remove this objection to the interpretation which I have adopted of Luke xxi. 25—28, and the corresponding passage of Matthew; I would ask Mr. Faber, whether that explanation of our Lord's discourse, which limits the whole of it to the age in which he lived on earth, be not attended with difficulties equally great? The interpretation which I have adopted seems to have the sanction of a writer to whose opinion Mr. Faber attaches much weight. The late bishop Horsley, in that passage of his commentary on the 18th chap. of Isaiah which is quoted by Mr. Faber (vol. ii, p. 387, 1st ed.) says, that God, "immediately before the final gathering of his elect from the four winds of heaven, will purify his church by such signal judgments as shall rouse the attention of the whole world, and in the end strike all nations with religious awe." The gathering of the elect here mentioned, is evidently that spoken of in Matt. xxiv. 31. In referring that passage to the second advent of our Lord, I therefore have the decided support of bishop Horsley.

In order, however, to our arriving at a full understanding of the import of our Lord's prophecy respecting the destruction of Jerusalem, it is perhaps necessary to take rather a wide range, and to consider the precise meaning of the questions which were asked by the disciples upon this subject. Much light may thus be reflected upon the interesting discourse, which was delivered in answer to the earnest inquiries of the disciples.

It is well known, that at the time of our Lord's incarnation the Jewish nation were in earnest expectation of the advent of the Messiah. But they had very erroneous opinions respecting the nature of his mission and kingdom. This arose from their entirely mistaking the meaning and end of the typical institutions of

Moses, and paying no attention to those prophecies which expressly foretold the humiliation and passion of Christ. Overlooking all these things, they most intently fixed their eyes upon the predictions which related to the second advent of Messiah, and the glory of their nation in his Millennial kingdom. Hence their expectation that the Messiah was about to appear to deliver them from the Roman yoke, and advance them to glory and empire; hence their desire, on one occasion, to make Jesus a king (John vi. 15.) This also throws much light upon the demand made by the mother of Zebedee's children (Matth. xx. 21), and the consequent indignation of the other ten apostles (verse 24); and upon the disputes, which sometimes arose among the apostles, which of them should be greatest.

Our blessed Lord, knowing the weakness of our nature, and its inaptitude to receive the truths of God too suddenly, did not at once shock the prejudices which the apostles had imbibed in common with the rest of the nation; but, with inimitable tenderness and condescension, he gradually opened their minds to the perception of spiritual truths, and thereby in some measure prepared them for receiving the humbling and mortifying doctrines of the cross. At length, having fully established the apostles in the belief of himself as the promised Messiah, our Lord, *from that time forth* (Matth. xvi. 21), began to instruct them more explicitly respecting the nature of his kingdom, and to shew that its very foundation was to be laid in his own humiliation and sufferings. How averse the disciples were to receive these mortifying truths, we learn from Peter's conduct, in the 22d verse of the same chapter: and Luke informs us (xviii. 34) that "they understood none of these things; and this saying was hidden from them, neither knew they the things which were spoken."

Even after our Lord's resurrection, the disciples still clung to the expectation of a temporal kingdom, and their minds were full of it. Hence the observation of the two disciples who were accosted by the risen Saviour on their way to Emmaus (Luke xxiv. 21); "But we trusted that it had been he which should have redeemed Israel:" and also the question put to our Lord just before his ascension by the whole disciples *in concert* (Acts i. 6.); "Lord, wilt thou at this time restore the kingdom to Israel?" Our Lord's answer to this question throws much light on a particular passage of his prophecy respecting the destruction of Jerusalem. His reply is; "It is not for you to know the times and the seasons, which the Father hath put in his own power." This expression so nearly corresponds with that in Matthew xxiv. 36, "But of that day and that hour knoweth no man, no not the angels of heaven, but my Father only," that I cannot help suspecting they both relate to one and the same event—viz., our Lord's second advent, for the redemption of Israel and the establishment of his Millennial kingdom.

Now, sir, I humbly apprehend, that when the disciples put the questions to our Lord which are recorded in Matthew xxiv. 3, it is to be presumed that they had in their minds the above notion of a temporal kingdon; and that they alluded to the *coming of our Lord with the clouds of heaven* (which was foretold in Dan. vii. 13, 14), to establish the rule of the saints, and restore the kingdom to Israel; and to the end (*not of the world*, but) of that *age or dispensation* during which the four Gentile monarchies were to prevail in the world.

If the questions of the disciples be understood in this sense, then they may be thus paraphrased: "When shall these things (*i. e.* the total destruction of the Temple) take place; and what shall be the sign of thy second coming with the clouds of heaven, to establish the kingdom of the saints, and of the end of the

present age or dispensation during which the Gentiles are to possess the government of the world?"

Should the justice of the above remarks be admitted, much light is reflected upon our Lord's discourse; for we shall find that he gives a most clear and explicit answer to each of the above questions. He first informs the disciples what signs were to precede the destruction of Jerusalem (Matt. xxiv. 4—15; Luke xxi. 8—20), and adds; "*The Jews shall be led captive into all nations, till the times of the Gentiles be fulfilled.*" He next communicates to them the particular signs which were immediately to precede his second advent in the clouds of heaven, for the redemption of Israel and the establishment of his kingdom*. He lastly assures his disciples; "*This generation shall not pass away till all these things shall have begun to be accomplished; but of that day and that hour* (viz. the precise time of his second advent) *knoweth no man, but the Father only.*"

If I argue (as I certainly do) that the signs in the symbolical heavens (Luke xxi. 25—27) indisputably refer to the close of the times of the Gentiles, it is because our Lord's prophecy is no less strictly chronological than those of Daniel, and because our Lord connects the signs in the symbolical heavens with the close of the times of the Gentiles on the one hand, and the redemption of Israel on the other. I hence infer, that these signs immediately *succeed* the close of those times, and immediately *precede* the redemption of Israel. From Luke xxi. 24—28 it seems certainly deducible, that as soon as the times of the Gentiles are fulfilled, that series of awful judgments on the last Gentile monarchy will commence, which will pave the way for, and lead to, the restoration of Israel; but I see no reason to conclude, that their restoration will begin in the very year that the times of the Gentiles terminate.

Mr. Faber is wrong in supposing that I have mistaken the meaning of the first clause of Dan. vii. 9. I was well aware that this passage has been rendered by critics, "*the thrones were pitched, or set,*" and that these thrones are thrones of judgment for heavenly assessors. But it did, and still does, appear to me self-evident, that "*the placing these thrones and the sitting of the Ancient of Days*" in the 9th verse, "*the coming of the Ancient of Days and the judgment given to the saints of the Most High*" in the 22d verse, and "*the sitting of the judgment*" in the 26th verse, are expressions which relate precisely to the same events, and to one period. I also think, that these passages exactly synchronize with God's taking to himself his great power at the sounding of the seventh trumpet in Rev. xi. 17, 18; and my reasons for being of this opinion are already before your readers. It seems to me evident also, from comparing Dan. vii. 21, 22, with the same chap. 25, 26, that the period of the tyrannical authority of the little horn, or the 1260 years, expires at the "*coming of the Ancient of Days:*" and since this "coming of the Ancient of Days" synchronizes with the sounding of the seventh trumpet, which took place in 1792, it follows that the 1260 years also expired in 1792.

Mr. Faber says that my view of the state of the church, during her abode in the wilderness, is erroneous; that her being driven into the wilderness, does not mean that she was spiritually unfruitful, but that she was constrained to dwell in the midst of spiritual darkness, unprotected and desolate. I think that Mr. Faber is here fundamentally wrong; for if we admit this exposition of the wilderness state of the church, I would ask Mr. Faber, when the church was *out of* the wilderness? There never was a ray of true spiritual light in the world, excepting within the church of Christ:

* These signs were considered in my letter published in your number for December last.

the church has therefore always dwelt in the midst of darkness; and will continue to do so, till she fill the earth with the knowledge of the Lord. She is described as dwelling in this darkness even at the dawn of the Millennium: see Isaiah lx. 2. She certainly dwelt in spiritual darkness, unprotected and desolate, during the cruel persecutions of the heathen emperors; but she was not *then* in the wilderness: therefore Mr. Faber's idea of the wilderness state of the church is not correct.

Mr. Faber seems to deny that there is any evidence of a new era having commenced in the church since 1792. As I have lately occupied so much of your room, I must content myself with remarking, on this subject, that when I consider the effects produced by the missions to Bengal, the Cape of Good Hope, and Karass, within the short space of fifteen years; and the blessed consequences which are likely to result from the institution of the different Missionary and Bible societies in England and the Continent; it appears to me that more has been done since the year 1792 for evangelizing the heathen, and directing the attention of the Jews to Christ, than was effected for an hundred years before. It seems to me therefore very evident, that a new era has commenced in the church, and that she has begun to come out of the wilderness. Nor can I by any means admit the justice of Mr. Faber's remarks on the state of religion upon continental Europe. In the Evangelical Magazine for November last, Mr. Faber will find an extract from the Address by the ministers assembled at Hernnhuth on the 11th of June 1806, in which it is said, that the success of the missionary and Bible societies "*has uniformly been such, that all intelligent Christians agree that with the nineteenth century a new era has commenced in the church of Christ.*"

I have considered the argument contained in Mr. Faber's last (7) paragraph, and return the following answer to it.—The period of 1260 years was to be a time of suffering to the *saints*, who were during this period to be delivered into the hands of the papacy. But the three woes of the last trumpets were to inflict punishment on the *enemies of the saints*; I therefore see no reason whatever for supposing that the first woe-trumpet was to introduce the period of 1260 years. On the contrary, as the woes were inflicted on the men of the Roman earth as a punishment for their apostacy from true Christianity, I must conclude that the *complete organization of the apostacy*, and consequently the commencement of the period of 1260 years, preceded all the woes.

It is not for me, sir, to determine, whether (as Mr. Faber seems to insinuate) arguments drawn from remarkable passing events have laid *strong hold of my imagination*, or whether *reason and sound argument be on the side of my conclusions*: but till the above learned and respectable author can shew, how, not the toleration only *, but the equal establishment of the protestant religion, within the central dominions of the western empire, is consistent with the *saints being still given into the hand of the papacy*; and how the abolition of monastic orders, the spoliation of the catholic church, the present wretched state of the catholic established clergy †, and the existence of a Bible society among the Roman catholics ‡, are consistent with *the times and laws of the church*

* So completely is toleration a principle of the present governments on the continent, that even our unfortunate countrymen, who are prisoners of war in France, are permitted freely to assemble for public worship and preaching. See Evang. Mag., March 1808, p. 139.

† In the diocese of Amiens only, *one hundred and one* priests died in the course of two years after the present bishop's accession to that see: in the same time only *four* were ordained!—Christ. Obs. vol. vi. p. 541.

‡ Vide Second Report of the British and Foreign Bible Society, p. 117.

being given into the hand of the papacy; I must continue of opinion that we do not live in that period during which the saints and times and laws (of the church) were to be given into the hand of the little horn, Dan. vii. 25. I am, &c.,

TALIB.

To the Editor of the Christian Observer.

Two of your correspondents have given their sentiments concerning the remarks offered on the meaning of the Hebrew word הוּא. As it is easiest to reply to comments of an assenting nature, I reverse the order in which they have each of them answered my observations: and desire, first, to thank your correspondent A. B. for the trouble he has taken to establish the meaning of the word by additional references.

Your correspondent Albanus is also entitled to my thanks, for his notice of my suggestions. He will excuse me, however, when I say, that I am by no means satisfied that his positions are well founded, and that, for the following reasons.

Albanus seems not to allow, that there is something remarkable (so much so, as to create a difficulty when we are called to account for it) in the word הוּא being used in that chapter *only*, in connection with the bearing of sin expressed, or vicarious sufferings. But is not the introduction of the word הוּא in the last verse of that chapter, particularly when viewed in connection with the other verses in which it is used, a very striking circumstance? "He shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors, and He bare the sin of many—והוּא חטאת רבים נשא—and made intercession for the transgressors."

Albanus seems also to have assumed "*the very point in question.*" After confessing that the authorities adduced are conclusive as to the import of the word, he says: "But this peculiar meaning of the word is pointed out (in those passages) by *the remarkable construction in which the word is used.*" He then denies that it is so pointed out in Isaiah liii. This however is *precisely the point at issue between us.*

But perhaps Albanus may say, that it is not evident, from any thing *expressed* in Isaiah liii. (as is the case in the passages to which he alludes), that God is the subject of which הוּא is the predicate. It will be a sufficient answer to this to say, that neither is it thus *expressed* in that prayer used by the Jews, in which it occurs two-and-twenty times. It is implied, as being a prayer, but certainly is nowhere expressed. Did the prayer begin thus, אדיר אלהים הוּא, it would be a difficult matter. Does Albanus see any similarity of construction in אני אני הוּא and אדיר הוּא? Yet if his reasoning is just, the word הוּא, in the Jewish prayer, *cannot* be translated God. But let the English reader observe how it would in that case sound: "Glorious He," would be the translation of the first two words; whereas that it is "Glorious God," or "O glorious Eternal One," no one can possibly have a shadow of doubt. Here then is an instance full in point. Another, nearly as satisfactory, is to be found in one of those very texts cited from Parkhurst. Hos. x. 2: "Their heart is divided; now shall they be found guilty: *He* shall break down their altars:" הוּא יערף מזבחותם. We here search in vain for any thing like the words יהוה, or אלהים, to which הוּא can be grammatically referred. Albanus would scarcely seek for the subject to this predicate, the noun to this pronoun, in the preceding chapter—(he would not find one nearer); and even if he did refer it to אלהו, ch. ix. 17, which would be straining things too far, and differing diametrically from Parkhurst, the construction would not here, any more than in the Jewish prayer, be at all like that of אני אני הוּא, and those

others quoted by Albanus. It is evident that הוּא, in this passage, is not a predicate in any other sense than every name and attribute of the Almighty must be a predicate; that it is not a relative to any antecedent, but that it stands by itself, and is a substantive, meaning "the self-existing or eternal God."

The peculiar construction in which the word is used in those places quoted by Albanus is far from demonstrating that such is its sense *only when it is used exactly in that manner.* The more clearly it appears in those passages that it *must* be a name of God, the higher degree of credibility is raised that it may be so used in other parts of Scripture. To infer, that *because* there is a *peculiar* construction (so peculiar as to fix the meaning of the word) in some places, that the same word cannot, *without that identical construction, be so interpreted in others,* is almost the same as to say, Because a proposition is not self-evident, therefore it neither can nor ought to be proved from what is. Whereas "incerta certis probare," is the rule of all reasoning on probabilities.

In addition to this, Albanus (without my intending that it should be so understood) has made the verse, "He was oppressed," &c., the key-stone to the arch; and by removing that, he conceives that the whole must come to nothing. But it was far from my design to *rest a greater weight of proof on that verse, than any other.* When I said the word הוּא was more than usually required, if possible, in that verse, I merely intended it *hypothetically.* The strong expressions, "it was exalted, and He was made answerable," were in my mind at the time. I therefore said, that we should, if possible, more than ever expect here to find the word הוּא; but this was *on the supposition, merely, that my conjectures were well founded.* I beg Albanus to observe that I do not principally trust to *that verse;* nor indeed to any verse, or argument, separately. If there be any truth in what I have advanced, it is in the whole *collectively.*

What Albanus says is undeniably true: the personal following the impersonal verb, something was necessary to complete the sense. But *is there any greater necessity that this word, which completes the sense, should be a pronoun, than a noun?* Let the English reader see whether it is not equally good *grammar* to say; "It was exacted, and *he* was made answerable," or, "It was exacted, and *God* was made answerable." That it requires some such word as הוּא to be inserted, I allow; but does it *therefore* follow (הוּא being inserted), that it must be translated "He?"

Though I have said thus much, I am far from presuming that my interpretation is the true one. All I mean to submit, to those who have read both sides, is this: that it *may* still be the right one, for any thing advanced hitherto by Albanus; and may undoubtedly still be wrong, for any thing brought forward on my part. Had Albanus's arguments been of a nature purely *Hebraical,* I should have retired from the discussion, and left it to those who might be able and disposed to contend on *that* ground. As they were not, I have offered my sentiments freely concerning them.

J. S.

To the Editor of the Christian Observer.

A LETTER of the late Rev. H. Venn to a friend was lately put into my hands, which appears to me exceedingly valuable. The opinion of such a veteran in the Christian warfare, on the particulars of which the letter treats, is very important; and I happen to know an instance in which it has been singularly useful. I request a place for it therefore in the Christian Observer, with whose general spirit and character it seems to harmonize.

C.

A LETTER OF THE LATE REV. H. VENN.

Dear Sir, Nov. 6, 1765.

I cannot leave Shropshire without giving you joy on your determination to live in the service of Christ. This connects us more closely than if we had sprung from the same parents; for, in numberless instances, brothers will be separated from each other, as far as heaven is from hell; but all who love the Lord Jesus Christ, shall dwell for ever with him. Love to him and your soul prompts me to lay before you a few hints, furnished from long service in the church of Christ, which had I received on my entrance into it, they might have preserved me from many hurtful mistakes.

Your Christian calling is a warfare, where no quarter can be given on either side. If you prove faithful unto death, angels will receive your departing soul; eternal glory will be your crown; the armies of the saints will receive you with transport, as a soul ransomed with that precious blood to which they owe their all; and the Redeemer's presence will be your heaven for evermore. Should you forsake his service, or hold secret correspondence with his foes, you must be punished, like them, with eternal infamy in hell.

The enemies you have to oppose, and conquer, will probably be, first, your former intimates, friends, and nearest relations, whose polite conversation, and affection for you, have been so pleasing; for, till their judgment of sin, true religion, and man's chief good, are formed from Scripture, as your own now is, they must both despise and hate the way of life in which you must persist. With these opposers, your corrupt nature will take part; and also a subtle destroyer, long practised in arts and wiles to compass the ruin of immortal souls. In this perilous condition, you have joined yourself (effectually influenced by his grace) to Christ, as your leader and commander. Under his banner, diligently using the means he in tenderest love enjoins, you are confidently to expect both protection and victory.

These means are, secret prayer; study of the Bible; public worship; hearing his preachers; Christian society; and much retirement.

Secret prayer, at stated times, was constantly practised by our Lord. All his illustrious saints have done the same. Indeed, *stated* times of prayer, where they can be had, are no less needful to make the soul flourish, than stated meals to keep the body in health. Wilfully to neglect them, is to walk contrary to the example of Christ and his saints, which can never produce resemblance to them in our life. Yet stated times of secret prayer will grow tiresome, and prove of no use, unless you take pains to present yourself a worshipper before the Lord in spirit and in truth, by looking up, and begging that the Spirit of grace and supplication may be poured out upon your soul. But when you duly observe stated times of secret prayer, be not cast down, because you find great stupidity of mind, and know not what to ask; or because you feel your faith weak, much backwardness to pray, and a swarm of idle thoughts oppressing you. Do not on this account leave off your constant devotions; nor question whether they will profit your soul. It is much for your good, to feel that you have no power of yourself to command your own thoughts. It is much for your good, that your own experience should confirm what the word of God teaches, that you are weak and poor, always standing in absolute need of the mercy of God, the grace of the Lord Jesus Christ, and the power of the Holy Ghost.

On the contrary, beware of being elated on account of that enlargement of heart, and spiritual joy, which you will find sometimes to flow in upon you. Should these lead you to think highly of yourself, carelessness first, and then perhaps a miserable fall, will follow; for

self-exalting thoughts pollute the soul, and grieve the Spirit of God, neither can any dependence, as to future safety, be justly built on what has passed in our own minds. Witness the noble confession Peter made of his faith in Christ one hour, and the astonishing reprimand he received the next: "Get thee behind me, Satan; thou art an offence unto me." These sensations of spiritual joy realize to us some of the precious promises made to believers in Christ, and are designed to allure us, not to excite a conceit of any thing good in ourselves.

To secret prayer, you will join devout study of the Bible; because it is our infallible guide, and the treasury of all truth necessary to salvation. But the riches laid up there, are not to be found by proud or careless minds: none possess them, till they dig for them as for silver, longing to know the will of God, that they may do it.—To superficial readers of the Bible, it presents little more than a great number of duties, which must be performed; and sins which must be renounced; with insupportable pains, in failure of obedience;—passages of excellent use, when believed: as they at once rouse the selfish soul of man to seek reconciliation with God, and help from heaven; and sweep away every refuge of lies, under which the love of sin leads us to take shelter. But *earnest* and *devout* readers of their Bible discover much more—they discover the tenderness of Christ; the efficacy of his blood to cleanse from all unrighteousness; and a variety of spiritual blessings, which are the present reward of being true-hearted in his service. I am at a loss for words to express how much solid knowledge, transforming your mind into the divine image, you will certainly gain by persevering in diligent prayer year after year, for the true interpretation of God's blessed word, that you may be made wise and holy. A pattern is plainly set before us in these memorable petitions; may they come from our hearts, and ever dwell upon our tongues! "I am a stranger upon earth" (very soon to leave it, therefore its riches and honours cannot profit me), "O hide not thy commandments from me, which will enrich me for ever. Open thou my eyes, that I may see wondrous things in thy law! Thy hands have formed and fashioned me; O give me understanding, that I may know thy law!" This method of reading the Bible must be continued through life, especially whilst the capital truths of the Bible are before our eyes. We shall thus be secured from abusing any part of the word of God. And those who dare despise, as if they knew enough, persevering prayer to be taught, by the Spirit of God, what is contained in his holy word, fall into pernicious errors; wrest some passages of Scripture to contradict others; or grow violently zealous for doctrines, but very cold respecting that heavenly mind those doctrines are revealed to produce. Our profiting will then only appear, when, after the example of David and St. Paul, we pray, from a deep conviction that we cannot be properly affected with what we believe, unless we are divinely taught; and that if any man thinketh that he knoweth any thing as he ought to know, that man knoweth nothing.

Secret prayer, and devout study of the Bible, will prepare you to *worship* in the house of God. And here, you need beware of a fatal error, common amongst many who love to hear the Gospel preached. Assured from the oracles of God, that preaching the Gospel is the appointed means to convert sinners, and knowing they were themselves illuminated in this way, not a few shamefully disparage public worship; as if all good to the soul was to come through the speaker, none from calling with one heart and voice upon the name of the Lord in his own house. Hence, whilst both minister and people should be abased before God, in confession of their vileness; should be pleading in the

full assurance of faith, the sacrifice and intercession of Christ for pardon; should be earnestly imploring more grace, to serve the Lord to all well-pleasing; should, with fervent love to all mankind, be recommending them to the tender care of our heavenly Father; and be filled with joy, in returning ardent thanks for the loving-kindness of God towards theirselves and all men: whilst this grand business is carrying on, a total inattention is visible in many countenances. Their entertainment seems only to begin when the preacher has taken his text! Gross ignorance! Impious indecency! Professed believers, can you imagine you shall ever receive profit in one means of grace while you pour contempt on another? or that, after passing through the time of divine worship without any exercise of repentance, love, and devotion, you can be in a fit disposition to attend to the things which shall be delivered from the pulpit? Be undeceived; 'tis novelty and curiosity by which you are pleased, in all the discourses you extol. On the contrary, I would have you, dear sir, raise your expectations very high of the good you are to receive from first praying with the congregation, as a child of God by faith in Christ Jesus, before you hear the pastors of his church. There is a necessity for this. It is intended to prepare and soften the ground for receiving the good seed; and to open the heart for believing and obeying the truth. Remember, though preaching Christ is ordained to gather in the outcasts; when gathered, they are to offer up prayers and praises, intercessions and thanksgiving, a pure offering in righteousness. Remember, that hearing will very soon cease for ever—Spiritual worship is immortal. Had we therefore our choice, whether Paul should preach to us, or call us to fall low with him on our knees in prayer, we must prefer the latter; because every one had much rather come into the presence of his beloved sovereign, to ask what he has promised to bestow, than hear another extol him ever so highly. An itching ear is a disease dangerous and epidemical: and if hearing has not made us love the house of prayer, it is hard to conceive it can have done us any good at all.

You will not misconstrue these remarks, as if they insinuated that preaching Christ is not of the utmost importance, and what all Christians must value and attend to. This preaching conquered the bloody-minded persecutors in Judea, and brought thousands to adore Christ crucified. This subdued the heathen world; and every church of Christ owes its existence, preservation, and increase, to the word of life preached. Our Lord emphatically warns us against false prophets, by comparing all who expect advantage from their preaching, to the foolish hope of gathering grapes from thorns, or figs from thistles. Our Litany deprecates, almost in one breath, as three of the greatest curses to mankind, pestilence, rebellion, and false doctrine.

Much indeed are we to prize the faithful preaching of the everlasting Gospel. It is the good seed, which falling upon good ground, the heart, believing, brings forth fruit abundantly. Only honour equally, in its turn, every ordinance of God. Esteem spiritual worship of him, in his house, no less profitable than the dispensing of his holy word.

To secret prayer, study of the Bible, public worship, and hearing the word, you will add the society of Christians engaged in the same warfare as yourself. This is commanded by God, and is of great advantage. We are social by nature, and our companions must be infectious, if destitute of faith; or greatly improving, if we make a right choice. Love unfeigned to our Saviour will give us a strong aversion to the discourse or company which pours contempt upon his excellency and precepts. Nor is it possible, where the duty of men in their business or

office does not oblige them to be in company with profane and voluptuous men, to consort with them and be guiltless. The warning is merciful and very alarming: *A companion of fools shall be destroyed.* And lest worldly interests, or a remaining love for the witty, enlivening conversation of profane people, should bribe us to believe we may sometimes associate with them, and yet receive no harm—the salutary advice is, *Be not deceived; evil communications corrupt good manners.* Your society, therefore, must be with real, not nominal Christians, *for he that walketh with wise men, shall be wise.*

But do not expect to find real Christians such as you may figure them in your own mind, nor scan their life with a severe eye. Judge of your fellow-soldiers by what you know of yourself in earnest, as you certainly are. Innate corruptions are very stubborn; and though besieged and doomed to death, make frequent sallies. Hard is the conflict to get the mastery over a besetting sin; and this is seldom obtained at once without many falls. Be jealous of the hypocrisy, natural to us all, of passing a favourable judgment on our own condition, faulty as we are; yet condemning others as dissemblers, for the same things we find in ourselves. Alas! the very best have abundant cause to think theirselves vile: for it is notorious (whatever some may boast), that believers in Christ, one and all, are still polluted, imperfect, inconstant—they are often impatient of each other's infirmities, and scarcely able to be at peace amongst themselves; though they all experience, as they confess from day to day, the tender compassions of their heavenly Father, under all their failures.

Be not stumbled, if you should meet with many hollow professors, talkative, and full of confidence on account of their supposed conversion, and the knowledge they have attained in spiritual things. So it has been from the beginning. Upright followers of the Lamb are few in every age: you may know them by their disclaiming, with equal care, all trust in their own spiritual attainments, and the baneful abuse of imputed righteousness, and the election of grace; by their tender fear of offending God; by their humility and meekness, their generosity and compassion; and the great benefit to be derived from their discourse, full of a divine savour. With persons of this excellent sort, cultivate an intimacy: they will build you up in your holy faith; they will establish you in every good purpose. You will burn with a desire to be like them; and, on leaving their company, you will find a spirit of prayer rising up in your mind.

But company, beyond a certain measure, is injurious. Keeping much retired, and by ourselves, is very profitable for us all. Indeed, when our worldly business is attended to as it ought, and secret duties punctually observed, there cannot remain a great deal of time for persons in any station to spend in company. And they who imagine praying at certain seasons, hearing the Gospel, and then entering into a sort of general conversation about religion and religious people, will be sufficient, are grievously mistaken. Unless we love (and contrive as we are able) to be much alone, how can we often and solemnly call to remembrance the evil of our past life, or loath ourselves? How feel contrition for the follies of our innate depravity? How, with the blessed Mary, ponder in our hearts the sayings of our Lord? How enter deeply into his agony and death, the price of our peace, and eternal life? How weigh the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful? How feel the strength and multitude of our obligations to live in exemplary obedience, constrained by the love of Christ, which passeth knowledge? Though the pastors of Christ's church speak on these subjects, and they make part of every conversation, we

must ruminate in private upon them, or they will never duly impress and fill our minds. Therefore the most distinguished saints, before they entered on any arduous work for the glory of God, or the good of men, did not think their purity of intention or the promise of God's Spirit sufficient, without preparing by much retirement. Moses, Elijah, Daniel, the Baptist, and our Lord himself, teach us, by their practice, the benefit and necessity of being often and much alone. Great and many evils grow up in the church, from its pastors and people neglecting to copy these infallible examples. For want of being much alone, popular teachers are puffed up—thence become contentious, jealous of those they fear as their rivals—disputers, and abusers of their fellow-servants. For want of meditation in privacy upon the truths of God, professors of faith in Christ become arrant Pharisees, whilst they violently condemn pharisaism; formalists, though they know it not, in the midst of perpetual exclamations against formality: for they can talk, without humiliation, of man's total corruption, and the sinfulness of sin; they can talk, without gratitude, of redemption by the blood of God manifest in the flesh; and without grief, on the hypocrisy and unbecoming lives of many who make a profession of faith in Christ. Nothing, in their discourse on these deeply affecting topics, strikes the hearer's mind as coming from a broken heart. This profanation of sacred truths, by talking of them with a careless, dissipated spirit, does much hurt; and we incur guilt, like those who take the name of the Lord in vain. Yet this must be the case with us, unless there be a due mixture of solitude with society, to gird up the loins of our minds, and effectually impress us by much intercourse with God alone.

With respect to the multitude of ignorant and licentious men, you must expect their ridicule and censure, which by no means should gall or irritate your mind. You could not be a servant of Christ, were you approved by them. "If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Yet in this case, love hopeth all things, and endureth all things. Hopeth the time will come, when they, who think you mad, will worship with you in spirit and in truth. Meanwhile, love will enable you meekly to receive contemptuous treatment and hard speeches against your faith, your conduct, and your friends. Be not eager to justify yourself, nor over-forward to make converts by much speaking. An irksome truth becomes more so by being unseasonably urged. Besides, wordy people are set down as loving to hear themselves talk: and novices are proud to gain proselytes, before they are established theirselves in the truth, or know their own religion. But in victory over pride, anger, and all wickedness; in stedfastly observing every rule of holy living laid down by our Saviour; in courteous behaviour to all men; in calmly urging the word of God, when some favourable opportunity presents of bearing testimony to the truth—In these things you cannot exceed. Wait patiently, and you will by such irreproachable and wise conduct, stop the mouth of prejudice, and win over some to come forth and live a Christian life, as you do.

I wish you much of the presence and peace of God in your soul; in your practice and temper, much steadiness and love; and a gracious answer to your prayers for your friends, relations, and fellow-sinners. May we remember each other before God; beseeching him, that we may strongly recommend his truth and service, by great usefulness, till we are for ever with him.

From yours, &c.

H. VENN.

ON THE CALLING OF THE GENTILES.

No. III.

THAT the true religion must be accommodated to all times, adapted to all the nations of the earth, open to all sincere inquirers, and worthy of all acceptation, is a point sufficiently obvious to us: I have shewn how foreign, nevertheless, was this sentiment to the mind of the Jews, and how slowly their prejudices yielded to the instruction of Christ himself. In the days of his disciples, the deliverance of the church from Jewish bigotry was completed; and of this subject I am now to treat.

Let me repeat, that the Jewish dispensation did not lead, by any necessary consequence, to the error in question. The ancient Scriptures, although they magnify the privilege of being a Jew, speak also of the necessity of "circumcising the heart, to love the Lord our God." When Solomon dedicated the temple at Jerusalem, he incorporated into his public prayer a charitable supplication in favour of the Gentile world. "Moreover," said he, "concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; when he shall come and pray towards this house, hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as do thy people Israel."

In no part of the canon of Scripture is the final extension of the Messiah's kingdom more clearly declared than in various passages of the Old Testament; but the Jews interpreted these noble predictions as intimations of the enlargement of the temporal dominion of their future prince, and thus converted them into occasions of increasing their contempt for the heathen world.

At length the Messiah appeared. Though born in Bethlehem of Judea, he dwelt, as I have observed, in Galilee of the Gentiles. He announced the approaching enlargement of his church. He was the friend of publicans and sinners. "Other sheep," said he, "I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold under one Shepherd." He died upon the cross; and when he had risen again, "Thus," said he, "it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *And behold, I send the promise of my Father unto you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.*" Accordingly the gift of tongues was bestowed on the Day of Pentecost, and the working of this miracle was a clear intimation that the Divine Providence was now proceeding to call in the Gentile nations. It was the necessary preparation for the work: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians," of them now heard the speak in their own tongues derful works of God.

The blood of the martyrs, been often said, is the seed of the church: a persecution, commenced by the stoning of Stephen, was the means of dispersing the believers; and "they that were scattered abroad went everywhere preaching the word." Samaria, that place hitherto noxious to the Jew, was the first to receive the glad tidings of salvation: for the people there "with one accord gave heed unto those things which Philip spake"—"And there was great joy in that city." The same Philip, being commanded by the angel of the Lord to go towards

the south, meets a man of Ethiopia, of great authority under Candace the queen, returning from Jerusalem. The Ethiopian is instructed and baptised by Philip, and he goes on his way rejoicing.

Both the prevalence of Jewish prejudice, and the determination of Providence to dispel that prejudice, were strikingly exemplified, nearly at the period of which I now speak, in the story of Cornelius. Cornelius, a Gentile, a devout centurion of the Italian band, was directed in a vision to go to Peter, for the sake of knowing what he ought to do. But Peter, though one of the apostles, and as such commissioned to go forth and preach to all nations, was as yet by no means inclined to welcome the Gentile visitor. It was therefore necessary that another vision should be employed to dispose the apostle to receive the humble inquirer. By this vision God shewed that he had now determined to cleanse the Gentile part of his creation. The fullness of the Gentiles was to be brought in. Cornelius therefore is initiated by the apostle in the true way of the Lord, and the apostle is now made clearly to "perceive that God is no respecter of persons, but that in every nation he that feareth him, and worketh righteousness, is accepted of him." While Peter was yet speaking to Cornelius, "the Holy Ghost fell on *all them* that heard the word." "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." This event took place at Joppa. At Jerusalem the prejudice as yet was great. Peter going up thither, finds many minds set against him on account of his having kept company with the uncircumcised Cornelius. He therefore, as the best apology which he could offer, rehearses to the believers at Jerusalem the whole matter of his vision, and further observes; "When I began to speak to the Gentiles at Joppa, the Holy Ghost fell on them, as on us at the beginning. Who then was I, that I could withstand God?" These pious men, these dwellers even in Jerusalem, now felt their hearts enlarged with a charity little known to them before: "Then," say they, with a mixture of astonishment and delight—"Then hath God also to the Gentiles granted repentance unto life!"

But a still more effectual blow was given to Jewish bigotry nearly at the same period, by means of the miraculous conversion of Saul. This man had been a most prejudiced Jew. He had valued himself for having been circumcised on the eighth day; for being of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a Pharisee: he was bred at the feet of Gamaliel: he had profited above many of his equals in the Jewish religion: and through the very warmth of his zeal for the religion of his fathers, had been led to persecute the church, verily thinking that he ought to do many things contrary to the name of Jesus of Nazareth. How intimate is the connection between charity and the true faith! Paul, at the same moment when he is miraculously converted to the truth, receives an instruction from above to preach the remission of sins to the whole Gentile world. As he travelled to Damascus, with a heart full of bitterness towards the Christians, he heard a voice from heaven saying; "I am Jesus, whom thou persecutest"—"I have appeared unto thee for this purpose, to make thee a minister and a witness"—"delivering thee from the people, and from the *Gentiles*, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that *they* may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me."

To treat fully of the labours of St. Paul in this vineyard, would be to transcribe a large part of the New

Testament. I must refer generally to the latter part of the history of the Acts of the Apostles, and to the tenor of his several Epistles. I would, however, stop to notice a circumstance, which perhaps has not sufficiently attracted modern observation: I mean, the cause of that arrest of St. Paul, which led to his being carried prisoner to Rome, and was so turning a point in his history. It was not the profession of his new faith, it was not any obnoxious article of his creed, it was not his censure of any reigning sins, it was not the exhibition of the singular purity of his life, which brought down upon him the persecution under the effect of which he laboured for so many years: these undoubtedly might be secret and co-operating causes: the great offence was, a supposed non-compliance with one of the ceremonies of the Jewish temple;—it was the imputed crime of entering into the synagogue in the company of Gentiles, without having attended to that ritual purification which the Jewish law required. Blessed God! how bitter is the zeal of many a defender of the ordinances of thine house! How often is obedience to thine own word inculcated by the tongue or by the pen of anger! And how readily does the wrath of man imagine itself to be executing that work, which is effected only by the righteousness of God!

The singular condescension of the apostle to the prejudices of others, might here be treated of; but I am not disposed to dwell long upon it. I shall only observe, that the same man who when unconverted exhibited the most complete character of a bigot, when initiated into the true faith "became all things to all men," for the sake of their spiritual good.

It may not unreasonably be imagined, that the natural warmth of the apostle would now be likely to betray him into violence on the Christian side, and the language of some part of his Epistles may seem to favour this suspicion. Does he not trespass (it may be said) on the law of charity, when he goes the length of declaring to the Galatians, that "if they should be circumcised, Christ should profit them nothing;" and when he testifies to every circumcised man, that "he is a debtor to do the whole law?" It may be useful to comment on his language to these Gentile converts, which will be found to furnish further proof of his zeal to repress Jewish bigotry and open widely the door of salvation to the Gentile world. An important doctrine, intimately connected with the subject of the calling of the Gentiles—that of justification by faith—will naturally come into discussion in this place.

The offence which the Jewish nation had taken against our Lord, arose in a great measure from his supposed abrogation of the Law of Moses. "This man," said they, "destroyeth the temple"—"He changeth the customs which Moses commanded us." The charge was false. He did not abolish the Jewish rites: he had himself conformed to them. Some of these, however, could not fail to be superseded by Christian institutions, and others of them were permitted gradually to wear out. The principal Jewish rite was circumcision; and this had been considered by the Jews as the test of being in favour with God, and as of the very essence of their religion. When Christianity began to spread itself in the Gentile world, a question naturally arose, whether circumcision was still necessary; or, in other words, whether the Gentiles must enter by the door of Judaism into the Christian covenant. To assert the necessity of circumcision, under the existing circumstances, was more mischievous than might at first view appear. It was dangerous on the following grounds:—It rendered circumcision of great moment in the concern of man's salvation: it exalted a ceremony, a mere Jewish ceremony, in

which a multitude of carnal Jews were placing their ignorant and irreligious trust, into a rivalship, and even more than a rivalship, with the great Christian principle of faith.—It also narrowed the Christian pale: it circumscribed it on every side. It discouraged the Gentile believer, by implying that he must subject himself to the Jewish yoke—a yoke which neither the Jews nor their fathers had been well able to bear; and it excluded all those pious ancestors of the Jews who had lived antecedently to the institution of circumcision. It excommunicated even Abraham, the father of the faithful. It represented him as an alien, at the very time when the Scriptures had affirmed concerning him, that "Abraham believed God, and it was counted unto him for righteousness:" for at what period of his life was this righteousness imputed? "When he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign (the mere sign) of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised; that he might be the father of *all* them that *believe*, though they be not circumcised; that righteousness might be imputed unto them also."—We may therefore refer, in a great measure, to the charity of St. Paul, that apparently harsh language which he uses to the Galatian converts. And the doctrine at issue was of immense importance with a view to all periods of the church. "Now it was written not for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead: who was delivered for our offences, and was raised again for our justification." Justification by faith in a crucified Redeemer, and not by those works, whether moral or ceremonial, which man's own righteousness has previously wrought, is the great doctrine of our own most catholic and apostolic church. "Now to him that worketh, is the reward not reckoned of grace, but of debt." This doctrine was revived among us in the days of the reformers, and was eminently instrumental in overthrowing a superstition not unlike the Jewish, which had re-established itself in the popish church. And it still is a doctrine of admirable efficacy, in the hands of those who would evangelize degenerate, self-complacent Christians, or would invite into the ark of Christ's covenant the various outcasts of the earth. This is no tenet of the schools; it is no modern invention: the foundation of it was laid by the very calling of Abraham. "The Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed. So then, they that are of faith are blessed with faithful Abraham."

But is not this doctrine of justification by faith liable to abuse? Is it not unfavourable to good works? The answer is best supplied by placing the objection in the mouth of an ancient Jew, and by contemplating at the same time the case of the contemporary Gentile world. "Shall all then be saved" (says the objecting Jew), "who are willing only to believe? To what purpose then is the law? 'What profit is there in circumcision?' Have not we, the Jews, done many works which are most efficacious in establishing our righteousness in the sight of God? Have we not purchased, by our several Jewish observances, a right to the promises made under the law of Moses, as well as a title to whatever privileges may belong to the members of this new kingdom of the Messiah? And shall a multitude of Gentiles who are far from God, men ignorant and lawless, rush in and seize a chief share of our inheritance, merely because they are eager to possess it and are willing and ready to believe?" This, as I conceive, was exactly the language of the ancient Jew; thus

it was that he went "about to establish his own righteousness, and did not submit himself to the righteousness of God." The answer of Christ and his apostles may be considered to have been nearly as follows: "Yes; the Gentile, if he draws near in faith, shall assuredly be acknowledged as a child of God, and become an inheritor of the kingdom of heaven; for is it not written in your own Scriptures, 'Whosoever shall call on the name of the Lord shall be saved?' Do you ask what previous work it is necessary to perform? This is the work of God, a work required alike both from the Gentile and the Jew,—'that ye believe on him whom he hath sent.' Do you dread the licentiousness of the doctrine? The same faith which unites to God, and makes the very Gentile a partaker of Christ, at the same time purifies the heart, and disposes him to love the Lord his God. You imagine circumcision to be necessary to salvation; but know, that 'neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love;' or, to express the same truth in other words, 'neither circumcision availeth any thing, nor uncircumcision, but a new creature.' A man must not only be born of Abraham, and receive the sign of circumcision; he must be 'born again;' he must be 'created anew in Christ Jesus unto good works;' he must 'put on that new man, which is created in righteousness and true holiness.' External observances are of no worth in the sight of God. Types and ceremonies alone are of no avail. The law, with all its shadows, is now departing; for the substance is come —Christ, the antitype; Christ, the great subject of prophecy, has appeared. Faith therefore, appropriating to itself the ancient promises, and fixing its eye on that Lamb of God which takes away the sin of both the Jewish and Gentile world; faith, new-creating the soul, and thus effecting what circumcision could only typify; faith working by love—this is the great principle. Faith is the door of entrance; faith is the great evangelical grace; faith is the seminal principle of all virtue. The doctrine of faith proves salvation to be by mere mercy; it also secures the interests of universal holiness. This, then, is the way in which the Jew must condescend to seek a share in the blessings of the new covenant; this also is the manner in which 'all the ends of the earth' are to be saved. 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him might not perish, but have everlasting life.'"

The doctrine which I have thus endeavoured to explain, when preached to the Jew, would exclude that boasting to which he was addicted, and would produce a great revolution in his opinion respecting the value of ritual performances. It would at the same time encourage the Gentile. It would affront every proud, it would comfort every contrite heart. Was any one bowed down with a sense of sin? It stooped to his low condition: it made his readiness to receive mercy, to become his encouragement to expect it. Thus it cleared the path for every willing mind. And this doctrine has accordingly, in all ages, received the suffrage of the sincerely humble and penitent. Guilt is now felt to be no longer an impediment; for by Christ "all who believe are justified from all things from which they could not be justified by the law of Moses." Ignorance is removed; for he that draweth near to Christ draweth near to that true light, which is intended to lighten every man that cometh into the world. Inability is provided against; for the believer is taught to say, "When I am weak, then am I strong" — "I can do all things, through Christ that strengtheneth me." When, on the other hand, certain antecedent works are represented as necessary to establish the title of the believer to draw near to

God, or to become partaker of the merits of Christ, the humble suppliant is disheartened, and the proud is encouraged and exalted. It is the rich who in this case are filled, and the hungry are sent empty away. Many and various are the difficulties which occur, when works are represented as either in whole or in part pre-requisite as the condition of justification. The tender mind is perplexed by the fear of not performing the full measure of them which is necessary. And what line, indeed, is to be drawn? or what time shall be prescribed before the right of appropriating the benefits of the Gospel shall begin to vest in the trembling applicant for mercy; before the privilege of praying with some assurance of success shall be conceded? Is it only to the old, and not also to the young believer, that the proclamation is made; "Ho, every one that thirsteth, come ye to the waters of life"—"Come unto me, all ye that are weary and heavy laden, and I will give you rest?" The doctrine of a mixed justification, of a justification partly by works and partly by faith, or of a first and second justification, is that of many moderns: they seem to be returning, in this respect, to an error of the popish school. But innumerable perplexities occur in the attempt to adjust this complicated tenet, and the spirit of the Gospel is violated in every stage of their proceeding.

"O how unlike the complex works of man,
God's easy, artless, unencumber'd plan!
It stands, like the Cærulean arch we see,
Majestic from its own simplicity.
Inscrib'd above the portal, from afar
Conspicuous, as the brightness of a star,
Legible only by the light they give,
Stand the soul-quick'ning words, "*Believe and live.*"

S. P.

MISCELLANEOUS.

For the Christian Observer.

THOUGHTS ON THE PROPOSED IMPROVEMENT OF FEMALE EDUCATION.

Les femmes docteurs ne sont de mon gout;
Je consens qu'une femme ait des clartés de tout,
Mais je ne lui veux point la passion choquante,
Se rendre savante à fin d'etre savante.

MOLIERE.

[illegible]t paper was employed to [illegible]at the state of intellectual [illegible]n in the female world is [illegible]o render any interference [illegible]iew to improvement unne[illegible]. We may now consider [illegible]r such an interference is not [illegible]o prove mischievous.

[illegible]gh the writers on this subject [illegible]to propose any specific plan, [illegible]pplying the present deficiencies in the education of women (a reserve, by the bye, which does more credit to the prudence than to the generosity of such practical philosophers), it is evidently their wish to give it throughout a character of greater severity. They are anxious that women should be taught to think more and reason better. Doubtless, thought and reason are noble faculties; but our masculine censors seem to be but poor moral arithmeticians; for while they calculate their gains pretty confidently, for a mere project of speculation, we hear nothing of any opposite account, of any waste in this shifting of capital. It is natural, however, that those who think highly of women as they are, should estimate with some seriousness the value of what is put in hazard by a new adventure. Let us see whether the amount is inconsiderable. Let us see too whether the proposed improvements may not bring with

them some inconveniencies not generally anticipated.

Women are at present remarkable for grace. This quality breathes through their whole character, and is perhaps its greatest charm. Yet who can doubt that habits of severe attention to the sciences, or even to their usual studies cast into a more scientific shape, would destroy something of that delicacy and flexibility of understanding for which the sex have hitherto been admired? We may rest assured that the same causes and effects will ever be found allied, whether men or women are the subjects of our experiment; and what a regular system of discipline produces in one sex, it will produce in the other. "Abeunt studia in mores." Their characters will alter with their pursuits. The number of our philosophers may be multiplied, but philosophy must then be seen only cased in mail and armed at all points, instead of moving in a light drapery, with the Graces dancing round her.—Women are at present celebrated for the activity and glow of their imaginations. We shall be told that this faculty will rather be regulated than injured by a rigid system of institution. It may be doubted, however, whether so artificial a regulation would be desirable; and it is far more doubtful whether *thus* to regulate will not be to destroy. Whoever considers the nature of this enchanting faculty will perceive, that the ideas which it presents to the mind, however grand or beautiful, are generally very inaccurate; as objects seen through a mist will lose in distinctness what they gain in magnitude. Indistinctness is one source of the sublime; and a principal reason why women possess a greater command than men, over those images which raise the thoughts and touch the feelings, doubtless is, that they are less accustomed to define their ideas accurately; that first impressions are received and retained in all their vividness, without [illegible] and nicely measured and thus effe[illegible] could only t[illegible] compass of reason. Mr. Gibbon said he relinquished the mathematics because they injured his imagination; and though we may think, as a man, he cherished his favourite faculty too fondly, it would be difficult to contest the truth of his experience.

Is it then desirable that women should sacrifice their present grace of mind and richness of imagination, in order to become forcible and accurate reasoners? If reason were a rare commodity, it would be necessary to procure it at any price; but in the occupations of our busy world there is such a constant demand for this great article of necessity, that we need not trouble ourselves to make laws and give bounties for providing a supply. On the contrary, it should seem prudent to secure, if possible, a fund of the more delicate faculties, which are not absolutely requisite for our existence, though they administer very largely to our happiness. Such are those which still flourish in the female world. Is there not also a natural affinity between that character of the understanding now peculiar to women, and the qualities we love to contemplate in the sex? Can we, without a sort of revulsion in our feelings, consider a timid, gentle, affectionate creature, disentangling all the mazes of metaphysics, floundering in the Serbonian bog of politics, lost in infinitesimals, or deep in dust and lore amidst the antiquities of history and languages?—In a social view the matter is of great importance. [illegible] ners make the man; and make the manner. Sure[illegible] are of some mom[illegible] licacy in all the offices of domestic life is one of the [illegible] teria, as it is one of the fai[illegible] of civilization. Woe to th[illegible] that shall renounce it. T[illegible] descend fast into barbarism [illegible] tality; for the gates of t[illegible] passage stand open day a[illegible] —it is only the ascent w[illegible] difficult. Let us not rashly run in hazard that elegant refinement [illegible]

is at once our honour and happiness. Science cannot civilize a people; and in a busy community, such as ours, we may be sure that the belles-lettres and polite arts will not long continue to flourish, if they are discouraged among those who principally possess taste and leisure to cultivate them.—Even morals are interested in this question, for there is a close alliance between every part of the human microcosm. "L'imagination tient de plus près, qu'on ne croit, à la morale." This is a great and sublime truth, though too extensive to be here expanded. It is also beyond a doubt that delicacy of sentiment and manners is, at least in an irreligious age, the very sanctuary in which female honour is enshrined. Let me add too, that this scheme of working up men and women into the same sort of coarse, heavy, marketable commodities, has a sort of "bourgeoisie" about it that is quite odious. It is contrary even to our nature, which hates uniformity, delighting in contrast, variety, light and shade. Thus the grandest harmonies of Handel owe much of their effect to his rich and ever-varying modulation; his airs are as delightful as his fugues. Painters do not finish the fore-ground and the off-skip in the same style.

The social evils, then, which may probably flow from a new system of female instruction, are of no trifling amount. There is a loss, too, which men must suffer, so serious that I [illegible] omit it, though I do not [illegible] inquiry should in general [illegible] reference to our conve- [illegible] We know the charms of [illegible] conversation; their grace, [illegible] their vivacity, the ini- [illegible] of their ideas, and [illegible] of their language.

[illegible] we live without them, how forego [illegible] converse?"

[illegible] these too must be resigned, if the projected improvements take effect, for we must not hope that the scholar will ever condescend to that careless prattle, which now delights our faculties, and relieves the weariness of this work-day world. Will not the metaphysician weigh her ideas and measure her words? Women, like men of talents who are without occupation, will consider company as a field where their powers are to be exhibited. Conversation will become a struggle of wits; and then adieu for ever to that easy, playful interchange of sense and nonsense, which is the charm of charms, the light fringe that skirts the sable drapery of life. If such are the blessings of a high state of social improvement, may we ever be humble and happy. In truth, civilization is a sad leveller. It destroys the most striking objects in the natural world, and all originality of character and energy of the passions in the moral. Something, however, it has still left us,—the vale, the babbling stream, the sunny meadow, with the smiles and simple vivacity of woman, sweeter than all the inanimate world can give. Why should we deprive ourselves also of these pleasures? Why should we force nature to our own unhappiness?

But the most singular, and, from its boldness, the most amusing circumstance in this dispute is, the confidence with which our masters of wisdom are pleased to assume that women at least will be greatly benefited by their reforms. This they think a sufficient indemnity against any other losses; and, supposing their self-complacency reasonable, it might indeed be accepted as such. But the perfect ease with which these gentlemen announce the advantages of their own system, is, I confess, far from convincing me of its real efficiency. On the contrary, one is reminded of a *ruse de guerre* sometimes practised in a certain great assembly, when the minister, having a measure to propose of the most questionable nature, takes occasion, in introducing it, to anticipate with confidence the unanimous concurrence of the house. Let us advert only to three considerations,

and the reader will then judge how far women are really interested in the adoption of a new style of education.

1. It has been observed, that the most valuable knowledge which the sex at present possess, is, their acquaintance with human nature. Now if it were only matter of doubt whether an altered system of mental discipline would affect them in this particular, surely they ought to refuse to place so great a treasure in jeopardy. "Fiat experimentum in corpore vili." Let not women put in hazard their principal weapon of defence. But it really is not doubtful. The experience of ages has proved, that those who analyze are less intimately acquainted with human nature than those who feel; and if women, instead of piercing to the recesses of the heart by a perception peculiarly their own, acquire a habit rather of curiously dissecting the various phænomena that are witnessed, they will soon lose that practical intimacy with the passions which they now possess, and which is necessary to their happiness. They will know the anatomy of the mind better, but they will sacrifice the power they enjoy of directing all its movements. They will understand men like Marivaux, not like the duchesse de Longueville, or madame de Maintenon. This is a difference of great moment; it is the same we can imagine to subsist between a rhetorician and an orator; between the pedant who would have instructed Hannibal how to win battles and Hannibal who won them.

2. The education of women naturally adjusts itself with greater or less accuracy to the station they must fill and the duties they have to perform in life. Thus at least it is, when things are allowed to pursue their own course; and one of the great mischiefs of an ill-advised interference is, that this natural adjustment is apt to be deranged. For scarcely any thing can be said to be good or bad in this world, unless its dependence upon or relation to some other things be considered. Thus we all love refinement: yet who is there that does not see, how a too delicate taste unfits the possessor for the duties of common life? Sensibility is the first of charms; but woe to the wretch, who, regardless of the coarseness and apathy of mankind, cherishes feelings exquisitely alive to every sentiment of pain and pleasure. Imagination fascinates and delights us: imagination is the rack of exalted spirits. All these things are so, because we can neither wholly separate ourselves from the world as it is, nor alter it at pleasure. In a higher state of being, it may perhaps be safe to cultivate the best instincts of our nature to the most exquisite perfection; but here we must bow to the necessity of our condition; and let us bow cheerfully, for it is the ordinance of God. Why is it then that these things are overlooked, when we talk of improvements in the sex? Surely our benevolence slumbers, or we should recollect, that if, by a more elevated course of education, women should be qualified for higher employments than the order of the world will permit them to engage in, their industry will have purchased for them a more exquisite misery than the inventive malice of man ever has contrived. What! can we form no idea of that agony and rebellion of soul, that storm of conflicting passions, which tosses and agitates a spirit conscious of powers that have no field for exertion, that we are willing so carelessly to exchange the softer sex, now cheerful and contented, to an elevation, where these the Assyrian mount when true delighted on it, must be to the social and of distempered and distracted best critics? Women at present est fruits, in the simplest occupation nation airing, a dance, the fire-side ey will table—all are grateful in the and bru-

———With art so subtly true at dark
From ev'ry herb they draw the heal night

Happy indeed, if they but know their happiness! How changed will be the whole prospect, should their

minds, invigorated by a hardier discipline, pant for the exertions of active life! The pursuits that now occupy their attention will appear unmeaning, and nothing be left them but the turbulence of discontent, or the uneasy languor of indifference. Should such a state of things arrive, our sex will certainly be bound to admit them to a fair participation in the business and honours of the world. If we seduce them to quit their "happy valley," we are at least bound to give them a settlement in our rocky and inclement region.

Women and men must be mutually dependent on each other; the happiness of neither sex can be solitary. Nothing then can be more ill-judged, than any plan, which has a tendency to give to one an unreasonable advantage. It is plain too, from the constitution of nature and the declaration of God, that women are subjected to some inferiority: an attempt, therefore, to push *them* into an undue eminence, can only issue in general wretchedness. Now we have already seen *, that the course of things must, in the progress of civilization, give to women some advantage over men, by advancing them in knowledge and intellectual improvement after we have begun to recede. This is a moral distortion, which it would be our wisdom to correct rather than encourage. But if, instead of controulling, we cherish the natural infirmity, [illegible] but disorder can ensue. [illegible] already are apt to despise [illegible] bands. In truth, an intel[illegible] female often finds it very [illegible] feel any respect for her [illegible] sottish [illegible]rd. She does [illegible] under qu[illegible]ations in his [illegible] she is obliged to check [illegible] and direct his weakness; [illegible] with her Bible in her hand [illegible] always reverence a being, [illegible] shows nothing but the chances [illegible] and is seldom sensible of his existence after nine at night.

These are not "moral caricatures," to use the words of an intelligent writer. They are portraits from real life; and the Conductors of the Christian Observer would be more profitably employed in teaching our men sense, than in persuading women to covet acquirements of which they do not feel the want, though they may perhaps one day know the wretchedness.

There is another particular in which I entirely differ from the author last referred to. He says, "that with the men must originate the scheme of reformation, and that under their superintendance and protection alone can it efficaciously be carried into execution." Truly, what the French call "amour propre" is sexual as well as personal; but self-love is proverbially delusive. The writer of that paper has perhaps been rather confined in his observation of life; else how shall we account for the low estimation in which he seems to hold the sex, both in respect to power and attainments. If the good taste and good sense visible in his production did not forbid the conjecture, it might be suspected that he is better acquainted with the second than the first class of society. Doubtless, as we descend in life women will be found to enjoy less and less ascendancy; but in the higher orders, to which these observations principally relate, it may safely be affirmed that their pursuits are their own. Neither before nor after marriage do they much concern themselves about the men. They use them perhaps, as they do their waiting maids, to flatter and pick up their fans; but when they speak of them it is generally (like madame de Sevigne) in a comparison: "Les hommes n'incommodent tant!"

In truth, this last is a humour in which the ladies need no encouragement. But I suspect the proper remedy is, not to attempt making the fair sex wiser, but becoming wiser ourselves. As, however, reforms are in fashion, and particularly reforms among women, it may gratify

* Vide my former paper, p. [illegible], &c.

my male readers if two particulars are mentioned in which improvement really seems desirable. The first is a practice, almost universal with women, to defend their own sex, with more warmth than discrimination, whenever either its general credit or a single individual is arraigned. There is something too corporate in this. It seems selfish. It betrays, too, a sense of weakness, which might more prudently be disguised. Men let their fellows take their chance; sometimes approving, sometimes condemning them. But if a woman be attacked, the whole sex is in arms. They seem to say with Alfieri;

Servi siamsi, ma servi ognor fremenți.

The second reprehensible habit, is the common one of laughing at men who are engaged in business, because their manners are embarrassed and their conversation wants airiness. Now women should recollect, that it is neither wise nor grateful to ridicule the necessary effects of that industry to which they are indebted for every comfort they enjoy. While men devote their time and sacrifice their health to provide them the means of gratification, surely it is not asking too much to expect that they will deny themselves the paltry pleasure of rendering their benefactors contemptible.

A few words only on religion, and these remarks shall be concluded. This indeed should be first, and last, and midst. Yet this too, I fear, is not likely to be benefited by the proposed alterations. We have been told, that "though Christianity does not require that every one should defend its authority, it seems to require that every one should understand its principles." It is granted. And who better understand those principles than pious females? I have heard of a zealous minister who said, that he had found a deeper acquaintance with Christianity in some old women of the lowest rank, than in any other persons of either sex. "We are told, too, that not one in a large proportion of pious women could advance any satisfactory reason for her belief." In one sense this is equally true of a great number of pious men; in another, it is true of neither, as that writer indeed seems to admit. A satisfactory reason they have for themselves, in the peace and consolation they experience; but they have it not for others, because these are personal feelings. But it may even be doubted, whether "a systematic view of Christianity, with its various kinds of evidence," is needful; whether, in short, the religion of men and women ought to be exactly similar. In men, perhaps reason should preside; in women, affection. Thus each may improve the other. But if, by a novel system of discipline, the female character should be altered, and their feelings become cold, religion must lose its fervour, and with that, I fear, its life and energy. For though reason is the regulator, affection is the mainspring; and that devotion which resides only in the understanding, resembles rather the homage which a contemplative philosopher pays to his Creator, than the humble and grateful adoration which the repentant prodigal should render to his parent, the redeemed sinner to his God. In truth, a religion of mere reason is very suspicious. I once asked a French gentleman what were his guides in these matters. He replied, "Ma Bible, mes prêtres, et ma logique; et ma logique me serve plus que tout le reste." I [illegible] readers will not be surprized [illegible] that I found it impossible [illegible] vince my catholic that [illegible] duty to forgive some [illegible] whom he thought himself [illegible] injured.

Reforms however, in religion never be needless, whether [illegible] or women. Let the latter [illegible] since their improvement is [illegible] tion, more seriously consider [illegible] expressible importance, and live more entirely under the influence of its precepts. Let them deeply and

practically be persuaded, that the favour of God is far above every earthly blessing; that one act of charity or self-denial, one real exercise of humility or devotion, is better worth than the most flattering display of wit and accomplishments, with all the brilliancy of beauty to lend them lustre. So shall the loveliness of woman be twice lovely; so shall the evening be well as the morn of life shine with unclouded brightness; and she, "before whose face the heavens and earth shall flee away," smile on them in that awful hour, when the charms of the fair and the wisdom of the wise shall alike be vain, and holiness alone retain its value.

CYMON.

To the Editor of the Christian Observer.

You are to impute the trouble of this letter to a remark contained in the last number of the Christian Observer. I find it asserted, p. 183, that "the interposition of middlemen between the landlord and the tenant is in this country almost unknown." To you, who live in London, it may be unknown: but if you examine the bursarial books in the universities, you will find the practice by no means uncommon. Hence I conclude: 1. Either your outcries about the Irish system are unfounded; or 2. That fellows of colleges are in this instance blind to their own interests, and therefore no wiser than they should be,—an hy- [illegible] which I take to be neither [illegible] or less than a scandalous [illegible]

I am, &c.

Q. E. D.

[illegible]itor of the Christian Observer.

[illegible] the following lines, it is can sh[illegible]y presumed, will need neiwho k[illegible]logy nor recommendation; at h[illegible]ce they are the unassisted production of a youth of seventeen, who, during the few days whilst he was engaged in writing them, was engaged also in the usual studies of a school-boy;—to acquaint the reader with these particulars previously to his perusal of the poem, is no more than what is justly due to the author.

A.

VERSES

ON THE PASSING OF THE ABOLITION ACT.

BY ROBERT EVANS, SON OF DR. EVANS, SHREWSBURY.

Libertas, quæ sera, tamen respexit—
Respexit tamen, et, longo post tempore, venit.

VIRG. Ecl. i.

IMMORTAL Fame, whose echoing clarions sound
Beyond the raging ocean's wat'ry bound,
Oh cease awhile thy wonted tales of blood,
Of empires ruin'd, or of kings subdu'd:
A theme more glorious here invites thy strain.—
To India's shore and Afric's groaning plain,
If erst Britannia bade thy sounding shell
With deeds of battle and of triumph swell,
When Calpe view'd old Neptune dy'd with gore,
And fam'd Canopus wept his crimson'd shore;
Let now her mercies melt thy soften'd voice;
Let distant nations hear it, and rejoice;
On Afric's rocks proclaim the high decree,
Raise her sunk head, and bid her sons be free.

Long had the slave, upon a foreign coast,
Wept o'er his wrongs, and mourn'd his country lost;
Condemn'd in toil to pass the tedious day,
To waste the night in fruitless tears away;
While ev'ry bark some recent victim bore,
Fraught with new tidings from his native shore;
And each sad tale, in heartfelt anguish told;
Infus'd fresh sorrows and reviv'd the old.
Oft as dark Night resum'd her gentle sway,
And clos'd in sleep the labours of the day,
He, to his rushy pillow, would disclose
A long drear list of complicated woes.

'Thou Moon!' he cried, 'so fair, so silv'ry 'bright;
'Thou glossy pearl upon the brow of Night!
'Art thou the same that erst on Gambia's 'stream
'Ting'd his blue waters with thy trembling 'beam:

'Whose soft approach I lov'd so much to
'view,
'When pensive Ev'ning shed her balmy
'dew?
'If thou beest she, too well thou know'st
'the source
'Whence all my tearful sorrows take their
'course.
'Bright was the ray thy conscious chariot
'lent,
'When the fierce ruffian burst upon my
'tent,
'Dragg'd me from weary nature's soft re-
'pose,
'To rankling fetters and eternal woes;
'Far distant bore me from my native land,
'To weep and labour on a foreign strand!--
'Insatiate brutes! *deny* a last farewell
'To scenes below'd so long, below'd so well?
'Ere yet my lips could sigh a fond adieu,
'The savage spoiler tore me from the view!
'Farewell, ye plains unstain'd by Christian
'rage,
'Scenes of my youth—denied to weeping
'age!
'Farewell, ye streams; farewell, thou sa-
'cred shade;
'Farewell, ye altars where our fathers
pray'd---
'Though far divided by the gloomy sea,
'Yet do ye live and flourish still in me.

'Now, many a league in weary travel
'past,
'We reach'd the bark, the fatal bark! at
'last;
'And soon, confus'd amid the shades of
'night,
'My land, my country, vanish'd from my
'sight!
'Oh what a night was that! Then dire
'Despair
'Rear'd his black form, and hover'd in the
'air.
'The frantic shout, the agonizing groan,
'The deep-drawn sigh, the long-resounding
moan,
'In dreary unison with curses join'd,
'Roll'd o'er the sea, and peal'd upon the
'wind:
'While fill'd each pause the murmuring
'plunge, that gave
'The stifled body to the sullen wave.---
'Great Lord of Light! whose eye the
'world commands,
'Whose ray can penetrate remotest lands,
'Whose voice is thunder, and whose steps
'are fire,
'Steel my firm breast, and with revenge
'inspire:
'So shall the Christian tyrant meet his
'doom,
'And, where he once insulted, find a tomb!'

Such are imploring Afric's ceaseless cries
To pagan deities and worshipp'd skies.
Hear then, O Britons! hear the just ap-
peal;
Redress the evils which ye cannot feel.
For freedom if your valiant fathers fought,
In councils woo'd her, or in battle sought;
If at her shrine illustrious Hampden bled,
If the *stern bigot** bow'd his haughty head;
Oh wide diffuse the dearly-purchas'd store
O'er India's plains, and Afric's groaning
shore;
Let distant Nations hear thee, and applaud
The sweetest bliss of *man*, the choicest gift
of God.

As when, in humid Autumn's hoary chill,
Impending vapours hide the swelling hill,
The early traveller, that plods below,
Catches by fits the mist-envelop'd brow;
Now, wrapt in fogs, it vanishes from view,
Till Phœbus rise, and chase the dripping
dew;
Then clear and bold it stands confest to
sight
Rears its proud head, and glories in the
light.
So, long from Africa's deluded eye
Fair Freedom shrank, nor heard the pierc-
ing cry:
In senates doubted, and in courts delay'd,
She gleam'd awhile, then sank away dis-
may'd:
Till her great patron Wilberforce appear'd,
While senates listen'd, and while nations
heard.
For this, true freedom's friend, may heav'n
bestow
Each joy, and more than waits on man
below;
May annual plenty pile thy teeming floor,
And fruitful fields increase the growing
store.
Though Europe's spoiler boast a prouder
fame,
From kings subdu'd and prostrate at his
name,
High o'er his laurels shall thy olive shine;
'Tis his to *fetter*, but to *free* is thine.

And ye, who late o'er Britain's high af-
fairs,
A generous band! employ'd your midnight
cares,

* Archbishop Laud.

What though your toils no dear-bought
triumphs crown,
No bloody conquests swell your proud re-
nown;
Yet see accomplish'd, in that short-liv'd
reign,
What patriots long had sought, but sought
in vain:
Long in our annals shall your glories shine,
And Fame for you a deathless wreath en-
twine.

And lo! the long-expected time is nigh,
When wars shall cease and slavery shall
die.--
Genius of Afric! raise thy awful brow,
Rise from the dust, where thou hast lain so
low;
Nor longer now thy ravag'd fields deplore,
Thy fetter'd sons, thy violated shore:
Soon shall sweet Freedom cheer thy droop-
ing plains,
Lift thy pale head, and burst thy galling
chains.
No more thy sons, condemn'd to ceaseless
toil,
For barbarous lords shall till a foreign soil,
But, far remote from Slavery's bloody rage,
Where erst they spent their youth, shall
spend their age.

And see! around what various scenes
arise,
What wondrous changes charm th' asto-
nish'd eyes!
Where late the desert spread a fearful
gloom,
Fresh harvests spring and flowery pastures
bloom;
Where the rough forest wound its devious
way,
And midnight bands in vengeful ambush
lay,
High tow'rs ascend, aspiring cities shine,
And nations worship at Messiah's shrine.
Oft as the sailor views the alter'd shore,
And feels around the scented breezes pour,
Transfixt it stands, and asks, in wonder
lost,
What pow'r divine has chang'd the barren
coast?
'Tis Liberty,--Her sacred pow'r can tame
The Arctic frost, or Equinoctial flame.
Her bounteous hand can deck the lonely
isle,
Cheer the rude rock, or bid the desert
smile:
With her, cold Scandinavia's forests bloom,
And spicy odours Zembla's steeps perfume.

But hark!---methinks, along the echoing
sky,
In ev'ry breeze I hear a cherub cry,
"Rejoice, ye nations! hail the high de-
cree:
"Imploring Afric! listen, and be free!"
The high decree ye rattling thunders sound;
Ye rolling whirlwinds, waft the tidings
round:
Hear it, ye pine-crown'd cliffs, whose fo-
rests sweep,
And tow'r majestic o'er Columbia's deep;
Hear it, O Atlas, on whose shaggy crown
Eternal snows and lowering tempests
frown:
Hear it, ye streams, through Afric's plains
that glide,
Old Niger's wave, and Gambia's honour'd
tide:
Hear, mighty Senegal, the high decree;
Raise thy sunk head, proclaim thy na-
tions free!

For this, O Britain! may thy laurels shine;
May ev'ry palm and ev'ry bliss be thine;
In ev'ry age may future Nelsons rise,
Swell thy proud name, and lift it to the
skies.
And while dissolving empires break around,
And roll their crumbling ruins on the
ground;
When they shall give their boasted tri-
umphs o'er,
And sink where Greece and Rome have
sunk before;
O may this deed th' Avenger's mercy claim,
Exalt thy splendour, and prolong thy
name!
Firm as the rock that bounds thy sea-girt
isle,
Still may'st thou flourish, and in freedom
smile;
While distant times this living truth ap-
plaud,---
The friend of Freedom is the friend of God.

March, 1807.

REVIEW OF NEW PUBLICATIONS.

A Dissertation on the Propagation of Christianity in Asia: in two Parts: to which is prefixed, a brief historic View of the Progress of the Gospel in different Nations, since its first Promulgation, illustrated by a chronological Chart. By the Rev. HUGH PEARSON, M. A. of St. John's College, Oxford. Oxford: Parker. London: Hatchard. 1808. 4to. pp. 227. Price

IN a former number, we took occasion to intimate the satisfaction we had received from witnessing the growing importance of the exertions of the advocates for the propagation of Christianity in India. We have already introduced to the notice of our readers the extensive local information, and practical wisdom, which mark the observations of "a late Resident in Bengal," and the genius, acuteness, and philosophical research displayed in the essay of Mr Cunningham. We have now to congratulate the public on the appearance of the work before us, of which it is no small praise to state, that it deserves to be ranked with the two productions just named. Were we called to specify the quality by which its author appears to be distinguished, we should say that it was a sound and discriminating judgment. The facts he has adduced are almost always well chosen; they are neither mistated nor unfairly coloured; nor does he ever, as far as we have discovered, mislead his readers by unauthorised inferences. It certainly is a very respectable production; and we have seldom read so large a work in which there occurs so little to excite disapprobation, either in the sentiments which it contains, or in the manner in which those sentiments are expressed.

The present essay, and that of Mr. Cunningham, embrace nearly the same subjects. They are both prize compositions, written in consequence of the following proposal made by Dr. Buchanan to the universities of Oxford and Cambridge.

"For the best working English prose, embracing the following subjects. 1. The probable design of the Divine Providence in subjecting so large a portion of Asia to the British dominion. 2. The duty, the means, and the consequences of translating the Scriptures into the Oriental tongues, and of promoting Christian knowledge in Asia. 3. A brief historic view of the Progress of the Gospel in different nations, since its first promulgation; illustrated by maps shewing its luminous tract throughout the world; with chronological notices of its duration in particular places. The regions of Mahomedanism to be marked with *red*, and those of Paganism with a *dark* colour. 500*l*."

The prize was awarded to Mr. Pearson by the university of Oxford, and, we understand, would have been awarded to Mr. Cunningham by the university of Cambridge, had not his essay, through some misconception, been delivered to the examiners after the limited time had expired. The point has been referred to the decision of Dr. Buchanan. In consequence of this circumstance he felt himself at liberty to publish only the second part of his composition, and thus escaped some of the disadvantages to which the necessity of an adherence to Dr. Buchanan's plan has subjected Mr. Pearson. That plan appears to us to be open to considerable objection. Two of the subjects, the first and the last, might well have been spared. If the first is to be considered as referring to the *ultimate* design of Providence in subjecting so large a portion of India to our dominion, then there appears to be no room for discussion; because there can be no doubt, in

the mind of the Christian, that the ultimate design of the Almighty, in all his providential dispensations with respect to this world, is to bring about that consummation, so long and so frequently promised, the subjection of all the kingdoms of the earth to the dominion of his blessed Son. If we suppose the question to be, Is it probably the design of Providence that India should receive Christianity from our hands? or, May the design of Providence to evangelize India be more plainly inferred from her subjection to Great Britain, than it could have been from her subjection to France or Spain or Portugal? then, undoubtedly, there is a field opened for ingenious and interesting speculations, arising from a view of the superior fitness of Great Britain for the work, the purity of our national faith, our maritime power, our wealth, the zeal which has been excited among us for the conversion of heathen nations, &c. At the same time, it is obvious that the main practical consideration which the questions would involve—namely, that of the conduct which we ought to pursue in contemplating these intimations of the will of the Almighty—is naturally comprehended by the view, taken under the second head, of our *obligation* to propagate Christianity in India.

The introduction of the third head we likewise object to, as unnecessary, and as destroying all unity of design. Besides which, the time was insufficient for effecting more than merely to give an epitome of what Mosheim, Milner, and Jortin had already written.

These, however, are objections which apply to the munificent founder of the prize, and not to the author of the present work; whose difficulties they served only to increase, and consequently also to enhance the merit of his success.

In reviewing the two essays to which the proposal of Dr. Buchanan has given birth, we have been particularly gratified by the union which they exhibit of liberal and enlarged views, extensive information, and respectable talents, with an evident solicitude to promote the glory of God and the good of man. And the mind feels a satisfaction which it is not easy to express, in turning from the misrepresentations, sophisms, and unauthorized inferences of party writers, to the productions of upright, candid men, who have evidently been engaged in exploring truth. The concurrence between the present essay and that of Mr. Cunningham is in this view remarkable. In stating the duty, means, and consequences of introducing Christianity into India, the writers are agreed on all essential points. And it undoubtedly forms a strong presumption in favour of the cause which they have espoused, that two unconnected individuals should, by a fair and unimpassioned investigation of accredited works, and communication with well-informed individuals, obtain similar results, agreeing not only in their facts but in their conclusions.

Mr Pearson, we think, has acted judiciously, in changing the order prescribed by Dr. Buchanan, and placing the "Historic View" at the beginning, instead of the end of his dissertation. His characteristic judgment is likewise shewn in the construction of this perspicuous summary, which he has contrived to render both interesting and useful: and we cannot help wishing that those gentlemen, who profess to be alarmed by the idea of christianizing our Indian empire, would read it with the attention it deserves. They might learn from it, what even this concise historic sketch appears to us to have established,—"That *the civilization of the world* has kept pace with *the progress of our divine religion;* that *Christian* nations have in every age considered it to be *their duty to propagate it* in unenlightened regions; that *success* has for the most part attended their endeavours, when the proper means have been taken to secure it; and that the

consequences of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favoured objects of their benevolence." p. 67.

The Chart which accompanies the "Historic View" is constructed with skill, and represents in a very satisfactory manner both the luminous progress of the Gospel, and the unhappy extinction, in some regions, of its light.

The first part of the dissertation respects the probable design of Providence in subjecting so large a portion of Asia to the British dominion: and here it appears to us that the learned author is not perfectly correct in the view which, in one place, he has taken of the subject.

"Of the *ultimate* designs of the Almighty," he observes, "respecting either nations or individuals, no account is given, nor could it be justly expected. These are among the secret things which belong only to the most High." "What, therefore, may be *the secret and final design* of the divine Providence in bestowing upon Great Britain so extensive an oriental dominion, and what the remote consequences of its existence and continuance, as foreseen by the mind of that glorious Being, 'known unto whom are all his works from the beginning of the world,' it would be equally presumptuous and vain to inquire." p. 81.

It would, undoubtedly, be rash and presumptuous to decide respecting the intermediate steps by which the Almighty was likely to advance to the accomplishment of his purposes; but on no point can we speak with more decision than on the final and ultimate design of all his dispensations; which is, as he himself has assured us, "that all the kingdoms of the world should become the kingdoms of the Lord and of his Christ." Indeed the general tenor of Mr. Pearson's reasoning accords with this representation, and is therefore at variance with the passage last quoted.

"The grand design of the Almighty, in the various dispensations of his providence from the beginning of the world," he justly states, to have "either immediately or remotely borne a relation to the moral and religious improvement of mankind, by the introduction and establishment of the Christian religion. 'The history of redemption,' to adopt the language of an admirable writer (bishop Hurd) 'is coeval with that of the globe itself, has run through every stage of its existence, and will outlast its utmost duration. The success of mighty conquerors, the policy of states, the destiny of empires, depend on the secret purpose of God in his Son Jesus, to whose honour *all the mysterious workings of his providence are now, have hitherto been, and will for ever be directed.*'" p.

But though we have ventured to question the tenableness of our authors's statements in one particular, it is due to him to say, that the part of the dissertation now under review, notwithstanding its unpromising nature, is full of most valuable remarks. Our attention was particularly arrested by the delineation which Mr. Pearson has given of the advantages accruing to India from her connection with Great Britain. It is highly important, and we believe new in several of its circumstances. At least, if not quite original, it must be new to many of our readers: and it stands so much opposed to the views which are exhibited of our Indian administration by the commonplace declaimers of the day, both in and out of parliament, that we feel ourselves to be doing no more than an act of common justice in transcribing the passage entire.

"'Providence,' to use the language of sir William Jones, 'has thrown these Indian territories into the hands of Britain for their protection and welfare;' and they have already derived invaluable blessings from her. They have passed from the barbarous and oppressive despotism of their Mohammedan conquerors, to the mild, and equitable, and salutary government of this island. Encouragement has been afforded, by the British commerce, for the exercise of their industry in arts, manufactures, and agriculture. The great body of the people have been rescued from the arbitrary and

insatiable exactions of native governors and magistrates; and, instead of an annually varying tribute, exacted often at the discretion of the public officers, and increasing with the ability of the landholder to pay it, the amount of the revenue demanded by the Company has been fixed in perpetuity, leaving to the economy, skill, and industry of individuals, all the benefit derivable from the exertion of those qualities.

"The regular and impartial administration of justice is another eminent advantage, which has resulted to India from her subjection to Great Britain. To estimate the full value of this advantage, we must recollect the corruption which very generally pervaded the courts of justice under Mohammedan authority; in which the influence of power and wealth was irresistible to so intolerable a degree, that the poor could rarely obtain redress for the most flagrant injuries committed by a powerful or rich oppressor. The administration of civil, criminal, and even financial jurisdiction was frequently vested in the same person. At all times, the distribution of justice was too much subject to the discretion of the judge; and the record of his proceedings, when made, was summary and imperfect. Instead of this vexatious and indefinite course, a regular system has been established. The functions of the civil judge are separated from those of the local magistrate; the proceedings of both, as well as those of the courts for the trial of criminal causes, are regulated by fixed rules; and a correct record of them is preserved. A system of appeal in civil suits has been instituted; the proceedings in criminal causes, where the sentence affects the life or liberty of the convict beyond a limited period, are subject to the revision of a superior court, before the sentence can be executed; and the regulations, by which all act, are published in the native languages. The British government, agreeably to the dictates of a wise policy, has adopted the criminal code of the Mohammedans, which it found established, and which is not only more familiar, but better suited to the natives, than our own: but it has, at the same time, abolished the more sanguinary punishments of impaling, and the amputation of limbs. Civil causes relating to caste and inheritance, are tried by the respective laws of Hindus and Mohammedans. The justly celebrated Digest of Hindu and Mohammedan Law, which was compiled under the direction of sir William Jones, a labour which endeared him to the natives, while it tended to shorten his invaluable life, has contributed most essentially to the due administration of justice. Various other Indian and Mohammedan law-tracts have been translated, and every precaution, which a sound policy could suggest, has been adopted to ensure this great object, to prevent impositions, and to correct erroneous judgments; and it may be truly asserted, that the bulk of the people derive a security in their persons and property from these measures, which they never enjoyed under any former government.

"Many other important benefits have resulted to the natives of India, in consequence of the British government. A degree of order and tranquillity prevails in the neighbourhood of the English settlements, which was before unknown; while the employment and the regular payment of the labouring classes have enabled multitudes of them to support themselves and their families in circumstances of comfort, experienced in no other part of the country. Various public works have been executed, and charitable institutions formed, by the British government in India, which have largely contributed to the relief and comfort of the natives; and in times of scarcity, its foresight and liberality have been the means of rescuing thousands of its wretched subjects from the miserable effects of famine. It is, also, undeniable, that a beneficial influence has been gradually extending itself over the inhabitants of India, in consequence of their intercourse with the British; by which their social habits and manners have been materially improved. The distinctions which are occasioned by their religious faith do, indeed, preclude them from fully participating in this advantage. Yet, notwithstanding these obstacles to a more intimate union, some benefit has imperceptibly been imparted, and is daily increasing in extent and importance." pp. 82—85.

The above able and accurate representation of the beneficial effects which our power has wrought in India, and which may be regarded as the fruit of the liberal policy of Great Britain, and of the wise

and benign administration of the marquis Cornwallis and Sir J. Shore, is not brought forward to palliate the enormities which the inordinate ambition or selfish views of particular individuals may have produced in that quarter of the globe. It is some consolation, however, amid the feelings of shame and indignation which the conduct that has been pursued towards some of the native princes cannot fail to excite in the mind of an unprejudiced observer, that the mass of the population of Hindustan, though in too many instances injustice may have at first subjected them to our sway, are secured by our means in the enjoyment of civil blessings far exceeding in their amount what could have been hoped for under the dominion of their former sovereigns.

We now come to the second and most important part of this dissertation; "on the duty, means, and consequences of translating the Scriptures into the oriental languages, and of promoting Christian knowledge in Asia*." But after the length to which we have already gone in considering the subject of Indian missions, and the intimation we have given of the satisfactory resemblance which exists between the present essay and that of Mr. Cunningham in this branch of their disquisitions, both as respects their general statements and the conclusions at which they arrive, it will not be expected that we should detain our readers with an analysis of its contents, which, after all, would convey but a very inadequate idea of the great variety of valuable information and of just and conclusive argument which will be found in it.

In his elucidation of the Hindu character, as furnishing a powerful motive to missionary exertions, Mr. Pearson agrees entirely with Mr. Cunningham. But on this branch of his subject he is more brief than that gentleman, who has drawn together a host of evidence more than sufficient to defeat any attempt which may be made to re-establish the claim of the Hindus to the factitious reputation they had acquired for moral excellence.

The chapter on "the *means* of translating the Scriptures," &c. is particularly full, accurate, and useful. Exclusive of the Persian and Arabic, two languages remarkable for their copiousness and elegance, the former generally employed throughout India in all the transactions of government, the latter familiarly known to the followers of Mohammed throughout the world, and through the medium of one or other of which the records of the Christian faith may be conveyed to many millions of our fellow-creatures, both in Asia and Africa; the principal languages of India are as follows. 1. The Sanscrit; a most polished tongue, represented by sir W. Jones 'as more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either;' and which, though now become almost a dead language, is cultivated by all the learned Hindus as the language of science and literature, and the repository of their law civil and religious. 2. The Hindustani; an elegant language, and the common vehicle of colloquial intercourse among all the well-educated natives of India, both Hindu and Mohammedan, and by which the Prácrit and the Hindi appear to be superseded. 3. The Bengali, which prevails throughout the province of Bengal. 4. The language of Orissa. 5. The Tamul, which is spoken from Madras southward, and in the north of Ceylon. 6. The Malabar, which is vernacular in the whole region within the mountains, from Cape Comorin to Cape Illi. 7. The Mahr'atta, spoken by the people who bear that name. 8. The Carnata, which is used in a midland mountainous tract. 9. The Telinga,

* The question is redundant; the translation of the Scriptures into the oriental languages being obviously one of the most effectual *means* of promoting Christian knowledge in Asia.

known in the provinces watered by the Crisha and Godaveri, and situated on the north-east of the Peninsula. And, 10 The language of Guzerat. Besides these, which may be considered as confined to Hindustan, there are three other languages spoken in Asia, which are in the highest degree important: 1. The Chinese, which is supposed to be spoken by three hundred millions of men; 2. The Tartarian, which is said to prevail even to a greater extent; and, 3. The Malay.

Of those which have been enumerated, the Arabic and the Persian are the only languages in which, previous to the commencement of the last century, the Christian Scriptures were to be found entire; but from their being translated into the classic, instead of the vernacular dialect, they are not likely ever to be generally diffused. In the year 1719, Ziegenbalgius, the first protestant missionary to India, completed a translation of the whole Scriptures into the Tamul tongue, and a vast number of copies have since been printed and distributed in the southern parts of the Peninsula. The Bible has also been translated into the Bengali language by Mr. Carey (the Baptist missionary) Sanscrit professor at Fort William; and two editions of it have been distributed in Bengal. About two years ago nine other translations were undertaken by Mr. Carey and his brother missionaries: viz. The Sanscrit, the Mahr'atta, the Orissa, the Telinga, the Sanscrit Hindustanee, the Dilki Hindustanee, the Guzerattee, the Persian, and the Chinese. Most of these were in considerable forwardness, and some had gone to press.

This part of Mr. Pearson's disquisition, from which the above account is taken, is to us peculiarly interesting, for we believe with him the position to be universally true, "that wherever the Scriptures have been translated into the vernacular language of any country, and generally dispersed, they have uniformly enlightened and instructed the minds of men." It is to this circumstance we are disposed to attribute the rapid progress recently made by the missionaries in the southern provinces of India, compared with what has taken place in Bengal*. In the former district, the Scriptures, translated into the vernacular tongue, have been in a course of silent distribution for near a century: in the latter they were not known till a few years ago; and the number hitherto distributed has been small. On our minds there exists not a doubt, that if the inhabitants of Asia had an opportunity of "pondering the volume of inspiration, and hearing every man in his own tongue the wonderful works of God" (p. 142), the effect would be in an eminent degree beneficial; for unquestionably the Holy Scriptures are the source from which those streams of divine knowledge, wisdom, and comfort must flow, which can alone enlighten and civilize the world, p. 149.

The last chapter treats of "the consequences" of propagating Christianity in Asia. Though the reader will probaby recognize in it some former statements and reasonings (the repetition of which, however, it might not have been easy to avoid, on the plan that was prescribed), he cannot fail to feel the force of the arguments the author has employed to prove, and as we think satisfactorily, that to diffuse throughout India the blessings of civilization and religion, must eventually connect the prosperity and glory of Great Britain with the welfare and happiness of the Oriental world. From this chapter we will extract a passage, as a specimen of the author's manner. We select it as exhibiting the man as well as the writer. The whole work is so sound and satisfactory, that, had we pursued our own inclination, we should have extracted much more largely.

* See number for April, p. 263.

"But we may extend our views yet further. It is painful to one who is zealous for the honour of that divine religion, which Heaven has in mercy vouchsafed to mankind, to behold the contracted sphere in which it has hitherto exerted its benign and salutary influence. Nearly the whole of the vast continents of Asia and Africa, together with immense regions in that of America, have for ages continued either involved in the gross darkness and misery of Paganism, or subject to the delusive guidance of Mahommedan error and imposture. This gloomy and lamentable scene will not, however, always remain. The unfulfilled prophecies of sacred Scripture open to the contemplative mind a magnificent and boundless prospect of the triumphs of Christianity in some future age. The eternal and irreversible decree has gone forth, that 'the kingdoms of this world shall,' at length, 'become the kingdoms of the Lord and of his Christ.' And, though its execution has for a long time appeared to linger, we cannot doubt, that, in the end, it will surely be accomplished. The pillars of the Brahminical superstition have evidently begun to totter, and the crescent of the Mohammedan power has long since been in its wane.

"By what extraordinary means and operations it may please the Almighty Ruler of the world to accelerate their downfall, and to prepare the nations now subject to their malignant sway, for the mild and beneficent dominion of their rightful Lord, cannot be safely conjectured. To discharge a necessary duty, which is most closely connected with the accomplishment of both these objects, cannot, however, but be a service acceptable to the great Author of the prophetic declarations of the ultimate triumphs of Christianity throughout the world.

"Every motive, therefore, which can affect or animate us as a Christian nation, unequalled in knowledge, wealth, power, and general prosperity, urges us to the important work of propagating our holy faith in Asia. The providence of God, in the various circumstances of our connexion with India, seems to point out, by no uncertain indications, the supreme design in granting to these islands so extensive an Oriental empire. Our obligations as a nation professing Christianity—the moral state of our Indian subjects—the opportunity which we enjoy of ameliorating their condition—the means which we possess of translating the divine records of our religion into the Oriental tongues, and of promoting Christian knowledge in Asia—and the various great and beneficial consequences, which would result from the execution of that design, both to the inhabitants of the Eastern world, and to our own country—all unite in proclaiming, with a voice of mingled authority, admonition, and encouragement, 'This is the way' of solemn and indispensable duty, of enlarged philanthropy and charity, of unquestionable policy, and of certain and unrivalled glory." pp. 213, 214.

The distinguishing characteristics of the work before us we have already stated to be, sound sense and a correct and discriminating judgment. The author's prudence frequently discovers itself in curtailing and softening the declarations and positions of Dr. Buchanan himself, to whom he might have been expected so shew some deference. The work, however, may be considered as rather deficient in liveliness; and in some places it would certainly admit of being more compressed. In point of composition, it reflects great credit on the author's talents. His style is almost always correct and perspicuous, and often forcible; but we were struck with the sparing use which he makes of metaphorical language, of images and illustrations. In one or two instances, indeed, he has failed in respect to perspicuity: witness the following passage: "In taking even the most cursory view of the British empire in India, it is scarcely possible to avoid being struck with the contrast in its history which has been thus briefly exhibited, and with the extraordinary and rapid manner in which that empire has been acquired." p. 79. Such instances, however, are so rare, that we might perhaps have overlooked them, without any impeachment of our impartiality.—But we must hasten to a close.

It perhaps is the highest com-

mendation which can be pronounced on any work, that it leaves its reader convinced both of the honesty of the author and of the justice of his argument. And this may with great truth be affirmed of the present essay, as well as of that which we have more than once mentioned in connection with it. For ourselves, we do not hesitate to say that we have great obligations to their respective authors. What with majors and colonels, our critical brotherhood have had enough to do, and we really are surprised to find ourselves in whole skins. Having presumptuously taken the field against these sons of Mars, we began to fear that we should have been forced to retreat before the artillery of 'local knowledge,' which was brought to bear upon us. It is with real satisfaction, therefore, that we have seen so many new champions on the ground. Supported by them we seem to gather fresh courage; and should the enemy again approach, we hope to be able, with their aid, to repel all his attacks.

But, to trifle no longer on one of the most solemn questions which ever employed a great people: we have now, in various reviews of works enlisted on the opposite sides of this important controversy, endeavoured to put the public in possession of all we know, or can collect, on the subject. The evidence is before them: they must now judge for themselves. Public opinion sometimes hesitates, and even errs for a season; but in the end it generally settles to the truth. We entertain little doubt, therefore, concerning the issue of this dispute. The enemies of missions may indeed, for a time, furbish up the cast-off weapons of the anti-abolitionists of the slave trade: for a time, they may endeavour to convince the world that interest should be preferred to duty; and that it is *here* our interest to do wrong. But the decision of our country as to one quarter of the globe, affords the happiest omen of our ultimate success in another; and the east and the west shall rejoice together in the glorious triumph of the truth. We confess that we feel it a high privilege to be admitted to bear our testimony in this mighty cause. In contending for the mastery on this occasion, the toils of other days, and the drudgery of criticism, have been no more remembered. And in hours of future labour, and amidst the turmoil of literary warfare, we shall often look back with complacency to pages and sentiments which, however unworthy, have aimed at advancing the happiness of our fellow-creatures and the glory of God.

Cœlumque
Aspicit, et dulces moriens reminiscitur
Argos.

A concise View of the Succession of Sacred Literature, in a chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters to the Year of our Lord 345. By ADAM CLARKE, A. M. London: Butterworth, and Baynes: 12mo. pp. 312. Price 5*s.* 6*d.*

IT is with pleasure we notice an additional work of this indefatigable and meritorious author. From the preface we understand, that the destruction of two considerable works (Prideaux's and Shuckford's Connections we suppose, of which he was preparing editions) by the late fire in Bensley's printing-office, gave him the opportunity of the earlier completion of the present volume. While we regret the disappointment occasioned to the editor by this misfortune, we must congratulate him upon the equanimity with which he appears to bear it, and ourselves, together with the public, upon the earlier possession of the work before us.

We cordially approve the motive which induced Mr., now Dr. Clarke, to give a performance of this description to the world. It is intended, as he expresses himself, to "lead to a more careful perusal of the fa-

thers and writers of antiquity than is at present fashionable." — "It would not, however," he adds, "be difficult to prove, that the neglect of this study is highly reprehensible in the ministers of the word of God, as those who are unacquainted with ecclesiastical antiquity are generally very superficial divines." p. vi.

The chief merit of such a work as the present must be, to collect into one luminous point of view the most important particulars which the subject embraces. It is an undertaking of some intrepidity, to condense into one small volume (the print not being remarkably close) an account of all the sacred writers from the Creation to A. D. 345, without making the performance a mere catalogue of names of writers and of titles of works. Dr. Clarke, however, has contrived to avoid a defect, which might at first sight appear almost unavoidable; and, with respect to some of the more important writers, to give such a description and analysis of their writings as to convey not only information, but interest. He has even introduced, which we shall notice before we have done, a discussion relative to the disputed text of St. John's Epistle. Although the greater part of the contents of this work may be found in the larger works of Cave, Fabricius, Schoenemann, and others; yet these are excluded from the character and service of introductory books, both by their bulk and by their being written in Latin. And perhaps, after all, in those works which Dr. Clarke has analysed, he has the merit of originality, and originality (which is not always the case) of value. This laborious student has in many cases seen with his own eyes, and accordingly given the report of the best kind of witness. We make this observation, because it would have been a very easy matter to have taken upon trust the abridgements which, in one form or other, are found prefixed to the different books in many editions of the Fathers.

Notwithstanding what our author has alleged in apology for the contracted plan of his work, we think that he would not only have done the subject more justice, but likewise have accomplished his own object more effectually, had he permitted himself to be more voluminous; had he, for instance, filled a good-sized octavo volume, instead of such an one as the present. He might then have allowed himself in some observations, during his progress in analysing the works before him, which would have been of great service, either to the person who should satisfy himself with the account given by Dr. Clarke, or to one who should peruse the work itself. The critical observations of the editors and annotators of the ecclesiastical works of antiquity, more than perhaps those of the classics, are a boundless and almost impervious thicket, in which it requires very considerable and sometimes fruitless labour to get at those points of information which are most essential. It would have afforded very important assistance to the ecclesiastical student to select this kind of information, and place it before his view in the entrance to the perusal of any particular writer. It would not have been of less utility, at the end of each analysis, to separate and suggest to the more attentive consideration of the reader, some of those circumstances which at the present time possess peculiar importance, whether at the time they possessed it or not. Some observations might have been made with much benefit respecting the style of argument used by the ecclesiastics of antiquity; how far that style differs from the present; whether the difference arises from the superiority of the moderns, or from a difference of circumstances not only justifying the mode adopted by the ancients, but requiring it. It is well known, by those who are at all acquainted with the Christian Apologists, that they are accustomed to display the *elegance* of heathen mythology with great particularity and much freedom of remark, to the annoyance, not only of unbeliev-

ers, which might be expected, but even of modern Christians, who are apt to consider their eloquence on this subject as carried rather beyond its due bounds; since, if Christianity were proved to be true, which is the main point, the falsehood and untenableness of heathenism would follow of course. This, however, which the mode of reasoning in modern times has acknowledged as an undeniable principle, was far from being admitted during the reign of Roman superstition. The heathens of the first Christian ages did not deny, they might not disbelieve, the truth of Christianity: but they did not see why their own religion should not likewise be admitted as true. It was therefore more the object of the Christian apologists to prove heathenism to be false, than Christianity true. In the first instance one step was made, in the other none.

We shall now make some observations upon the body of the work itself. The Epistle to Diognetus, which has been ascribed to Justin the Martyr, and is generally printed with his works, deserves the praise which Dr. Clarke, after others, has bestowed upon it. There is in it a very striking assertion of the doctrine of the atonement. We have not been able to discover where Dr. Lardner expresses his supposition, as Dr. Clarke reports him, that it was written at least before the time of Constantine. He seems, with reason, to incline to a much earlier date. He has made an assertion to this effect respecting the second Epistle of Clemens the Roman, which perhaps Dr. Clarke transferred to the Epistle to Diognetus.

The account of Tertullian is pretty extended. There is great strength, with many defects, in the style of this father; and his matter is not always unexceptionable. His Apology, however, is on many accounts an invaluable piece. Dr. Clarke does not appear to know, that Mosheim, in the first dissertation of his two volumes of Dissertations relating to Ecclesiastical History, has determined the time of writing the Apology to the year 198.

Dr. Clarke has made some very judicious reflexions on the unlucky propensity of Origen to allegorize every portion of Scripture. But in passing a proper censure upon this perversion of judgment, and justifying it by an example, he has avoided the fault, very common in such cases, of holding up the author to ridicule. He acknowledges and reverences the piety, when he is obliged to condemn the fantastic garb in which he sees her arrayed. The author justly considers the work against Celsus as the most valuable of the remains of Origen; and we were rather surprised at not finding a more copious analysis of it. The character of an *antichristian* (if we may invent a term most expressive of the opponents of Christianity) is exhibited in it to the life; and the objections and calumnies of Celsus might almost be regarded as a picture, κατα προλῆψιν of the modern infidel. There is the same profligate contempt of truth, the same miserable perversion of fact, the same prostitution of the reasoning faculty; in a word, the same love of darkness and hatred of light, in the ancestor, as is conspicuous in his descendants of the last centuries. The work of Celsus, from which Origen makes his extracts, is entitled Λογος Αληθης. The extracts being the genuine language of a heathen of no common malignity, are exceedingly curious; and are now, perhaps were at the time, as harmless as they were meant to be otherwise.

The works of Lactantius are analysed at considerable length, and we believe accurately. If Lactantius were not one of the most elegant and pleasing of the Fathers, the view which Dr. Clarke has given of him might almost satisfy the ecclesiastical student.

Eusebius, bishop of Cæsarea, occupies nearly an equal degree of attention. The works of this writer will ever be held in high esteem

in the church. Whatever may be the defects of his Ecclesiastical History, it is the only primitive history of the church which has escaped the ravages of time, or perhaps deserved to escape: it is the foundation of the principal part of our knowledge of Christian antiquity: it displays great labour, a considerable portion of critical acumen, much candour, and much piety. The Preparatio Evangelica, intended as an introduction to another work bearing the title of Demonstratio Evangelica, is a monument of immense erudition, and a treasury of most important fragments of heathen writers not elsewhere to be found. The plan of the work is, to set heathens to destroy heathenism. The expedients for supporting the superstition, which in the time of Eusebius had received its last mortal wound, are here displayed and triumphantly refuted. The Demonstratio Evangelica, although considerably inferior to modern defences of the truth of Christianity, possesses extraordinary merit. Some of the arguments are very ingenious, as well as solid. The supposed address of the apostles, in the case, likewise supposed, of a conspiracy to deceive the world on the subject of religion, is very happily contrived, and cannot fail to produce an instantaneous conviction of the absurdity of the supposition. The greatest part of the work, of which only half is preserved, consists of the argument from prophecy, and may therefore be considered as a commentary upon those passages of the Old Testament which come, or are brought by the author, under the character of prophecies of Christ. The portion is very considerable. There are some fanciful applications; but the body of the argument is sound and unanswerable. The reader of the Demonstration will be offended by general verbosity, repetition, and want of local order: but, if he be content to get substantial information with these disadvantages, he will not lose his labour. The versions of Acquila, Symmachus, and Theodotion, are frequently adduced. These two valuable works, Dr. Clarke observes, deserve well to be put into an English dress. We allow it; but we are of opinion, that the person who should venture to publish a translation of either would soon find reason to repent his temerity. In fact, both these performances are only fit for the perusal of scholars; and such will rather read them in their original language, with the satisfaction which arises from drinking at the fountain, than save themselves a small portion of labour and attention by resorting to a translation, which can never adequately express the sense of an ancient author, and which leaves the reader exposed to continual suspicions of his being deceived. To an English reader, works of such a bulk, and on such subjects, are extremely uninviting. How few are there, of persons not uninterested in the subject, who have ever read even Wake's Apostolic Fathers, or Reeves's Apologies!

Pp. 85—98 consist of an examination of 1 John v. 7. Some of Dr. Clarke's observations are original, and his correction of the mistakes of such a writer as Mr. Marsh important. He considers the proofs against the authenticity of the passage not demonstrative, but strongly presumptive only. After the able and elaborate discussion on this subject, with which we have been favoured by a correspondent, and which appeared in the beginning of our volume for last year; and after the detail of evidence given by professor Griesbach at the end of the second volume of his last edition of the Greek Testament, we can hardly look upon the matter as otherwise than decided against the authenticity of the disputed text. The *fac-simile*, which Dr. Clarke has annexed to the present volume, of this passage (*i. e.* the 7th, 8th, and 9th verses), as it stands both in the Complutensian edition, and in the Codex Montfortii, will be esteemed by those who are interested in

the subject; particularly as Dr. Clarke seems to have good ground for expressing his belief, that "the only true representation of these verses is given for the *first* time in the annexed plate." Pref. p. vii. In opposition to Mr. Marsh and others, our author assigns this MS. to the thirteenth century.

In estimating the effect of a collation of MSS. in altering the reading of the New Testament, it does not seem to be sufficiently inculcated by critics, nor understood by the generality of readers, that for the few passages, favourable to some of the peculiar doctrines of Christianity, which the testimony of the collated MSS. obliges us either to omit, or to alter to a reading not enunciative of that doctrine, a great majority, that is, the whole remainder, are not only left unimpaired, but are established on a basis a hundred-fold stronger than before belonged to them. Near five hundred MSS. of various parts, or the whole, of the New Testament, have been collated in whole or in part. When it is considered, therefore, that the operation of this process is, not only to alter, but to confirm, it may easily be inferred, how vast an accession of strength must accrue to those passages with respect to which no essential variation exists; and an intelligent judge, when he contemplates the effect of the collation in question, instead of being staggered at the variations which it exhibits, will be astonished (the historical circumstances of the case being well considered) that the substantial agreement is so great. There is not a single piece of equal antiquity, perhaps we might say of any antiquity at all, or of half or a quarter or probably one hundredth part of the bulk of the New Testament, the text of which is established by so large a body of irresistible evidence. If every copy of the Christian Scriptures had been lost or destroyed at some very early period, the whole, or very nearly the whole, might be found embodied in the works of the Christian writers of antiquity, without descending to an age that can with any propriety be called modern. It will be a happy event for the Christian world, when sacred criticism gets more universally into the hands of persons of real piety and zealously attached to the fundamental doctrines of their religion; persons who can be trusted in the most important work upon which the abilities of man can be employed; and who, when they give their voice against the authenticity of any passage, or the reading of any passage, which favours a doctrine of importance, and is abundantly supported by other passages as well as the general tenor of Scripture, may be known to be guided in their decision, not by hostility, or even indifference, towards the doctrine, but by a supreme love to truth. We trust that this event is gradually being realized.

Dr. Clarke announces a continuation of this work down to the invention of printing. We heartily wish him health and encouragement to prosecute his useful labours, and that, with the true spirit of a martyr in the cause of sacred literature, he may continue to set the flames of printing-offices at defiance.

Ingram *on the Increase of Methodism, and on Evangelical Preaching, &c.*

(Concluded from p. 319.)

In the preceding parts of this review we have discussed the chief doctrinal points by which evangelical ministers are distinguished, and especially those which contribute most to their popularity. We have treated of their Calvinism, which we consider as often overcharged; of the doctrine of conversion, which we deem to be much more characteristic of their body; of the atonement and divinity of Christ, points much insisted on by them, although held also by the general ministers of our establishment; of justification by

faith, and the general doctrine of salvation by grace, on which we have represented them as laying the utmost stress; and of the influences of the Holy Spirit. We have thought fit to explain ourselves very fully on the last-mentioned topic, because upon this, more than upon any other, the lower classes are prone to err; and popularity has often been acquired by favouring the enthusiastic spirit.

A few further peculiarities of the evangelical body, which are of a less doctrinal kind, deserve also to be mentioned.

Mr. Ingram has observed, that "the words and phrases of the common translation of the Bible are more generally adopted, both in the discourses and the conversation of the evangelical divines;" and this, as he adds, "is, in the apprehension of common minds, a presumptive argument that their preaching is more conformable to the Gospel of Christ." This frequent use of scriptural language affords, as we think, a very reasonable presumption in favour of their religion, since it indicates a familiar acquaintance with the Scriptures. We nevertheless agree with Mr. Ingram, that sufficient attention has not been generally paid by them to those "local incidents," and those "manners and customs" of ancient times, with a continual reference to which the New Testament is evidently written; and that a too literal and direct mode of applying a text to the modern hearer is often adopted. There are, however, two errors, which ought to be avoided. The Unitarians have explained away many of the most important doctrines, by confining what has been said in Scripture respecting them to Jewish times, or resolving it into mere metaphor and allegory. A very large part of the Epistles has been set aside by means of this expedient; and not a few even of our churchmen, though of a more orthodox creed, have inclined to the same system of interpretation. The ministers called evangelical have taken, in this respect, a truer and far safer course; but many of them, dreading the licence of the Unitarian school, and being eager to apply the doctrines of Scripture to the persons whom they address, have dwelt little on preparatory explanation: they have not been careful to shew the precise meaning of each passage, as it affected the ancient Jew or Gentile, to whom it primarily was addressed: they have not endeavoured to arrive at their conclusion by the medium of these premises, but have chosen a shorter path. Afraid of yielding even an inch of the contested ground to their Unitarian or other adversaries; accustomed to address a rather uneducated audience, and therefore unused to nicety of discrimination; claiming at the same time, and with no very unjust confidence, to be followers of the doctrine of the apostles; they have somewhat unreservedly adopted the apostolic language as their own, have entered little into the distinction of times and circumstances, and have assumed their case to be almost exactly that of the first teachers of the Gospel. Hence it has occasionally happened that a preacher has endeavoured to infuse into the mixed evangelical audience—an audience including many persons whose worldly interest is promoted by a forward profession of the Gospel—the same lively comfort and hope and joy which were formerly administered to the saints whom persecution had scattered abroad; to those who were affirmed to have "overcome the evil one," or were pronounced, an apostle being the judge, "the chosen and called in Christ Jesus." Hence also the world which we see around us—a world generally enlightened in some degree, as well as improved by the diffusion of Christian knowledge, though still not a little corrupt in doctrine, as well as holding many a truth in unrighteousness—has often been almost identified with that world of Jews and Gentiles which

crucified Christ and persecuted his apostles. Hence also that large and comprehensive part of the nation who decorously attend their church, and lead for the most part apparently moral lives, but are not the followers of evangelical preachers, have received the general denomination of Pharisees, though little resembling their predecessors of that name either in censoriousness, in needless scrupulosity and severity of manners, or in a disposition to display their piety. Modern Antinomians, according to this system of interpretation, are the lineal descendants of those of whom St. Jude has furnished a description. The whole evangelical congregations are represented as answering to the ancient appellation of the "churches of Christ" (for the attendants at other places of worship do not receive the denomination of the "professors of religion"), and the devouter part are "the chosen," "the called," "the faithful."

But let us not be misunderstood. In whatever degree men may really approach to the primitive standard, in the same measure are they entitled to appropriate to themselves the privileges and consolations of the first believers. We are only calling in question the *exactness* of the similarity between the several classes of men in the two periods. We are denying the identity of the two cases. We are recommending modesty and prudence in the use of scriptural phrases; and are endeavouring to shew, that error, as well as laxity, may result from a literal and apparently strict interpretation of the language of Holy Scripture; although undoubtedly this mode of construing it may be extremely acceptable to many hearers.

Mr. Ingram has observed, that the phraseology of the evangelical preachers is generally Calvinistic; and that even those of them who disclaim doctrinal Calvinism may be known by a language of this cast. The remark perhaps is just. A few trite sayings, some of them Calvinistic, undoubtedly abound among their followers, and seem too much to constitute a common stock of religious knowledge belonging to the circle. It is, however, difficult to breathe a religious spirit without a seeming approximation to Calvinism. A still greater evil is the prevalence of a low phraseology, and the want of a good religious taste. It is not uncommon to find, even in the publications of some respectable evangelical writers, and in the midst of passages breathing the true spirit of piety, expressions or images which are so coarse as to bring discredit on religion, or so nearly ludicrous as to seem to many to border even on the profane. Some of the puritans were guilty of this fault; and their credit, as a religious body, essentially and most deservedly suffered from it. The taste of the higher classes in the present day is so refined, that, if it were not for some corresponding improvement which is now clearly manifesting itself in the younger part of the evangelical world, we should not expect to see Christianity materially extend itself among scholars and men of rank, through the instrumentality of preaching. The leaders on the evangelical side are scarcely more acute in detecting deviations from Gospel doctrine in their adversaries (and they are keen-eyed critics in this particular), than many of those adversaries are in discerning in them every want of delicacy, of propriety, and good taste; and it is from this twofold cause that the distance between the two parties is so great. Each kind of minister, however, is unconscious of his own deficiency. The one assumes that it can be no fault in his divinity, which gives to the evangelical preachers so much advantage over him: the other thinks that it is altogether his Gospel doctrine, which excites in the higher classes so much offence. Each has to stand the scrutiny of fastidious judges, and each, though in a different sense, is

> "minus aptus acutis
> Naribus horum hominum."

The Edinburgh Reviewers, whose perceptions in one of these senses are sufficiently quick, have lately extracted, from some religious periodical publications, a number of these low and absurd expressions; and they might have enlarged their list, by resorting to some pious writers of a higher class. The truth is, that while the age in general has advanced in refinement, many of these good religious people have been well contented to stand still. Not a few, indeed, of the obnoxious expressions in use among them, are merely the technical language of a sound, though rather too doctrinal and systematic theology, and are to be found in the works of our ancient divines of established fame. It is moreover observable, that some parts even of the Homilies of our church, which were provided for the very purpose of supplying the place of sermons, and are excellent as samples of sound divinity, are now too coarse for the public ear. Can we be surprised that a body of men, whose very zeal for the welfare of souls has served to throw them chiefly among the middling and lower orders, should have not sufficiently adapted themselves to men of a very exact understanding, and of considerable refinement. Fervent piety, much sterling orthodoxy, a competent share of theological and other learning, as well as of rough good sense, and some popular talent, are undoubtedly to be found among them. In knowledge of the world, in the art of setting off their own principles, and pleading their own cause before a tribunal of educated and reflecting persons, they may be defective. We are speaking of the general body of evangelical ministers. Those of the church are less accustomed to a sectarian phraseology, and some of them totally avoid it. We are inclined to consider this phraseology among the causes of the popularity of evangelical ministers; but it repels the higher, while it gratifies the lower classes. It materially conduces to the formation of a sectarian spirit. A vocabulary is thus supplied, which serves to enrich those whose paucity of ideas might otherwise be apparent: and religion acquires some of the charms of freemasonry; for the adoption of a number of terms, which are at once sectarian and obscure, produces a sort of religious brotherhood, and imparts to those who know how to use them some portion of that self-complacency which arises from the consciousness of the possession of a secret.

But it is also to the religious and moral character of the evangelical clergy, that we must refer the acceptableness of their preaching. Quinctilian has observed, that one of the necessary qualities of an orator, is integrity of life. The popular preachers of whom we speak, derive no small advantage from their eminence in this important point, as Mr. Ingram, in some passages already quoted, has very frankly admitted. Let us advert to a few particulars. Is attention to clerical duties a material recommendation of a clergyman? *They* carry their zeal in this respect, as some think, almost even to a fault. They for the most part preach, not once only, but twice, at least, on a Sunday: and there are those among them who have incurred some odium among the neighbouring clergy, by introducing new customs in this respect. They are generally resident; they are also diligent in visiting the sick.

Is abstinence from public places of amusement, a circumstance in favour of ministers of the Gospel? To the honour of our bishops, to the credit also of the great mass of the clergy of other countries, they agree to absent themselves from these scenes. This abstinence however, in our evangelical clergy, as well as their unwillingness to play at cards, to shoot, and to hunt, form perhaps, in some minds, a ground of secret dislike to them: but strictnesses of this kind are among the causes of that superior respect which is paid to them by so many of the people.

At a meeting, held a few years ago, of the same Lincolnshire clergy before whom the sermon of Mr. Ingram, now under review, was preached, several resolutions were passed, one of which pledged the ministers then assembled to institute family prayers in their respective houses. It is plain from hence, that the use of family prayer is deemed, by clergymen in general, to be highly becoming their character; and that the custom is, in their case, no evidence of being "righteous overmuch." Now it would be difficult to find a single clergyman among those that have obtained the name of evangelical, having a family, who neglects this practice, or even who fails to recommend it to his hearers; and it is important to add, that their recommendation, as we believe, is in many cases effectual; not a few families, by whom this good old custom had been laid aside, having been induced by them to revive it, to the no small advantage of their servants and children, and to the manifest increase of religion. Has there been equal zeal, and has there also been similar success, in this respect, among all those clergymen who sit in judgment upon them?

Charity to the poor may also be mentioned as in some degree characteristic both of the ministers called evangelical, and of their followers. Is a charity sermon to be preached? Who does not know that the "Gospel minister" is continually resorted to, even by those who are not inclined to his sentiments, on the ground of his being likely to procure a larger contribution than a clergyman of another class? *They*, or rather their adherents, afford a support by no means small, in proportion to their number and circumstances in life, to the numerous charities which so much adorn this age and country; and hence, in some measure, arises that occult influence in certain quarters, which the Edinburgh Reviewers are proclaiming to the public, and of which they are so jealous. "All subterraneous places," say these reviewers, "belong to them"—in other words, they visit workhouses; they creep into prisons and into hospitals; they send their pious agents to distribute their collections among the sick; "they remember the forgotten, they visit the forsaken, they attend to the neglected*." It may be answered, "True; but they go about instilling their own principles, and their very money is subservient to this purpose." The charge is just. Granting, however, that some needless fears and enthusiastic hopes are excited by them; still the suffering body of many a forlorn wretch is relieved by their alms, and his mind consoled by their condescension. Many a ray of true comfort is also imparted to the soul; many an awful truth is carried home to the conscience; some sense both of religion in general, and of the peculiar character of the Gospel, is imparted: and we owe it perhaps to some of the less educated part of this despised class of men, that the lower orders in Great Britain have not become more profligate than they are, more uncivilised and lawless, more contemptuous towards their superiors, more disdainful of all morality and religion.

To affirm the morality of evangelical ministers, is to say nothing very strongly in their praise. The general body of our clergy, both episcopalians and dissenters, are doubtless moral, in the ordinary sense of that term, with only a few exceptions: and exceptions also may have been sometimes found among those bearing the name of evangelical, which are sufficient to shew that the profession of the "Gospel doctrines," and even zeal for them, afford no security that the life will be free from vice. One test by which the strength of the moral principle, both of ministers

* These words were applied by Mr. Burke to the benevolent Howard. Mr. Howard himself, had he lived in this day, would have come under the lash of these Reviewers; for he was a regular attendant on an *evangelical* dissenting ministry.

and of private Christians, may be tried, is the degree of zeal shewn in repressing immorality. We will advert only to one mode, and it is by no means an equivocal one, in which this zeal may be manifested; namely, to those occasions on which men are tempted to acquiesce in some immoral sentiment or custom of the company by which they find themselves surrounded *. When Julian wished to overthrow the faith of the Christians in his army, he did not require them to go the length of bowing down to the heathen idols, but merely to shew submission to his authority by casting a few grains of incense, in the same manner as their unbelieving comrades, on the heathen altar. The more accommodating Christians consented: others thought that their fidelity to Christ was now in question, and at the risk of life refused obedience to the apostate emperor. In all ages there are certain practical tests, very different from the profession of doctrines, by which our allegiance to Him by whose name we call ourselves is put to the trial. The evangelical world, though doubtless including many timid, inconsistent, and even hypocritical characters, are extremely well known to be somewhat unaccommodating in the point to which we have adverted.

But are they not an austere order of men? Do they not neglect the amiable while they affect the severer virtues? Do they not resemble the ancient puritans; and is there not a danger lest the evangelical body *, which has been admitted in a preceding paper to be not exempt from the spirit of enthusiasm, supported as it now is by persons of more weight and in higher stations than heretofore, and advancing in numbers as well as in importance, should at length bring back upon us the reign of fanaticism? We touched, under a former article, on this subject; and we then pointed out some important circumstances of difference between the present evangelical body and the ancient puritans. We more particularly dwelt on the abatement of those prejudices against the church, which arose out of an opinion that her service was superstitious, and prevented all communion with her. Future opportunities of enlarging on this topic will occur. We shall therefore only add

* We have here particularly in our view those toasts and songs, so unbecoming the Christian name, which are introduced at some public dinners. The presence of *any* minister of religion is undoubtedly a restraint upon the manners of men assembled on these occasions; but we are much mistaken if the "evangelical," or, as he is often termed, the "serious" clergyman, does not commonly exercise, in such cases, more than the ordinary strictness. It is not the custom, however, of any large class of clergymen to adventure into societies professedly convivial; so that the question turns not so much on the comparative strictness of evangelical and other ministers, as on that of their respective followers. No reflecting person can doubt that the morals of our young men are materially affected by what they hear in these hours of festivity: and the circumstance of our now expecting a large part of the youth of the country to be associated in public messes, during three or four weeks of the year, for the purpose of military exercise, gives peculiar importance to the subject on which we are touching. Soldiership, it is commonly said, corrupts the morals: it corrupts them eminently through that licence of the tongue which the young subaltern or private witnesses at the mess-room. This evil lamentably pervades society; and that man renders a signal service to the public morals, who prudently, and yet resolutely, labours to reform it. Now we will venture to say, that individuals of the evangelical party are accustomed to present a bolder front than others to this enemy. It is not the champions against Methodism who are the most ready to take the field on such occasions: they leave, perhaps, this species of combat to some individual of that body, the dangerous tendency of whose principles they had been denouncing to the public.

* The reader will bear in mind, that we use this term as comprehending all persons who profess what are called evangelical sentiments, not only in the established church, but among the dissenters.

at present, that we profess not entirely to cast away apprehensions of political, as well as of other mischief, from the growth of fanaticism among us; though they are not by any means so strong in us as in Mr. Ingram. The danger of lukewarmness in the ministers of our establishment, and of irreligion and immorality in the lay members of it, is in our opinion far more formidable. The danger of being replunged into fanaticism, whatever it may be, arises, as we think, not from the common and acknowledged principles of the present evangelical body, and still less from those of the sober part of them; but partly perhaps from errors which, in their infancy, some of the members of that body may have not been sufficiently ready to discern, and from extravagances which, however they may now disown them, they may heretofore have been too much disposed to favour or to countenance. It arises chiefly from persons to whom they are now in a considerable degree opposed, and with whom they were never much connected.

The description of the evangelical body which has been so largely given, may possibly operate as some sedative upon the minds of those who are troubled by these violent apprehensions. It also suggests some reply to the inquiry of Mr. Ingram respecting the measures most fit to be taken for the maintenance and security of our church establishment. Let the doctrines, the whole doctrines, and nothing but the doctrines of that church, be fairly preached. We have endeavoured to state them. They are those of the reformers. We have been at some pains to shew that they are those also of the Holy Scriptures.

The dissenters, and a part also of the church, insist that there is in the establishment a departure from the purity of her own primitive doctrines, as well as a corresponding want of seriousness, and relaxation of practice. The subject is deserving of deep reflection, and not merely of a superficial notice. The evangelical ministers of the church are unquestionably men of a stricter sort: they are also the more sober, and, as we are inclined to think, the purer part of the evangelical body; and if either they have inclined to some of the dissenters, or some of the dissenters to them, this is only a consequence which has naturally arisen from a similarity of feeling on some great religious subjects. Surely there is at least much in this general body which is worthy of imitation. It is our opinion, that true Religion, mixed indeed with much infirmity, has had her abode among them; though we by no means question the piety of many episcopalians who do not belong to them, nor of some who are considerably prejudiced against them. Religion often has refused to observe that course, which regular and duly authorised institutions would prescribe to her. In the days of Christ, she did not limit herself so strictly as the Jewish doctors imagined to the Jewish, which undeniably was a divinely appointed, church. "Verily," said our Saviour, "I have not found so great faith, no not in Israel." She has sometimes wandered among the Lollards, or fled with the Albigenses to their mountains; or, accompanied by learning, has sought a temporary refuge from the violences and corruptions of the world, in the retreats of convents and monasteries. Is a land filled with luxury and wealth? She inclines, far more than many a rich and learned divine is willing to believe, to the middling and lower classes, to men inattentive to distant consequences, and partly, on that account, too little disposed to value and respect the forms of a religious establishment. Hence also she may contract an uncouth appearance; and if every approximation, in the members of an establishment, to the pious individuals who are found out of it, is to be a reproach, the church indeed may be in danger, but it may be

endangered by a cause very different from that which is apprehended.

There is no part of Mr. Ingram's book which we more approve, than that in which he recommends an emulation of the conduct of the evangelical clergy. Many of his other suggestions are entitled to our approbation, and there are some large topics, left almost untouched, which seem to call for considerable discussion. We have, however, already extended this article to so unreasonable a length, and we are likely to have so many occasions of entering into the consideration of the subject which we have omitted, that we shall here close our review of the present work.

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

"Ingenuas didicisse fideliter artes
Emollit mores, nec sinit esse feros."

I HAVE read your review of the Family Shakespeare, and it reminds me of an anecdote, which is told—no matter where. It occurred in the reign of Louis the Fourteenth.

A general complaint had prevailed in France for many years of the disorderly state of the capital. There was no walking in the fauxbourgs after five o'clock, without danger of being murdered; every table-d'hôte was a scene of uproar; and the lowest class of profligate women infested the streets without number. Colbert (who was a great man for police and privileged companies) undertook to reform this evil; and, after applying himself for some time diligently to the business, had the vanity to think he had succeeded. But a zealous Jansenist of that day, whose name was Bussy-Guitot, understood the matter differently. He published a small piece, by which he shewed, in the first place, that Paris was a town where no reputable gentleman should think of residing;—that all towns indeed were to be avoided as hostile to the simplicity of country life; and therefore that the labour of purifying them was quite misplaced. And, as to the minister's boasted success in Paris, he observed that nothing could be more imperfect; for he himself had heard the bargemen swearing at the Pont-Neuf, and a lad of fourteen had actually been hustled not three weeks before in the Rue de S. Honoré. My readers will inquire, perhaps, how this ended. I am sorry to say, that the pamphlet had a run; Colbert, finding his reforms unpopular, threw them up; and the city soon became as riotous and profligate as ever.

Now this Jansenist, it should be known, was an exceedingly worthy person. He read his Bible continually; and cordially believed every sentence he gave to the public. How happened it then that he was the occasion of so much mischief? Why just thus. He had been bred in the college of Port-Royal, and understood all the points in controversy with the Jesuits to perfection. But Père Arnauld, who was his oracle, could teach only what he knew; and of the ways of the world he had the happiness to know nothing. In this only he was wiser than his pupil, that he meddled but little with its concerns.

I could not refrain troubling you with this little history, because I really think it very parellel to what has lately happened,—saving only the size of the respective subjects.

All the world read Shakespeare, and all the world *would* read him. He had been, for more than two centuries, the pride and delight of his countrymen. His finer passages were quoted by every body. His familiar dialogues had become the language of common life. Meantime, all serious persons lamented

that dramas so justly admired should be deformed in every page with indecency and profaneness; yet still the years rolled by without any attempt to purify them. If we may guess by the lateness of the undertaking, the task should seem to have been difficult. At length, twenty of the plays are published; cleared for the most part from offensive passages, without being deprived of their original interest; and the intentions of the editor appear, from his preface, to have been equally moral and good-natured *. A critique soon afterwards appears in a very valuable religious publication, the sum of which is this: Shakespeare ought never to be read at all —the other dramatists are in the same case—it is therefore idle to reform them: and as to this attempt, it has quite failed; for the name of the evil spirit is retained at p. 334, an oath at p. 360, Falstaff is allowed to quibble upon grace, and—"Oh major tandem parcas, &c."

The writers of the article alluded to must allow me to remonstrate a little, both on the spirit and the justice with which their office has been executed. Was it necessary, in reviewing a work which indicated at least good wishes to religion and morals, to exhibit only a censorious disposition, ready to carp at every defect; and to fill three columns (in which their whole critique is included) with a detail of improprieties, left probably, in many instances, from the difficulty of removing them, and which in their aggregate amount to nothing. One is reminded of the old tale in Boccalini, where a gentleman shewed his industry, by picking out with care every particle of chaff to be found in a bushel of sifted wheat—He was rewarded for his pains by a free gift of his precious collection.

Why (ask the reviewers, p. 339) are the three Parts of Henry the Sixth omitted? A plain man would imagine, because they are dull. Why retain Othello, yet discard Anthony and Cleopatra and Measure for Measure *? Truly these things

* In justice to the editor, it should be observed, that the play (1st Part of Henry IV.) which alone the reviewers thought it necessary to examine, and from which they have selected all their specimens of impropriety, is that which every one will allow to have been the least susceptible of a perfect reform, without material mutilation; while at the same time its transcendent excellence made it impossible that it should be omitted. Notwithstanding the bead-roll of defects with which the Christian Observer has presented us, I cannot but think an impartial examiner will feel surprised at the success with which the editor has executed this part of his labours. As to the integrity of the motives which prompted this publication, let the editor himself be heard: "Though the works of our immortal bard have been presented to the public in a great variety of editions, and are already the ornament of every library, and the delight of every reader; I flatter myself that the present publication may still claim the attention, and obtain the approbation of those, who value every literary production in proportion to the effect it may produce in a religious and moral point of view.—Twenty of the most unexceptionable of Shakespeare's plays are here selected, in which not a single line is added, but from which I have endeavoured to remove every thing that could give just offence to the religious and virtuous mind." Preface to the Family Shakespeare.

* I suspect the reviewers are but ill-read in Shakespeare. The three Parts of Henry the Sixth undoubtedly contain very striking passages. Such are the deaths of cardinal Beaufort and the earl of Warwick, with many of Henry's speeches. But Warburton declares these plays not to have been written by Shakespeare. It is indeed likely (though denied by Johnson) that his master hand was only employed to throw in a few strokes and some of the boldest colouring. They are besides very heavy, and a most unfaithful transcript of the history of those days.—Anthony and Cleopatra, though too busy to be dull, is a poor performance. It contains no original sketches of character, and very little of good sentiment; and is preserved from putrefaction only by its restless activity. Dryden's All for Love, though not good,

are matters of taste; and it is taste too, that seduces us to read Dryden, and send Marvel and Elkanah Settle to the pastry-cook. But Romeo and Juliet — this too omitted! Here indeed I sympathise with the reviewers; yet, considering their dread of the romantic, one is rather surprised to hear them breathing after a drama, which excites the passions, perhaps, more powerfully than any that Shakespeare has furnished. But there is no end to such objections — they may be supplied at the rate of fifty to a minute. *Twenty plays forsooth! why not thirty — why not all? And then Shakespeare must be reformed, while Otway, Rowe, Congreve, are forgotten!*

To the whole array of verbal peccadillos, that are marshalled so ostentatiously, it is enough to reply, that if the work had been performed by the greatest master of taste and morals in the empire, every schoolboy would have been able to select twenty times their amount.

I willingly believe that the authors of this review have been actuated by good intentions. Yet let me observe, that good intentions and ill-humour match very indifferently together. Should they suggest that these remarks partake of the spirit they condemn, I freely plead guilty. Their article has made me splenetic; and it may be useful for them to have an opportunity of observing how ungraceful spleen and petulance appear in men who sit in judgment upon others.

On the general merits of the Family Shakespeare I shall say nothing. Let it live or perish as it deserves. The editor, however, will probably refuse the decision of critics, who doubt whether the drama can lawfully be studied, and therefore, if true to their principles, acknowledge their incapacity to judge in the act of pronouncing sentence. From such a bench the reformer of Shakespeare is entitled to appeal, and say, with the old Romans, "Provoco ad populum."

I must, however, observe a little on the moral charge presented by the critics against their literary culprit. They seem to think even his undertaking somewhat reprehensible. "*Let it*" (they say) "*be considered, that the ground-work of almost every dramatic story is passion.*" p. 328. Let it be considered, that, of the twenty plays now edited, scarcely one is, in strictness, grounded on passion. Love mingles in their actions, as in common life, and not much more.—"*It is scarce possible for a young person of fervid genius to read Shakespeare without a dangerous elevation of fancy.*" ib. In an age so fertile of genius as our own, this is melancholy intelligence. But comfort is at hand. Johnson says, the poet "is not long soft or pathetic without some idle conceit or contemptible equivocation;" and a writer, whose discernment the reviewers at least will not question, observes, that "this deformity in the dramatic person of Shakespeare, repulsive as it is to our intellectual feelings, renders his works less seductive and pernicious. Where the judgment is offended, the passions sometimes resent the injury as offered to themselves. The redundant absurdity of Shakespeare occasionally operates as an antidote to his seductions. We refuse to sympathize with the lover or hero, who in the article of death is eager to find rhymes, and expires in giving utterance to a quibble," and so forth. p. 332. This last authority is decisive.

But the general doctrine of this review deserves notice. It is this.

is generally thought a better performance.—Measure for Measure has many beauties. In particular the scene between Isabella and Claudio, in the third act, is inferior to very few in Shakespeare; but the plot of this drama is so radically indecent, that no skill or labour can purify it. Surely, if the reviewers were sensible of these things, they ought not to have indulged in such weak and cynical exceptions. If they were ignorant, how could they presume to write with more than the authority of knowledge?

Mankind are by nature vastly too romantic. All stimulants therefore should be avoided. Not only the theatre, but dramatic compositions in general, are to be condemned. Other works of imagination follow; novels en masse*; and, by parity of reasoning (for philosophers at least are answerable for the consequences of their principles), the most animated effusions of eloquence—the finest pieces of history—and "thou, sweet Poetry." Thus "art after art goes out, and all is night." Adieu to every thing that can soften the mind, or elevate, or refine it. Science only is left us; and that too, as it nurses pride and scepticism, may as well go with the rest. In conclusion we hear, "the objector must not plead that imagination is annihilated, for every intellectual power finds its place in religion. The prophetic imagery of the Old Testament, and the parables of the New, may be regarded as properly the offspring of the inventive faculty†." Let me not be thought insensible to the sublimity and beauty of the Holy Scriptures; yet surely it could scarcely have been expected, that in the nineteenth century the fable of the Egyptian caliph should be realized; who is reported to have burnt the Alexandrian library, because the contents of those volumes if found in the Koran would not be missed, if not found there must be wicked.

I join issue with the Christian Observer on their main postulate, by denying at once that the world is too romantic.—Will they, however, do me the honour to consider of a reply to a few preliminary questions?—

1. While nine-tenths of mankind are indulging in licentious systems of principles and conduct, if an opportunity offers of drawing them away from vice, or the probable contagion of vice, in any material instance, is it wise to neglect the occasion, because we cannot bring them upon their knees in confession and penitence? Shall we do nothing, because we cannot do every thing; and treat those who are more active than we, with sarcastic severity? To me this seems the worst sort of optimism, joined to the worst sort of zoilism; two things, which, like some others ending in *ism*, might very conveniently be spared.

2. Is it not true, that literature, as distinguished from science, and addressing principally the imagination and feelings, is one of the most powerful causes of civilization? Or have all the masters of political wis-

* The reviewers are somewhat inconsistent. While Shakespeare is banished, the works of Mrs. Radcliffe and Madame D'Arblay are to be retained, (in the upper shelves of the library indeed, where young ladies and gentlemen cannot reach them), because their heroes and heroines are on the whole tolerably moral personages. Do these writers then possess no power over the heart? Is not "passion the ground-work of their stories?" Or if those works only can be permitted, in which the characters pourtrayed are not deformed by great crimes, what shall we say of Thucydides, Livy, Guicciardini, and Clarendon? I own I am unable to perceive why the histories of Macbeth, John, and Henry the Eighth, dramatized by Shakespeare, are more pernicious than the histories of the Pazzi and Cæsar Borgia, dramatized by Machiavel. Both colour strongly, and in both, the strength of their colouring renders vice more odious. I presume, of course, that the impurities of the first of these writers are to be cleared away; but the reviewers will not hear of reform.

† P. 334. The reviewers do not seem to have possessed themselves well of their own theory. If there is any thing of principle in their article, it is, that whatever excites the imagination is hurtful. This renders all inquiries into the moral character of works falling within that description, superfluous; and an adversary would certainly have sought an "ex absurdo" refutation of this doctrine, in those passages of Scripture which the reviewers have above alluded to. Yet these writers proceed with a flowing sail, and never suspect they are among breakers.

dom, from Plato to Burke, been mistaken in this matter? Perhaps we shall here it doubted, whether civilization is itself a blessing. Really there is no debating these points anew. If they are not now settled, when we have thrown our books into the fire, we may as well throw our heads after them.

If our system of education is to be wholly recast, and a Christian youth, instead of reading reformed copies of Herodotus and Horace, must sit down to Sozomen and Prudentius; if he must study Quarles instead of Pope, and throw aside Addison for John Bunyan, where shall we find able or enlightened defenders of that religion for which these sacrifices are to be made? While wit, elegance, and philosophy are combined against us, can we think that the battle will be well fought by men of contracted minds and mean attainments?—Doubtless truth will ever be triumphant; but the promise of our Redeemer to his church can no more supersede the necessity of adopting all wise means to advance the interests of religion, than the promises made to the elect release them from unwearied endeavours after perfect holiness. Should the principles promulged in the article under examination be generally embraced by the readers of the Christian Observer, they would probably in the next age be reduced to a sect of low bigots, and in the following be divided between weak enthusiasts and furious fanatics. Meantime it is likely the spirit and essence of Christianity would escape; and in the third generation, perhaps, a few of the most pious and enlightened would discover the sin and folly of their forefathers, and gradually withdrawing themselves to a better school, bear again that testimony, which every age has furnished, to the natural alliance between knowledge and Christianity, a liberalized understanding and an improved heart.

And now a few words on romance. Is this the sin of the present day? Is it, in its nature, a sin of great maliguity? I venture to reply in the negative to both these queries; and to doubt whether the dangers, apprehended on this subject, are not even more imaginary, than the evils supposed to exist in our system of feminine education *.

Of all things in the world a terrorist is the most troublesome. He sighs and grumbles till other melancholy souls catch the infection; and then, as numbers give confidence, the prophesyings begin. All who are silly, ignorant, timid, or discontented, become possessed. Old bachelors, tyrannical husbands, country gentlemen of decayed fortunes with their ancient housekeepers, the second rates of a party, doctors of physic who have no patients, citizens retired to Finchley, with an hundred more, join in the clamour, and alarm spreads in every direction. We all remember an epidemical phrenzy of this kind during a season of scarcity; and in private life, tea, carpets, short waists, and romance, have taken their turns. I cannot think the last much more fearful than its predecessors. They, whether harmless or innocent, at least existed; they were visible and tangible: whereas, after rubbing my eyes, and casting a lynx's look around me, I confess the only romancers I have been able to discover are those who declaim against romance.

In what quarter of the town or country is it, that this fever has spread? We see hundreds of young men continually. Among these, it must be owned, there are vices and follies enough; but the most common of all their vices is selfishness, and the rarest of all their follies is romance. The industrious for the most part attend to their books at

* Cymon's paper is ingenious, and he is as near the truth perhaps as those he opposes. Yet surely he takes rather too high an average of female attainments.

college, and to their business afterwards. The idle sport away life according to their fancies; they hunt, drink, game, lounge about St. James's, get upon the turf, fight duels, stand contested elections; but neither fancy nor fashion leads them to be romantic.—Girls, however, we hear, have lively imaginations. Whether their natural disposition to romance is greater than ours I know not, but the checks upon it are greater, and they have no inducement to cherish it. They live under the empire of manners; and the manners of the female world are with us very unfavourable to the developement of strong feelings: nor is it possible that romance should be common in one sex while it is neglected and despised in the other. Facts support the theory; and both observation and inquiry will convince us that the offence, so dreaded and so talked of, is almost as rare among women as men. It is evident, indeed, that the genius of this age and country opposes it. In France, where the ancient noblesse were separated from the bourgeoisie by a broad interval; where they were generally unemployed except during the campaigns, and dependent upon a court famous for its magnificence and gallantry; where the spirit of chivalry was still high, and devotion to the sex was the pride of every gentleman; —in France, I say, such as it once was, there may have been a redundance of romantic sentiment. Some infusion of it, however, there must be in a polished society; and he surely is inattentive to the course of human affairs, who thinks, that in a community so commercial and calculating as ours, it is likely to be excessive. It may be reasonably suspected that we have too little, but something more than a dry affirmation is necessary to convince us that we have too much.

The reviewers, however, are under great apprehensions lest their "half-employed son" should think himself into an Orlando. To say the truth, if they educate him no better than they propose to educate others, there is little danger of his *thinking* himself into any thing. But suppose the worst. The young gentleman is dying for Rosalind. What then? He may be very silly, but he is not very criminal. Romance is not virtue; it is not reason; but it is better than selfishness and her litter of puppy follies. The reign of imagination favours at least the growth of generous and exalted feelings, which, though ludicrous from their extravagance, have something about them, that, in youth, is not wholly unamiable or unbecoming. Life too supplies correctives abundantly. The romancer of eighteen is sad and sober at thirty; and if he purchases that lesson of the highest wisdom, for which most of us pay in suffering, more dearly than others, the impression it may be hoped will prove the more deep and lasting.

To return, in conclusion, to the Family Shakespeare. I would not be understood to deny, that some words may be found in the reformed copy, which it would have been more proper to omit. Had the reviewers offered a kind and friendly remonstrance on these points, the editor would probably have confessed that his vigilance had sometimes slumbered, and have seized the first occasion of repairing the defects. But no man was ever goaded into a sincere acknowledgment or conviction of errors by the stings and scourges of persecution. Neither can it be admitted that those errors are numerous. On the contrary, I am persuaded that they who are the most competent to estimate the merits of this performance, will not, upon an accurate examination, think its execution unworthy of the virtuous and disinterested motives which gave it birth.

I have long read the Christian Observer with pleasure and improvement. Its claims to general favour

are very high as a literary performance,—as a religious miscellany still higher; and it would be a source of real regret to me, if any thing contained in this letter should tend in the slightest degree to diminish its well-earned reputation. The editors too, I am sensible, may find it exceedingly difficult to refuse admission to some articles, the spirit of which they cannot approve. But the interests of religion, as well as their own, require that they should exercise a severer judgment on the contributions they receive. The spirit of censoriousness visible in several of their reviews has called forth remonstrances; and I do not hesitate to say, that the article which has occasioned this letter is the worst specimen of severity they have ever exhibited. We may say of them, as Cotta of the Epicureans; "solent, *id quod virorum bonorum est, admodum irasci.*" Yet it must be owned, that to find fault is the easiest of all things; and one of the least becoming of all things is to find fault pettishly. In men too, who upon all moral questions assume a severe tone, and refer continually to the highest and only just standard of action, we are entitled to expect a very guarded practice. A face of beauty renders every blemish remarkable. To declaim against theatres and theatrical compositions, routs, balls, and card-parties, while we are unkind, ungentle, fretful, or censorious, is exactly of a piece with the old morality of the Pharisees, the more modern casuistry of the Jesuits, and the inconsistencies of formalism in all ages. Whether public amusements are lawful may be questionable; but there can be no question at all, as to evil tempers being criminal, in all degrees, and of every description. For myself, though I am not now in the habit either of reading dramas or attending their representation, I have no difficulty in confessing, that my mind would be far less burthened with the recollection of having spent an evening in the stage-box at Drury-lane, than of having given to the world the review of the Family Shakespeare.

PHILALETHES.

We do not mean to detain our readers by a long reply to the letter of Philalethes. The most effectual answer that could be given to a great part of it, would be, to reprint the review which he professes to criticise. Those who feel an interest in the general topics of discussion, will perhaps take the trouble, after they have read the letter of Philalethes, to cast their eye over the article he has charged so heavily. They will not fail in that case to discover, that he must have viewed it through a very distorted medium. They will be surprised to find that almost all those propositions which he represents as ours, and undertakes so manfully to combat, are in fact the mere creatures of his own imagination.

Our "general doctrine," according to this writer, is, that "Mankind are by nature vastly too romantic." Now the utmost length to which we have gone, is to affirm that there are in the world *some* persons of a romantic turn. Does Philalethes mean to deny this? If he does, we produce his own paper as a proof that the spirit of romance is not quite extinct even in this selfish, plodding age. The change which his fancy has wrought in the complexion and bearing of our remarks, has a parallel only in that flight of imagination by which La Mancha's knight converted windmills into giants.

Philalethes assumes that we are disposed to proscribe all works of the imagination which do not find a place in the Bible. We have, on the contrary, expressly maintained that the domestic library of the Christian *ought* to contain works of taste and amusement; and we referred to the Bible merely as affording a proof that the use of fiction

was allowable. At the same time, we must be understood as pleading for such works of the imagination only as cannot *fairly* be charged with a tendency to counteract the spirit and design of Christianity. How far the great mass of our plays and novels may be considered as answering to this description, and can therefore safely be placed within the reach of young persons, was a question indeed which we ventured to discuss, but which we did not decide*. But even if we had decided this question in the negative, we should still have thought it a little romantic in Philalethes to press us with all the consequences which he alleges to flow necessarily from our system. Is there then no difference between the Heloise of Rousseau, and the Principia of Newton; or, to compare things less remote though still very widely separated indeed, between the plays of Wycherley and the "Lay" or the "Marmion" of Walter Scott? Or must we, because we condemn the one, on account of the mischievous kind of excitement they are calculated to produce, be charged with proscribing the other?

We readily admit that the spirit of selfishness prevails much more extensively than the spirit of romance. But this forms no reason why the spirit of romance should be cherished. If novels and plays could be shewn to have the effect of exciting the selfish to generous actions, their tendency to give an undue elevation to persons of a romantic turn might perhaps be forgiven. But we fear, that, in the case of the first-mentioned class, their operation is not so much to raise the mind to nobler purposes, as to produce a disinclination to regular industry, and to quicken the appetite for low and vicious pursuits.

We certainly do not think that the paper of Philalethes goes far towards deciding the only question which has really been moved by us, —namely, whether dramatic compositions (including plays and novels), as they now exist in this country, and among them those of Shakespeare, may safely compose a part of the domestic library; in other words, may safely be read by our youth of both sexes; and if read, under what guards and limitations, and with what exceptions, the perusal of them may be safely allowed. On this question we shall be happy to see Philalethes exert his talents; and when he shall have considered it with more calmness than his present communication manifests, we shall be much surprised to find that there remains any very essential difference of sentiment between us. It was with a view to the free and unrestrained discussion of the subject that we ventured to indulge in a few speculations upon it; and we have no wish respecting it, except that the truth may prevail.

We leave the critique on our review of the Family Shakespeare untouched. If we have treated the editor of that work with *undue* severity, it certainly was not our design to do so. And we are anxious to prove that it was not, by allowing his defence to pass without any attempt to diminish its force. Valeat quantum valere possit. If the plays of Shakespeare must form a part of the domestic library — a point which we conceive is still open to discussion — we have no difficulty whatever in saying, that we should certainly prefer the present edition of them to any other which we have seen: and we would therefore recommend it to those parents, who think they shall do no injury to their sons and daughters by making them familiar with the productions of that much-admired bard.

* Philalethes must have read our review very hastily. He attacks our inconsistency in proposing to retain the novels of Mrs. Radcliffe, Mrs. Smith, &c. Now we are so far from having made any such proposal, that we have declared ourselves anxious to keep even these novels from the hands of young persons. (See p. 393.)

REVIEW OF THE EDINBURGH REVIEW ON INDIAN MISSIONS. N°. XXIII.

On the subject of Indian missions we have already entered so much at large, and have so nearly exhausted, not indeed the subject itself, but our reflections upon it, that we are unwilling to resume it in the present stage of the controversy. It is however impossible to avoid offering a few concise reflections on the paper now before us; especially as an article of the Christian Observer is one of those many works which the Edinburgh Reviewers have here chosen to represent as furnishing the basis of their critique. The article to which we allude is our Review of Major Scott Waring's "Observations."

The principal attack, on this occasion, of the Edinburgh Review, is avowedly directed against "the evangelical party who have got possession of our eastern empire;" otherwise styled "the *serious* part of the directors of the East-India Company;" and by various equivalent appellations. These men are complimented *obiter* on their wisdom and discretion "in matters of temporal welfare;" we are told of "the respectable name of the deputy chairman," Mr. Grant; and two or three other courteous speeches are made. On the subject of Indian missions, however, these "*respectable*" personages are pronounced to be "insane and ungovernable," and "Jacobin converters." Their strongest professions of toleration towards the native Indians, are declared to be entitled to no credit, and, in the frank language of the reviewer, it is said that "their fingers itch to be at the stone and [illegible] of the Hindoos." To [illegible] it, they are at- [illegible] the sides of the poor [illegible] Observer (a work which [illegible] their "organ") as [illegible] to extend their influence [illegible] very unworthy manner," as [illegible] reprehensible for arts "[illegible]" if not "wicked," and for "low mischief;" and, directly in this connection, we have a violent tirade about "the *baseness and malignity of fanaticism.*" After the civilities which we have mentioned as addressed to these gentlemen, have undergone such a *process of exhaustion* from the invectives which have also been quoted, what value is left to them we will not endeavour exactly to assign; but to us it appears that the Edinburgh Reviewer, with his bows and his stabs, resembles only those murderous eulogists, who

> "—— Flatter, hilt in hand,
> And 'midst smooth compliments the dagger raise
> To deify the virtues which they praise."

Before we proceed, it may be necessary to observe, that to be condemned as the *organ* of the "great political religious party" in question, is an honour which we have never arrogated, and which is gratuitously conferred on us by our northern brethren. Nothing indeed is more in our wishes than to stand fast in those general principles of religion which we believe this party, as it is called, to hold in common with ourselves; and in these principles, by God's blessing, we *will* stand fast; but the Christian Observer does not aspire to be considered as the manifesto of any party whatsoever, or as enunciating *ex cathedrâ* the sentiments of any persons but the private and obscure individuals who immediately conduct it.

It is, however, held undoubtedly lawful to contend with an adversary on the ground of his own assumptions. The number of the Edinburgh Review immediately preceding that which is now before us, contained a long and severe philippic against this very party, considered in their general character, who are now reprobated for their missionary exertions. On that occasion, very ample quotations were made from the Evangelical and Methodist magazines, and from those magazines *exclusively;* and of these quotations, the avowed purpose was

to give a full and detailed view of the sentiments, the temper, the taste, and the language of the "religious neutrals," who, among other achievements, were described as having *got possession of the India House.* The Christian Observer, which is now regarded, not merely as containing a correct exposée of the doctrines of these men, but as their "*organ*," was not once named, nor even hinted at in the most cursory manner. Surely if the Edinburgh Reviewer be sincere in his belief of our connection with the party, he will find it difficult to vindicate his former diatribe against them from the charge either of culpable presumption, or wilful injustice. The proofs of their delinquency he then sought, not in that which he now affects to regard as their official publication, but in other sources of intelligence; sources, whose authenticity should have been matter of proof, not of assumption. Either, therefore, knowing the proper authorities on the subject, he designedly avoided a reference to them, or, not knowing them, he passed a decisive sentence in a state of ignorance.

Of the manner in which this assailant proceeds, a few specimens shall now be given. The following strikes us as a pretty fair one:

"Upon the whole, it appears to us hardly possible to push the business of proselytism in India to any length, without incurring the utmost risk of losing our empire. The danger is more tremendous, because it may be so sudden; religious fears are a very probable cause of disaffection in the troops; if the troops are generally disaffected, our Indian empire may be lost to us as suddenly as a frigate or a fort; and that empire is governed by men who, we are very much afraid, would feel proud to lose it in such a cause.

"'But I think it my duty to make a solemn appeal, to all who still retain the fear of God, and who admit, that religion, and the course of conduct which it prescribes, are not to be banished from the affairs of nations, now when the political sky, so long overcast, has become more lowering and black than ever, whether this is a period for augmenting the weight of our national sins and provocations, by an *exclusive* TOLERATION *of idolatry*; a crime which, unless the Bible be a forgery, has actually drawn forth the heaviest denunciations of vengeance, and the most fearful inflictions of the divine displeasure.'—*Considerations on communicating the Knowledge of Christianity to the Natives of India*, p. 98.

"Can it be credited that this is an extract from a pamphlet generally supposed to be written by a noble lord at the board of controul, from whose official interference, the public might have expected a corrective to the pious temerity of others?

"The other leaders of the party, indeed, make at present great professions of toleration, and express the strongest abhorrence of using violence to the natives. This does very well for a beginning; but we have little confidence in such declarations. We believe their fingers itch to be at the stone and clay gods of the Hindoos; and that, in common with the noble controuler, they attribute a great part of our national calamities to these ugly images of deities on the other side of the world. We again repeat, that upon such subjects, the best and ablest men, if once tinged by fanaticism, are *not to be trusted for a single moment.*" p. 172.

We have no right to impute ill intentions; but this we have a right to say, that, if all the annals of misrepresentation can furnish one completer or more flagrant specimen of it, than that which has just been exhibited, it ought to be preserved as a literary curiosity. The plain fact is this; the passage quoted from the "Considerations," had its context been prefixed, could not possibly have been misunderstood; as it is, it can hardly be otherwise than misunderstood. In that passage, the noble author is arguing, not against toleration towards the Hindoos, but for toleration towards the Christian missionaries; ideas which, whatever the Edinburgh Review may think, he was either wise or weak enough to believe perfectly distinguishable. In every part of his work he assumes, as a matter of course, that the religion of Brahma should receive full toleration; in the passage before us,

he simply contends, that this toleration should not be *exclusive*. He contends that to the missionaries that privilege should be extended, which his very argument supposes to be guaranteed to the Indians. He contends, in short, only for a *fair field and no favour*. So much will be incontestibly demonstrated by a citation of the whole passage in its original shape.

"In opposition to this resolution of the house of commons, a most extraordinary proposition has been advanced, not only denying that it is the duty of the government of the parent state to endeavour, by *safe* and *prudent* and *gradual* means, such as sound discretion would suggest and experience warrant, to communicate to our East-Indian empire the blessings of our superior light and knowledge; but even maintaining that government ought to interpose its authority, professedly and expressly for the purpose of obstructing and putting a stop to all such attempts, whether made by the missions of our venerable chartered societies for the promotion of Christian knowledge, or by any others; and more particularly for preventing the circulation, or even translation, of the holy Scriptures into the Oriental languages.

"Thus, while every other religion in India is left undisturbed; while the doctrines of the Koran are freely circulated, and those of the Vedas and Sastras left unmolested; the government of a country professing the Christian religion is called upon to exert its power for barring out every scattered ray of that religious and moral light which, through the endeavours of any charitable individuals among us, might otherwise shine upon the inhabitants of that benighted land. It goes, in effect, to annihilate all that has been done for more than a hundred years by the exertions of missionaries and the circulation of the Scriptures; and to cast back into the darkness of paganism those who had emerged from it: for such must unavoidably be the consequences of banishing missionaries from India, and prohibiting the circulation of the Scriptures amongst the natives.

"Professing, with my countrymen in general, my belief in the divine authority of the Scriptures, and in the doctrine of a superintending providence, so explicitly inculcated and so fully illustrated by innumerable examples in the word of God; and still more, that the decline and fall of states are the judicial inflictions of a divine hand, the punishments of guilty nations; I see with the deepest concern recommended, for the first time, the adoption of a system of conduct by which we should take idolatry, with all its guilt, under our special patronage, and endeavour to shut out all knowledge of—I had almost said all access to—the Almighty." p. 96.

The words quoted in the extract from the Edinburgh Review follow; but in passing through the hands of the Reviewer they have undergone an alteration which it is important to note. The expression "an exclusive toleration of idolatry," as it stands in the original, has the word "exclusive" printed in Italics, plainly marking it to be the emphatic word in the sentence, and to comprise the gist of the whole argument. But when this expression is quoted in the Edinburgh Review, this important epithet is sunk out of view by printing the word "toleration" in capitals. Every reader feels the difference between "an *exclusive* toleration of idolatry," and "an *exclusive* TOLERATION *of idolatry*." No goodness of motive can justify that criminal inattention which thus, by garbled and distorted quotation, fastens the charge of persecution on an author, every paragraph of whose work, we will venture to say, breathes nothing but charity towards men of every name, colour, and creed.

The facts supplied by the late Resident, are dealt with about as fairly as the sentiments which he delivers. If the reader will compare his own assertions respecting the number of Hindoos converted to Mahomedanism, with the professed reference to those assertions in the Edinburgh Review, he will perceive that they have been greatly misrepresented. Economy of room would by no means prevent us from exposing this misrepresentation in detail, did it materially affect either the moral character of the author so treated, or the general conclusions which he

would enforce. Its utmost effect, however, even if successful, would be to prove his information defective on a subject, which, with all deference to the known omniscience of the Edinburgh Reviewers, he must be presumed to understand somewhat better than any member of their fraternity.

It may indeed be allowable, in this place, to make some estimate of the authority to which the Edinburgh Reviewer may fairly lay claim on the question of Indian missions, so far as this can be considered under the aspect of a question properly Indian. In the course of his argument, the Reviewer relates a story of which the scene was laid on the banks of the Ganges, accompanying it with the following imprimatur: "The writer of this article vouches for the truth of this anecdote; and many persons who were at Calcutta at the time, must have a distinct recollection of the fact, which excited a great deal of conversation and amusement, mingled with compassion." The anecdote is probably true; although what sort of trust is to be reposed in the voucher of an anonymous author, who may disown his production whenever it is charged home upon him, we pretend not exactly to say. The expressions, however, used in attesting this story, are such as would naturally fall from the mouth of an eye-witness. To the same effect, other expressions occur elsewhere in the review. "No man, who knows any thing of India, can doubt"—"Whoever has seen much of Hindoo Christians must have perceived." These are modes of speaking, which would involuntarily be understood as implying a personal acquaintance, on the part of the speaker, with the subjects of his discourse; and not the less so, when nothing of a contrary complexion appears throughout the composition. Lest all this, however intended, or however unintentional, should produce an undue impression on the readers of the Edinburgh Review, we beg leave to state it as our decided opinion that the writer of the article before us has never visited India. To enumerate the grounds of this opinion would be tedious, but we are not apprehensive of its being contradicted.

Mr. Owen having asserted that, on Mr. Twining's principles, Providence would be reduced to the alternative, either of giving up India to everlasting superstition, or of working some miracle in order to accomplish its conversion, the reviewer repeatedly quotes the phrase of "reducing Providence to an alternative," first with two, and then with five notes of admiration; descants upon its familiarity as utterly shocking; and concludes with the following memento: "Let it be remembered, this phrase comes from a member of a religious party who are loud in their complaints of being confounded with enthusiasts and fanatics." The meaning of Mr. Owen is, we conceive, perfectly plain. The phrase in which he has expressed it, may be left to the consideration of the candid reader, who probably will not censure it quite so extravagantly as the Reviewer. We would only excite attention to the closing remark of this gentleman. It is not, we believe, usual to form a judgment of a large body of men, exclusively from a single member of that body. It is perhaps still less common to judge decisively of an author from one single clause of one single sentence in his book. But of the union of these two operations, in condemning the whole of a considerable party on account of a single phrase once used by a single individual of the party, we recollect no instance excepting that afforded us on this occasion by the Edinburgh Review.

The Christian Observer, as we have already intimated, has its share of crimination. It is arraigned in the following manner:

"We cannot conclude without the most pointed reprobation of the low mischief of the Christian Observer; a publication

which appears to have no other method of discussing a question fairly open to discussion, than that of accusing their antagonists of infidelity. No art can be more unmanly, or, if its consequences are foreseen, more wicked.—If this publication had been the work of a single individual, we might have passed it over in silent disgust; but as it is looked upon as the organ of a great political religious party in this country, we think it right to notice the very unworthy manner in which they are attempting to extend their influence. For ourselves, if there were a fair prospect of carrying the Gospel into regions where it was before unknown,—if such a project did not expose the best possessions of the country to extreme danger,—and if it was in the hands of men who were discreet, as well as devout, we should consider it to be a scheme of true piety, benevolence, and wisdom: but the baseness and malignity of fanaticism shall never prevent us from attacking its arrogance, its ignorance, and its activity. For what vice can be more tremendous than that which, while it wears the outward appearance of religion, destroys the happiness of man, and dishonours the name of God?" p. 181.

Our remarks on major Scott Waring constitute the only part of the Christian Observer individually mentioned in the Edinburgh Review, in which remarks, so far from urging the charge of infidelity on the major, it happens that we expressly and formally retracted it. On the first perusal of that author's work, we had, in a former number, made the charge; not, however, from malignity: but his complaint of it occasioned the recantation which we have mentioned, and which we are not ashamed to recollect. The *amende* perfectly satisfied major Scott himself, as in his published answer to us he declares; and we therefore do not see how the very pages which contained it, can expose us to the imputation of having no other weapon of offence or defence but the cry of infidelity *.

On some other occasions we have undoubtedly objected to publications as sceptical, or even as worse; but, unless it is intended to be maintained that there is no such thing as infidelity, it can never be contended that the objection is necessarily either unmanly or wicked. The author of the Vindication of the Hindoos so openly maintains the pretensions of Hindooism to at least an equality with Christianity, that to consider him as untainted with scepticism, would have been, in a manner, to attaint his veracity. Yet, in reviewing his book, instead of being satisfied with vaguely stating, or even with carefully substantiating the charge alluded to, we entered into an elaborate investigation both of his facts and of his reasonings. We examined, at great length, his authorities, and confronted them with others. Through the whole indeed of our humble efforts, in every part of this controvery, we have attempted to do full justice to the arguments of our opponents; nor are we conscious of any questionable proceeding, any proceeding which we should blush to avow to our sternest adversary, or to ourselves:

"Nec mea mortiferis infecit pocula succis
Dextera, nec cuiquam t tra venena dedit."

Nothing, the Edinburgh Reviewers must be well aware, can be more unhappy than a *false* imputation of the *crimen falsi*; and he should stand on strong ground, who lavishes on others the terrible and blackening terms of *low mischief, unworthy arts, baseness, and malignity.*

To say the truth, we know not

* Whoever will take the trouble to turn to the former volumes of our work, will probably find in them enough both to disprove the charge of the Edinburgh Reviewers, and to account for the asperity with which it is urged. See a Review of their review of Sir H. M. Wellwood's Sermons, in our volume for 1805, p. 433; of Mrs. H. More's Hints towards forming the Character of a young Princess, ib. p. 758; of Forsyth's Elements of moral Science, volume for 1806, p. 303; and of a Historic View of Christianity, ib. p. 640.

that a vague imputation of infidelity is, by a single scruple, less justifiable, or less manly, than a vague imputation of fanaticism. To raise the cry in the latter case, is at least as easy as in the former; and the cry, when raised, is at least as poisonous. But to attribute, as our Reviewer does, dissembled principles of the most execrable intolerance to those, who, in his own language, "make great professions of toleration, and express the strongest abhorrence of using violence to the natives," this is an act, for which the vocabulary of the Edinburgh Review might more conveniently furnish an epithet, than that of the Christian Observer. In fulminating so severe, so blasting a charge against men whom he professes to respect, it behoved him to be careful that his assertions should find their warrant in something more substantial than the whistling of that damnatory word *fanatics*, and the undistinguishing prejudices of the vulgar against *all extra superfine persons*. Nothing, indeed, has more surprised us than the extreme asperity with which this critic has chosen to barb every word and every syllable of his uttering. His invective resembles rather the spring of a tiger out of a thicket, than a regular encounter within the lists; and would remind us more of the violent explosion of long-condensed hate, than the steady flow of avowed opposition. That any thing, in point of real effect, is gained by this acrimony, may be much doubted; the throwing away of the scabbard may make the battle hotter, but it will not make the sword sharper; and when reciprocal animosities are blown into a furnace, the good is contingent, the evil certain. In this world, where so little that is great or noble can be effected without the enginery of benevolence, he that really loves the welfare of his species, will reflect that to tear into tatters and trample under his feet the good will and good opinion of even one respectable individual, is to sacrifice so much of solid power.

But we are sliding into the language of remonstrance, which, we perfectly understand from the concluding defiance of our critical antagonist, is not very likely to be effectual. The mantle is, indeed, shaken with a look and attitude too expressive to be misconceived. It would be absurd to underrate the prowess of the challenger; and to accept his challenge in a tone of responsive ostentation, would in us be preposterous. We will content ourselves with expressing our belief, that he will never want an adversary to prove his might, and our wish—a wish not perhaps so friendly in reality as it is in appearance—that he may never find his adversaries more base or more malignant than they have proved on the present occasion.

It is time, however, to animadvert on the treatment which the question of missions itself has received from the hands of this gentleman. The first remark that we would offer, is, that he has very unwarrantably directed his criminatory language, not at the Anglo-Indian missionaries in a body, but exclusively at those of a sectarian persuasion. It is plain that the missionaries of the Society for promoting Christian Knowledge, can hardly be less liable to this sort of language than those of the Baptists. Their exertions are equally pernicious to the peace of India; their insanity is, within a trifle at least, equally virulent; and they write in a style distinguished by nearly the same faults and excellencies. Yet the Reviewer, though he cursorily mentions them, does not ostensibly include them within the range of his contumely. It is the anabaptist, the anabaptist, who is by name exposed to alternate hatred and derision. It would seem as if, amidst all his "sounds and fury," the critic remembered that the Danish missionaries would be supported by nearly the whole weight of the church of England:

" —— quamvis improbus annis
Atque mero fervens, cavet hunc quem coccina læna
Vitari jubet et comitum longissimus ordo."

Whether this prudence be original, or borrowed from the sage Peter Plymley, who advises his correspondent (if we recollect aright) to worry a rabbit rather than a bull-dog, it cannot be determined.

The next remark we shall submit, is, that, though the Edinburgh critic ostensibly reviews eight contending works on Indian missions, and though he has filled thirty pages with his lucubrations, yet he has delivered no opinion whatever on the principal topic of contention between those litigant parties, and has but one half-page even bearing on that topic. This allegation may seem bold, but it shall be instantly verified.

The party of major Scott Waring vehemently demanded, that the English missionaries in India should be ordered home, and the gratuitous circulation of the Scriptures among the natives prohibited. This, as it was the original, so it is the practical, and therefore obviously the main question before the public. On this, however, the Edinburgh reviewer has preserved a profound silence, while he has filled his sheets with other collateral inquiries, which are interesting indeed, but comparatively are as nothing. True it is, that the premises he has attempted to establish, do inevitably point to a result very decisively in favour of the measures recommended by major Scott Waring; and it is equally true that the critic has by far too much acuteness not to have perceived the necessity of such a consequence; but not a syllable to that effect has escaped him. For a body of men who are sworn champions of free inquiry and free opinion, the expediency of force was, perhaps, a doctrine too ungracious to be openly maintained. It must therefore be left to inference, and to the sure operation of those popular passions which the observations actually made are calculated to inflame. The conqueror will not directly imbrue his hands in the blood of his enemies; but he will barricade or set fire to the building in which they have taken refuge, and, stepping back a link or two in the chain of causes, will commit the task of destruction to the physical process of starving or combustion.

This practical question being manifestly the main subject of dispute, on what does its decision depend? The answer is perfectly simple. Supposing the missionaries to conduct themselves decorously, they ought not to be coerced in the manner recommended, unless their proceedings threaten danger to the state. Nothing but danger can justify the government in laying on them the strong hand of persecution. In the case before us, this danger can confessedly exist only on the supposition, that the native population of India shall construe the efforts of the missionaries as denoting an intention on the part of the mother-country to convert them by force. This is the cardinal point; here issue must be joined; and any thing short of this will not do. It is in vain to expend pages of broad ridicule and scurrilous vigour on the cant, the folly, the enthusiasm, the ill success, or even the complete unpopularity of the missionaries: unless the existence of danger can be established, it is a settled matter that coercion is out of the question. If this be not settled, we have reverted to the season of St. Bartholomew.

Now as to this inquiry, we have repeatedly asked, and we must continue to ask till we shall receive an answer: Is it not certain that, even respecting the minutest of their religious ordinances, the people of the East Indies still enjoy an absolute, a sacred toleration under the British government? Are they not, for example, protected against the slightest violation of their religious fopperies of caste, on the part either of the meanest European subaltern, or the most hair-brained European missionary, or the most exalted of

the constituted European authorities? Do they not know and feel this every hour of every day? Do they not perceive the European missionary, this supposed confidential agent of a government which they regard with idolatrous respect, to be a being of humble means and appearance in a country proverbial for magnificence, hourly reviled and insulted by those natives who are perfectly obsequious to the Company's servants, and regarded with contempt by his own countrymen in a land which is the region of politeness and etiquette? If an inferior black man meets an English gentleman of consideration, he treats him as a species of incarnation of Vishnu; if he is smiled upon, he smiles; if he is kicked or horsewhipped, he smiles also: if he meets a missionary, he abuses him, or, if encouraged by numbers, even pelts and spits at him: if, within his view, the gentleman and the missionary chance to meet, he perceives that the former eyes the latter with disgust, and appears to look on him as a sort of white *Chandala*, a moving organization of pollution. From these facts, what inference is drawn by his mind? His inference, we are told, is, that the gentleman, the missionary, and the government, are leagued together to make a proselyte of him, and will soon appear in arms for that end. This assertion may possibly be true; but we will not believe it, excepting on stubborn evidence; and for such evidence we have long begged and prayed to no purpose.

Such being, in our judgment, the most important part of the subject before us, our surprise was great, even judging merely on the ground of taste, that the Edinburgh reviewers should slur it over in the following hasty, superficial, and slovenly manner. The reader may be assured that we transcribe the whole of their observations upon it.

"It is in vain to say, that these attempts to diffuse Christianity, do not originate from the government in India. The omnipotence of government in the East is well known to the natives; if government does not prohibit, it tolerates; if it tolerates the conversion of the natives, the suspicion may be easily formed that it encourages that conversion. If the Brahmans do not believe this themselves, they may easily persuade the common people that such is the fact; nor are there wanting, besides the activity of these new missionaries, many other circumstances to corroborate such a rumour. Under the auspices of the College at Fort William, the Scriptures are in a course of translation into the languages of almost the whole continent of oriental India, and we perceive that in aid of this object, the Bible Society has voted a very magnificent subscription. The three principal chaplains of our Indian settlements are (as might be expected) of principles exactly corresponding with the enthusiasm of their employers at home; and their zeal upon the subject of religion, has shone and burnt with the most exemplary fury. These circumstances, if they do not really impose upon the minds of the leading natives, may give them a very powerful handle for misrepresenting the intentions of government to the lower orders.

"We see from the massacre of Vellore what a powerful engine attachment to religion may be rendered in Hindostan. The rumours might all have been false; but that event shows they were tremendously powerful when excited. The object, therefore, is not only, not to do any thing violent and unjust upon subjects of religion, but not to give any strong colour to jealous and disaffected natives for misrepresenting your intentions.

"All these observations have tenfold force, when applied to an empire which rests so entirely upon opinion. If physical force could be called in to stop the progress of error, we could afford to be misrepresented for a season; but 50,000 white men living in the midst of 70 millions sable subjects, must be always in the right, or at least never represented as grossly in the wrong. Attention to the prejudices of the subject, is wise in all governments, but quite indispensable in a government constituted as our empire in India is constituted; where an uninterrupted series of dexterous conduct is not only necessary to our prosperity, but to our existence.

"Those reasonings are entitled to a little

more consideration, at a period when the French threaten our existence in India by open force, and by every species of intrigue with the native powers." p. 172.

We do not mean to assert that there is nothing in these remarks; we have ourselves, from the very beginning, maintained, as our readers can bear witness, that, without great discretion, the work of proselytism would never succeed, and might worse than fail; but our author gives us nothing definite, nothing better than surmises, nothing decisive but opinions. He has, indeed, crippled his own reasoning. After stating that "if government tolerates the conversion of the natives, the suspicion may be easily formed that it encourages that conversion," the course of his argument required these words; "if it encourages conversion, the suspicion may be easily formed that it intends ultimately to compel it." If the native will not run this whole career of suspicion, he is not suspicious enough for the author's purposes. But whence are these suspicions so easily engendered? The Hindoo, however convinced of the omnipotence of government, and however intellectually obtuse, must have been observant enough ere this to discover the wide and palpable distinction between toleration and encouragement. He must have all along perceived that government tolerated all religions among the individuals under its dominion; the Bhuddists, the Mussulmans, the Hindoos, protestantism, popery, the Greek church, perhaps also the religions of China and Thibet. Has the Hindoo, through his whole life, seriously mistaken this multiform toleration for just so much encouragement? If he has, he may now be a victim to the fancy, that it is the settled project of this omnipotent government to convert him by force to every one of these religions at the same moment.

The consideration of the omnipotence of government, is one which has two handles in the present controversy. The Hindoo who holds this sentiment, may very manifestly be led to doubt the connection of government with the missionaries, when he perceives what very scanty portions of its political omnipotence are dealt out in support of those its supposed emissaries. The argument seems to us at least quite as good as that which it opposes. It is Hindoo prejudice against Hindoo prejudice.

But the Brahmin, it is insisted, must be naturally jealous of all defections from Hindooism; and from interested motives, not from the rage of bigotry, will excite a holy war in behalf of his deities. At all events, however, the effects of this jealousy will hardly discover themselves on a great scale till conversion shall have made some considerable progress, a period which the Edinburgh reviewer has adjourned indefinitely; in the interim, Brahminical resentment will probably confine itself to the *low mischief* of throwing dust and stones on the preachers of Christianity. But, in fact, we believe that beyond the bounds of this low mischief it is never very likely to aspire. Were the feeble minds of this race of men perfectly capable of enlarged views of interest, they have already sufficient inducements to a vindication of their ancient independence. From the stimulus of bigotry alone, have they been known to act with energy, and this stimulus the argument of the reviewer denies to them. It is also to be considered, that, whatever their promptitude for rebellion, it is by no means self-evident that they could transfuse the feeling through the mass of their countrymen. We utterly disbelieve their possession of influence to this extent, and have no conception that they could easily persuade the lower orders of Hindoos to take for granted the proselyting views of government, in the face of all those strong appearances to the contrary which have already been described. Our argument is of course urged merely with reference to the missionaries;

if government, as in the case of the Vellore business, should actually touch the hereditary prejudices of the natives, the case is infinitely altered.

'Our Reviewer's common-places upon the precariousness of our Indian empire and the perils of innovation, though somewhat smartly put, have only this characteristic of genius, that they are of no place or time. Such generalities seem to partake of the common course of nature, with which, as with them, it is in vain to contend. The only plan is to confront them with their correlatives, which have, of course, exactly the same elasticity. *Et nos tela, pater.*—If therefore we are reminded that our dominion is already highly precarious, we must retort that there is then the less risk in attempting a change. If it is hinted that all great changes should be gradual, it may be hinted in return that then they cannot begin too soon. We must deprecate transmitted evils, when we are stunned with the praise of hereditary advantages, must oppose improvement to innovation, and prefix an *alter* to their *idem*.

The evil of such uncorrected protests against incurring any kind or degree of hazard for the sake of improvement, is that they prove too much. Had all men seen the thing as strongly as the Edinburgh reviewer has written it down, not one of those consecutive reforms could have taken place in our Indian system, of which the noble author of the Considerations has afforded so interesting a sketch. A government which could consent to live in this miserable style from hand to mouth, to risk nothing for the sake of its subjects, would deserve the alarms of which it must be the victim. In our view, the true and legitimate discretion is that which measures its future steps by the past. From the accounts given in the work just mentioned, the improvement of the Hindoos in the course of the last twenty or thirty years has been such as may inspire us with the most sanguine prospects for the next term of the same length.

In the above pages, it has been our aim to seize on the leading features of this subject; to follow the Edinburgh Review through some subordinate discussions connected with it, would be interesting, but is beyond our power. Three or four observations, however, we cannot omit.

1. In our critique on the Vindication of the Hindoos, we entered at large on an estimate of the Hindoo character; and that estimate had at least, we believe, the merit of impartiality. Doing full justice to the good or amiable qualities which sometimes appear in that race of men, we fixed the *tout ensemble*, in point of moral worth, decidedly below the average of character in this part of the world. The Edinburgh Reviewers, however, unhesitatingly express their conviction, "that a Hindoo is more mild and sober than most Europeans, and as honest and chaste." If they will take the trouble to examine the point, their conviction will probably be somewhat shaken. On the occasion already mentioned, we proved, by reference to incontrovertible authority, the melancholy relaxation of principle among the Hindoos. Among others, two names were cited, either of which must weigh down at once the authority of the Edinburgh Review, on any Indian question whatever; sir William Jones, and sir James Mackintosh. It is true, however, that our Anglo-Indian residents are very apt to compare the mass of Asiatic with that of European domestics, more or less to the advantage of the former; and as their testimony, standing in direct contradiction to the opinions of the learned judges just mentioned, must be wrong, it may be curious to trace the cause of their error. The error has probably many causes: but there is one which alone might go far to account for it; we mean, the superior obsequiousness of Asiatic servants. This is, in effect, one of

the luxuries of the East, and it is among the greatest of them. It is in vain therefore to imagine, that men inured to it will find an European household sufficiently flexible, accommodating, and comfortable; or will be able to sever, in their minds, the general feeling of complacency from the memory of their little domestic principalities in the East. It follows that their accounts upon the subject are considerably tinctured with partiality, and ought to be received with hesitation, even independently of the irresistible testimony opposed to them.

2. Much of what the Edinburgh Review has advanced on the probable success of an Anglo-Indian mission, has scarcely the air of being said seriously. Witness its assertion, that, because two or three of the first Indian converts were excommunicated, and required to be supported by the missionaries, therefore "the slightest success in Hindostan would eat up the revenues of the East-India company." Must it not be palpable to a child, that, as conversion advances, the evil necessarily corrects itself?

3. Much of what the same authority adduces, by way of dissuasives from the work of proselytism in India, might have been with equal plausibility employed to divert the first teachers of Christianity from their great and since successful purpose. Witness the predictions of the impossibility of supporting an ecclesiastical establishment in Hindostan, and the assertion, that, however easy it might be to alienate the Hindoos from their own faith, 'it would still be infinitely difficult to teach them any other.' To say that the case of primitive Christianity is not here a parallel case, is egregious trifling. No two cases are exactly parallel. The parallelism may, however, be exact enough to prove that the objections which have been made *a priori* are good for nothing.

We must add, that the distinction drawn between converting a Hindoo from his own faith, and converting him to another faith, strikes us as perfectly preposterous. Every philosopher holds, and every principle of the human mind warrants him in holding, that a bigot will much sooner desert to another religion than desert to pure infidelity. In support of this distinction, however, we are reminded that the Hindoo Christian is generally a drunken reprobate without a single sentiment of religion:—an instance of some weight, if he was converted to drunkenness and reprobation when he was converted to Christianity:—but if, as the whole party of anti-proselytes are perpetually assuring us, he had these qualifications to begin with; if, as they tell us, no man passes over to our religion, who has any character to bring with him, then the example of this wretch proves nothing more than that a drunken reprobate calling himself a Hindoo may be converted into a drunken reprobate calling himself a Christian.

Infamy, the Reviewer informs us, is a rude shock to good principles; and a Hindoo converted to Christianity becomes of course infamous. We are deceived by sounds. Undoubtedly the man who is infamous because he is criminal, is likely to be criminal because he is infamous; but religious infamy, or excommunication, voluntarily incurred for the sake of a new religion, tends we believe to produce the opposite effect, and compels its victim to take refuge in the sanctuary of a good conscience. What is much more to the purpose, every sincere convert to Christianity must doubtless find, in his own breast, stimulants to morality far more powerful than the united reputation of all the sages of the East.

Lastly, we shall close with barely intimating, that much of what the reviewer has said appears to counterwork his own purpose. We allude chiefly to the rapid sketches which he has given us of Hindoo superstition, and particularly to the anecdote at p. 174, illustrative of the

horrors resulting from a loss of caste. Let the reader peruse these with attention, and he may perhaps sympathise in our surprise at their being employed exclusively as arguments *against* all projects for supplanting the religion of Brahma.

We are not sorry here to take our leave of the unfair and somewhat disingenuous paper which we have been reviewing. There can be no impropriety in adding, that, with respect to its authorship, a report prevails, which we wish may prove untrue.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

PREPARING for publication: A general History of the Inland Navigations of England and Wales, with Maps; in twenty-five parts, at 7s. each: part I. on the 1st of January; by Mr. Allnutt, of Henley;—The Life of Dr. Nowell, Dean of St. Paul's: by Mr. Cheerton;—and a new translation of Bede's Ecclesiastical History, by the Rev. J. Evans; with notes, and an introductory chapter on the state of Religion in Great Britain previous to the Norman Conquest.

In the press: Travels in Turkey, Italy, and Russia, in 1804, 1805, 1806: by Mr. T. M. Gill;—The Latin and Italian Poems of Milton translated into English verse, with the Originals, and a Fragment of a Commentary on Paradise Lost: by the late William Cowper: to be published for the benefit of his orphan godson: in royal 4to, price 2*l.* 2s.;—The Siller Gun, a Poem in four Cantos, founded on an ancient custom of shooting for a silver gun, first given, by one of the kings of Scotland, as a prize to the best marksman among the corporations of Dumfries: by Mr. Mayne, author of the poem of "Glasgow;"—and A Tract, by Dr. Wilks, relative to Quack Medicines; intended to point out the great injury which they effect to the health and morals of the community, and to recommend such conduct as will tend to check this increasing evil.

From returns which have been made to government, it appears that the population of England, Scotland, and Wales (exclusive, as we presume, of the army and navy), is 10,472,048. The total number of males between the ages of 19 and 26 is 574,486; of whom there are effective 382,812.

On the first of May last there had been redeemed of the national debt 160,151. 037*l.*; and the sum to be expended in the ensuing quarter was 2,639,360*l.* 4s. 1d.

The governors of the Small-pox Hospital, convinced of the injurious effects arising from inoculating out-patients, have resolved to discontinue that practice.

The London Institution have published their annual report, from which it appears that the library has been greatly augmented; that apparatus are preparing with a view to lectures on astronomy, mathematics, chemistry, and other branches of physical science; and that the managers have agreed for the purchase of premises in King-Arms Yard, Coleman Street. The funds of the institution exceed 70,000*l.*

The Royal College of Surgeons have adjudged the Jacksonian prize for 1807 to John Hyslop, esq., of Fenchurch Street, for the best dissertation on diseases of the eye.

The following is the account of the quantities of woollen cloth manufactured in Yorkshire for the last six years, closing at the 25th of March in each year; and it is said that the quantity manufactured during that period, and not included under the stamp act, has greatly increased:

Years.	Yards.	Years.	Yards.
In 1803,	13,709,800.	1806,	16,272,573.
1804,	15,966,794.	1807,	15,991,279.
1805,	15,427,454.	1808,	14,353,396.

The manufacture of broad cloth is

again considerably on the increase both in Yorkshire and Wiltshire.

The diminution of our commerce has been much smaller than could have been expected under all the restrictions by which its prosperity has been attacked. The value of British produce and manufactures exported in the quarter ending the 5th of April 1807, was, 2,586,836*l.*; in the same quarter of 1808, 2,367,655*l.* The value of foreign and colonial produce, in the same period of 1807, was 1,357,153*l.*; of 1808, 929,516*l.*

Mr. J. I. Hawkins, of Titchfield-street, has established a museum for the reception and exhibition of useful mechanical inventions and improvements. Although his own inventions constitute the leading feature of the exhibition, yet it is not exclusively confined to these, for the inventions and improvements of others are and will be introduced. In the list which he gives of those that are now exhibiting, or in preparation, may be noticed the following curious contrivances: a cock by which a servant can draw no more liquor than is ordered—a machine, to be towed across a river, which will at the same moment draw on paper, to any reduced scale, the exact shape of the bottom; shewing, at one view, the depth of water in every part, together with the width of the river—a violin to fold up for the pocket—artificial ears to assist the deaf, which can be worn without inconvenience.

The following account is given by the gardener of the Rev. Dr. Drake of Amersham, respecting the extraordinary produce of a single grain of wheat in the garden of that gentleman. "On the 1st day of August, I sowed, or rather set, a single grain of red wheat; and in the latter end of September, when the plant had tillered, I took it up, and slipped or divided it into four sets or slips. Those four sets I planted, and they grew and tillered as well as the first. In the end of November I took them up a second time, and made thirty-six plants or sets. These I again planted, which grew till March, in which month I, a third time, took up my plants, and divided them into 256 plants or sets. For the remaining part of the summer, till the month of August, they had nothing done to them, except hoeing the ground clean from the weeds, till the corn was ripe. When it was gathered, I had the ears counted, or numbered; and they were 3,511; a great part of which proved as good grain as ever grew out of the earth. Many of the ears measured six inches in length, some very middling grains, some very light and thin.—This was the reason I did not number the grains; but there was better than half a bushel of corn in the whole produce of this one grain of wheat in one year." Would not this practice (spring planting) be of great use where the crops miss by various accidents incident to farming?

FOREIGN.

The abbè Gaetano Marini, first librarian of the Vatican, has lately published at Rome one hundred and forty-six documents of the middle ages, written on papyrus, accompanied with illustrations. They are chiefly papal bulls issued from the year 570 to 1009. The title of the work is, "*I Papiri* diplomatici raccolti ad illustrati d'ell Abbate G. M."

The king of Prussia has ordained, by a recent edict, that after the year 1810 servitude in all its kinds shall be abolished in the Prussian monarchy. Citizens may become nobles; and nobles are not degraded by the employments of citizens; one may obtain promotion in the army as readily as the other. The use of the cane is strictly prohibited in the army.

The Imperial Academy of Petersburgh has proposed, as a prize question, "The communication of an easy method, with little trouble or expense, but certain, to distinguish venomous plants, without any previous knowledge of botany."

Professor Stromeyer, of Gottingen, has communicated part of the results of his chemical investigation of the union of hydrogen with metals. On the present occasion, he confines himself to that of arsenic. This, he observes, succeeds best by digesting an alloy of fifteen parts of tin, and one of arsenic, with concentrated muriatic acid, in a retort connected with the pneumatic apparatus. He was led to this by the observation of Proust, that muriatic acid completely frees tin from arsenic: and on this occasion he convinced himself by experiments, that the fetid hydrogen gas evolved, when the tin of the shops is dissolved in muriatic acid, is not a compound of tin and hydrogen, as Fourcroy conjectures in his Chemical System, but of arsenic and hydrogen. When arsenicated hydrogen gas is formed in the manner directed above, a very

pure oxymuriate of tin is obtained. Professor Stromeyer concludes with a remarkable experiment, shewing the effect of oil of turpentine on arsenicated hydrogen gas, all the phenomena of which, however, do not appear easily explicable. Ten cubic inches of gas being confined over this essential oil, all the arsenic was separated in the course of ten hours, so as to leave the hydrogen gas pure. No perceptible deposition of metal or oxyde took place: but the oil appeared viscous and milky; and after some time, small six-sided crystals, terminating in pyramids, were found adhering to the sides of the vessel. These crystals being set on fire, burned like oil of turpentine, emitting, at the same time, a very distinguishable smell of arsenious acid. A similar appearance took place on transmitting arsenicated hydrogen gas through oil of turpentine.

M. Adolphus Ledhuy, late geometrical surveyor of the forests of Coucy le Chateau, in the department of l'Aisne, has invented a musical instrument, which he calls an organized lyre. His object was merely to improve the guitar-lyre; but by a simple mechanism he has rendered the sounds of this new instrument susceptible of several different tones or stops, by means of which the performer may imitate several instruments, such as the lyre, the piano-forte, the harp, &c. while, at the same time, it is as easy to play upon as the guitar-lyre, being fingered in the same manner, and not more inconvenient for carriage. In accompaniments, solos, and quartettos, or with several other instruments, it answers equally well; and when it was submitted to the examination of the first artists in Paris, the inventor received the most flattering encomiums. M. Ledhuy has likewise composed instructions for his new lyre, in which he details every particular necessary for learning to play on it without a master; and in a second part he has added examples and lessons of every kind, to point out the advantages derivable from his invention in gradations of tone and expression, so that any one who already plays on the guitar or lyre-guitar, may render himself familiarly acquainted with this instrument in less than a month. The organized lyre has fifteen strings, embracing four complete octaves, and separated into three distinct divisions, bass, tenor, and treble. It has a row of six keys, which include the extent of three octaves, and with which the piano-forte may be imitated; but the sounds produced are softer. By means of a mute, the performer may change the sound of the instrument, either gradually or instantaneously, from the lowest to the softest, and the contrary. The instrument has two necks, each with six strings, which are fingered in the same manner as the guitar-lyre. The case which is indispensably necessary for its conveyance, is equally so for playing upon it; because the performer, being obliged to have his left knee raised a little, the better to support the instrument, and to give freedom of movement to the arm, he rests his foot on the box, out of which rises a stand for the music, which may be raised or lowered at pleasure. This stand folds up, so as not to increase the size of the case, and to add but little to its weight.

Since the French have been in possession of Naples, the inhabitants of that city have been numbered, and found to exceed 500,000. The daily consumption of grain is 5000 measures, and of oil, 1200 quintals.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Goodness of God acknowledged in Recovery from Sickness. Two Discourses, by the late Rev. William Turner, of Wakefield. 1s.

Zeal without Innovation, or the present State of Religion and Morals considered. 8vo. 7s. 6d.

MISCELLANEOUS.

A Survey of the County of Sussex, drawn up by order of the Board of Agriculture. By the Rev. Arthur Young. 14s.

An immediate and effectual Mode of raising the Rental of the Landed Property of England, and rendering Great Britain independent of other Nations for a Sup-

ply of Bread Corn. By a Scotch Farmer. 8vo. 4s.

Memoirs of the Life and Character of the late Rev. Cornelius Winter. 8vo. 9s.

Advice from a Lady to her Granddaughter. Foolscap 8vo. 7s.

A Catalogue Raisonné of the Pictures belonging to the Most Noble the Marquis of Stafford, in the Cleveland House Gallery, London. Embracing a List of the Pictures; and some illustrative Anecdotes, with descriptive Accounts of the Execution, Composition, and Characteristic Merits of the principal Paintings. Embellished with a View of the New Gallery, and a Plan of the whole Suite of Apartments. By John Britton, F. S. A. Royal octavo, 10s. 6d.: and demy octavo,

Practical Observations on the Errors committed by Generals and Field Officers, commanding Armies and Detachments, from the Year 1743, to the present Time. By William Armstrong, Esq. late Adjutant-General to his Majesty's Forces. 7s.

Advice on the due Management of Income, on the Principles of Economy. 1s.

Rules of the Annuity Fund, established for the Benefit of Governesses, with an Account of the Institution and Proposals for enlarging its Plan by Means of honorary Subscriptions. 1s.

A Letter from the Hon. T. Pickering, a Member of the American Congress, exhibiting a View of the imminent Danger of an unnecessary and ruinous War with Great Britain. 1s. 6d

Brief Considerations on the Test Laws, in a Letter to Lord Milton. By a Beneficed Clergyman. 1s.

A Sketch of the History and Present State of the Island of Jersey. By Thomas Lyte, Military Surveyor. 3s.

The Picture of London, a new Edition, for 1808; with numerous Plans. 5s. 6d.

A comparative View of the Plans of Education as detailed in the Publications of Dr. Bell and Mr. Lancaster: By Joseph Fox. 1s. 6d.

RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

ABSTRACT OF THE FOURTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

In the last Report, the committee noticed the pleasing effects produced on the continent by this society, notwithstanding the war. They have since been gratified with information, that the Bible Society at Basle was labouring with assiduity in the printing both of the Old and New Testament. They have also learnt that a considerable addition to the funds of that society was expected. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, the fifty-sixth sheet of the Bohemian Bible was printed in May 1807. The total interruption of all correspondence with the Continent, since that time, has deprived the committee of any further information either from Basle or Berlin, or from Petersburgh or Esthonia. Nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the society's expense, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it. The state of Iceland renders this intelligence particularly interesting: the Scriptures are highly esteemed by the common people there, and are read whenever they can be obtained, in their domestic worship, in preference to all other books; but copies had become so scarce, that they could not be purchased at any price. The 500 copies of the New Testament, intended for the bishop of that island, were detained for a vessel destined for the place of his residence, and were in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. The intention of the committee to promote an edition of the entire Scriptures in Icelandic, has been suspended by the war between this country and Denmark. The society, its object, and operations, have at the same

time the cordial approbation of the Danish Society for promoting the Gospel, and of that established at Stockholm *pro Fide et Christianismo*. And this affords the hope of their co-operation whenever peace shall be restored.

The committee have received several communications relative to the translating and printing of the Scriptures in the Calmuck dialect. From these it appears that a small portion of the Scriptures had been translated into that dialect by some ministers of the United Brethren at Sarepta; that proper types for printing it could be procured at a moderate charge, at Petersburgh; and that nothing was wanting but the assistance of the society to promote this work. The committee have granted the sum required for procuring types, being about sixty pounds; and have recommended to the ministers to proceed in translating entire books of the New Testament, promising further assistance in proportion to their progress.

The 400 Bibles and 200 Testaments sent from Halle for the use of the German colonies on the Wolga, arrived safe at Petersburgh; and the emperor of Russia has graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply was received on the Wolga with the most lively demonstrations of joy and gratitude both by ministers and people.

The 500 copies of the Gospel of St. John in the Mohawk language have been received by the Mohawks, with grateful acknowledgments; and the committee have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

The committee have it under consideration to print an edition of the Tamulian* version of the Scriptures; and they have sent to Bengal 500 Bibles and 1000 Testaments, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose. They have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards. The committee have reason to believe they would be received, as they have information that 600 Spanish Testaments, that had been transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country*. A large supply of English Bibles and New Testaments has been sent to Gibraltar for the use of the garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. S. D. Street, esq. senior Master in Chancery for the province of New Brunswick, has taken charge of a number of Bibles and New Testament for that province, where they were much wanted.

The printing of an edition of the Scriptures in Arabic, and of the New Testament in modern Greek, has engaged the attention of the committee.

The editions of the Scriptures in Welsh and Gaelic have been completed. Applications have been already received for more than half the impression; and the whole will probably be called for. Five

* The Tamulian is the language spoken in the southern parts of the Indian Peninsula, *see supra*, p. 374.

* Extract of a Letter from Monte Video, dated Sept. 3, 1807.

"I have lately enjoyed very great facilities for the distribution of the New Testaments. I have within the last month distributed upwards of 200, all which are spread about, and many of them leagues up the country. I could easily have disposed of many more, had I possessed them, as almost every customer for the last three weeks made a point of asking for a '*Biblia*.' Even priests have come for them; and gone so far as to recommend them to Spaniards as good and fair copies in my hearing. One of these has paid me several visits; one of which, on a Sabbath morning, occupied a considerable portion of time, in discoursing on this work, and religious subjects in general. He stated that this was the only copy of the Scriptures in the Spanish tongue extant in Monte Video or the surrounding continent; and that upon giving it an examination by the Latin, he found it a pure and correct copy of the ancient text, without any reference made to catholic questions: this surprised him not a little."

hundred Gaelic Bibles and 800 New Testaments have been sent to Nova Scotia and Canada for sale, or gratuitous distribution among the poor Highlanders in that part of the world.

The committee, since their last Report, have received information which has induced them to suspend all measures with a view to an edition of the Scriptures in Irish. They have however granted a further supply of English Testaments and Bibles to seventy-four Poor-law Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also given a member of this society 1000 New Testaments for distribution in Ireland; and have voted a supply to a Roman-catholic school in the same country.

The committee have sincere gratification in reporting that *The Dublin Bible Society* (now *The Hibernian Bible Society*) has received considerable patronage; and they have endeavoured to promote its object by a donation of 100*l*. Another Bible Society has been formed at Cork, under the presidency of the diocesan of that county; to which a donation of 100*l*. has also been presented.

Seven thousand copies of the French Testament have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the Scriptures have been sent to the sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the Scriptures to the prisoners in Newgate and other jails; a supply has been sent for the use of numerous female convicts sailing to New South Wales; and a grant has been made to the Refuge for the Destitute.

The society has received during the last year the same liberal support as formerly. The contributions from Scotland have been very ample. The association in London for contributing to its funds, have continued their active exertions with increased effect. And the augmentation from congregational collections and from the liberality of individuals has been considerable. The names of the archbishop of Cashel, and of lord Headly, age added to the vice-presidents of the society.

The accession of valuable books to the library of the society has been considerable; and, by the continuance of the same liberality, the committee trust that the society will in time possess a collection of the Scriptures in various languages, as well as of other biblical works, which will prove of the greatest utility, not only to the society in publishing the Scriptures, but to such of the subscribers as may have occasion to consult them.

In consequence of the vast increase of the business of the institution, the committee have found it necessary to make a fresh arrangement with respect to their depositary, which is now placed under the charge of a bookseller, Mr. Leonard Benton Seeley, No. 169, Fleet Street, to whom all future orders must be sent. Mr. Smith continues to act as collector and accountant.

In closing their Report the committee observe, "that the benefits of an Institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of co-operation with its efforts both within and without the united kingdom. Your committee lament that the prospect of a most extensive circulation of the Scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of Christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigour.

"On the whole, the committee look forward with anxiety to the day when 'the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness.'

"In the mean time, blest as we are by the mercies of Providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent, 'to do good whilst we have the opportunity,' make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation

of the Holy Scriptures, till 'all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God.'"

SOCIETY FOR MISSIONS TO AFRICA AND THE EAST.

On the 7th of June the annual sermon was preached at Blackfriar's Church, before the Society for Missions to Africa and the East, by the Rev. Thomas Robinson, M. A., vicar of St. Mary's, Leicester, and late fellow of Trinity College, Cambridge. After a discourse on the duty and means of promoting Christian missions, from Rom. x. 13, 14, 15, in which the preacher vindicated them from some late attacks, and enforced on his hearers the duty of supporting them, a collection was made, which amounted, with donations and subscriptions in the vestry, to upwards of 375*l*. The general meeting of the society was afterwards held at the New London Tavern, Cheapside, when a Report of the proceedings during the last year was read, which, with the sermon, will be published in a few days. From this Report it appears that the society has sent four missionaries to Sierra Leone, to be employed among the natives on the western coast of Africa; and that four other missionaries are preparing for the same quarter under the Rev. Thomas Scott, rector of Aston Sandford. The Society promises itself much from the abolition of the slave trade, and from the operations of the African Institution in civilizing the natives of the western coast: and it proposes to instruct its missionaries in the Arabic and Susoo languages, and in the art of printing; and, by the establishment of a printing press at Freetown, Sierra Leone, both to aid the efforts which may be made to civilize Africa, and to circulate portions of the Scripture and religious tracts along the coast and in the interior. The Society's missionaries continue in charge of the spiritual concerns of the colony of Sierra Leone, no chaplain having been yet appointed; and they have also attended to the children of the Maroons. A proposal has been made to the committee for forming a settlement on one of the New Zealand Islands, which they have some intention of carrying into effect, and which may ultimately lead to important consequences.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

THE public attention has been greatly excited during the whole of the present month by reports of vigorous resistance on the part of the Spaniards to the usurpation of Bonaparte. Two Spanish noblemen arrived in London on the 8th instant, deputed by the provinces of Asturias and Gallicia to request assistance from this country. The population of these two provinces, it is said, have taken up arms with uncommon alacrity, and the spirit which animates them was expected to spread to other parts of the kingdom. A disposition was further reported to have been evinced by the inhabitants of Cadiz to deliver up the fleet in their harbour, consisting of twelve sail of the line, to admiral Purvis, and to receive a British garrison into their town. If, however, such a disposition did exist, it cannot have been either sufficiently strong or sufficiently general; for although there were no French troops at Cadiz, and although the fleet of admiral Purvis, with 5,000 troops on board, lay at the mouth of the harbour, ready of course to improve any favourable opening which might occur, no progress seems to have been made towards attaining this important object. We have little doubt that considerable agitations have taken place in the northern parts of Spain; but when we consider that the dextrous management of Bonaparte has already put him in possession of several of the strongest fortresses; and that not only have all the Spanish troops been employed on distant services, but that bodies of his own troops are already stationed in the very heart of the country, while the vicinity of France enables him to increase them to an indefinite extent; we can entertain but a slender expectation that these agitations will ultimately produce a beneficial result.

We have mentioned only a few of the

circumstances of discouragement which exist in the present case. When all are combined into one view, they seem to shut out the hope of seeing any long, still less any successful struggle, maintained by the Spaniards for the independence of their country. At the same time, it is unquestionably right in our government to yield every possible aid to any patriotic efforts which may be made for shaking off the French yoke*; because all engaged in such a contest are the natural allies of this country, and have a strong claim on our exertions. And in making those exertions which our duty calls on us to make, we ought not to forget that, however unlikely it may be, reasoning according to ordinary probabilities, that the course of Bonaparte's progress should be stayed, or even materially impeded, by the present risings in Spain, yet the destinies of kings and empires are in the hands of One who can confound the wisdom of the wisest politicians: "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise. He taketh the wise in their own craftiness, and the counsel of the froward is carried headlong."

In the mean time Bonaparte employs his usual means of confirming the cession which has been made to him of the crown of Spain by the king and princes. An assembly of what he chooses to call the states has met at Bayonne; when the farce formerly acted at Lyons by the Italian deputies has been repeated, with this difference, that the crown, instead of being placed on his own head, has been given to his brother Joseph. His proclamation to the Spanish nation on the occasion contains the following passages: "Spaniards, after a lingering disease, your nation sunk into decay. I have seen your sufferings: I will relieve them. Your greatness makes a part of mine. Your princes have ceded to me all their rights. I will not reign over you, but I will acquire an eternal right to the love and gratitude of your posterity. Your monarchy is old: it must be renovated. I shall lay down my own rights, and place your crown on the head of one who resembles me, securing you a constitution which will unite the salutary power of the sovereign with the liberties and rights of the Spanish nation. *It is my will* that my memory shall be blessed by your latest posterity, and that they shall say he was the restorer of our country." One of the promises to the Spaniards is, that no religion but the catholic shall be tolerated in Spain.

The king and queen of Spain have arrived at Fontainbleau. The prince of Asturias has been sent to one of the country seats of the prince of Benevento.

SWEDEN.

The progress of the war with Russia, notwithstanding the surrender of Swenburgh, has been more favourable than could have been expected. Count Klingspor appears to have kept the Russian forces in Finland at bay in a very spirited and effectual manner. The Russians had taken possession of the islands of Aland and Gothland; but they have been forced to give up both, together with the troops, about 1500 in number, who were stationed there as a garrison. The recovery of these places was effected chiefly by the Swedish peasantry, who rose in a mass against their invaders, and obliged them to surrender.

In Norway the war has languished, and the attempt to subjugate that country will probably be abandoned.

Our expedition has continued in a state of absolute inactivity since its arrival in the Baltic. An officer who had been sent to England for fresh instructions had reached Gottenburgh before the last mail left it; and, in consequence of his arrival, general Moore had proceeded to Stockholm to concert with the king a plan of operations. Many reasons have been assigned for the mortifying inertness of the British force, but none of them appear to be satisfactory.

FRANCE.

Parma, Piacenza, Tuscany, and the whole Italian shore of the Mediterranean, have been incorporated with France by a senatus consultum. Rome and the Adriatic are to form a part of the kingdom of Italy. The reason assigned for seizing the popedom is, that having been originally a grant of his predecessor Charle-

* We understand that vessels have been already dispatched to the Spanish coast with arms and ammunition; that a number of the Spanish prisoners are to be liberated and sent to Spain; and that a large expedition is fitting out, and will speedily sail for that country under the command of Sir Arthur Wellesley.

magne, for the benefit of the church, since the pope refuses to go to war with the enemies of the church, he has a right to resume it. This measure will not tend to conciliate Spanish bigotry.

Bonaparte has issued a decree laying an embargo on all Sardinian ships found in ports subject to France, on the ground that the Sardinian government has favoured the English cause.

AMERICA.

A series of papers relating to the negotiations between the United States and the European belligerents has been laid before Congress. Of these the most important are, a letter of Mr. Erskine, the British envoy, to the American secretary of state; and one of M. Champagnè, the French secretary of state, to general Armstrong, the American ambassador at Paris. The former is of a most conciliatory kind. Its object is to shew that the orders in council of November last were not dictated by a spirit of hostility towards America; but that the whole evidence arising from their general tenor, as well as from their particular reservations, proves the solicitude of Great Britain to take no step which can be justly offensive to that country. The letter of M. Champagnè is written in a very different tone. It is abrupt and peremptory. He affects to consider the British orders of council as a declaration of war against America; and more than insinuates that America can no longer remain neutral. The Americans, however, seem determined, if possible, not to go to war. The Congress have risen without discontinuing the embargo; but they have left a discretionary power with the president to suspend its operation if he should see fit. A committee of the house of representatives reported a resolution to the house recommending a bill for *expatriating* (a translation we presume from the French word *denationalizer*) all American citizens commanding vessels belonging to the United States, who shall be convicted of voluntarily accepting any licence, or paying any tax, in pursuance of the British orders in council.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

The question of catholic emancipation, as it is invidiously called, has again been discussed in both houses of parliament. Mr. *Grattan*, who brought it forward in the house of commons, conducted the discussion with great ability, and with a moderation which was rendered more striking by the violence which some of those who supported him exhibited. Into the merits of the question it is not now necessary to enter: there can, however, be but one opinion among men not thoroughly imbued with the spirit of party, respecting the expediency, *at the present moment*, of agitating it in parliament: it is running a fearful risk without any countervailing chance of benefit. On one point, connected with this subject, we should have thought it right to enlarge had our limits allowed us. We allude to the disposition too generally manifested by both the friends and the foes of the extension of catholic privileges, to regard the differences between the religion of popery and that of protestantism as unessential. No view can well be more false and mischievous than this, and we may hereafter take an opportunity of commenting upon it.

A treaty concluded with his Sicilian majesty has been laid before parliament; by which Great Britain engages to pay him an annual subsidy of 300,000*l.*, besides maintaining a body of at least 10,000 men for the defence of the island: in return for which, the fortresses of Messina and Augusta are to be placed in our hands; the ports of Sicily are to be opened without restriction to British ships; and every thing wanted either by our sea or land forces in these seas is to be exempted from duty.

The bill for preventing the distillation of grain and for substituting sugar, is likely to pass into a law.

By the report of the East-India committee, a sum of upwards of a million and a half appears to be owing by the public to the East-India company. This sum has been granted to them by parliament; and this grant, it was affirmed by the chairman of the board of controul, will relieve them from all their present difficulties without any further aid.

Mr. Perceval stated to the house of commons that it was his intention to employ his thoughts during the recess on the subject of tithes in Ireland.

The sum which has been borrowed this

year for England is eight millions, and for Ireland two millions and a half. The whole is funded in the four per cents. at the rate of 118*l.* 3*s.* 6*d.* of stock for every 100*l.* advanced; so that the public have obtained the money at an interest of 4*l.* 14*s.* 6½*d.* per cent.

DOMESTIC INTELLIGENCE.

Dr. Cornwall, the bishop of Hereford, has been removed to the see of Worcester, vacant by the death of the venerable Dr. Hurd.

Mr. Sturges Bourne is appointed state secretary of Ireland in the room of Sir Arthur Wellesley.

The Portugueze and Brazilian property which was detained by our cruizers during the interval of uncertainty that prevailed respecting the purposes of the Portugueze government, has been placed at the disposal of the Chevalier de Souza, the Portugueze ambassador, who is to decide on the right of the claimants to restoration.

Considerable disturbances have taken place among the cotton weavers in Lancashire, in consequence of the stagnation of trade, and the depression of wages. The magistrates appear to have conducted themselves with great lenity. It became necessary however to call in the aid of the military, and several lives have been lost. There can be no doubt that the sufferings of many of the manufacturers have been very great; but their present conduct obviously tends only to aggravate those sufferings. A short time, we trust will witness the revival of our trade to its former extent, or at least the employment of our capital in other directions, so as to afford abundant scope for the labour of the country. During the last quarter indeed our exports have been very large, and we think it likely that they will increase: for although the market of America is still shut against us, yet the continuance of the American embargo will necessarily throw into our hands a large part of the export trade of that country: and this trade, even if we reckon only that share of it which went to places where Bonaparte's power does not extend, amounted in the year 1807 to at least ten millions sterling. Such is the elasticity of our commerce, that during the quarter ending on the 5th of April, although our exports of British manufactures were less *on the whole*, yet our export to the continent somewhat exceeded the export of the corresponding quarter of last year; and the Dutch government have found themselves under the necessity of issuing fresh decrees to cure the inefficiency of those which had been previously issued. Indeed a number of vessels have arrived during the last week from Holland.

ANSWERS TO CORRESPONDENTS.

A FRIEND TO TOLERATION; A FRIEND TO THE ESTABLISHMENT; O. C.; AN ANXIOUS INQUIRER AFTER TRUTH; and IRISH, have been received, and are under consideration.

We so far approved of the paper of AN ESSEX CLERGYMAN, that we placed it, and it still stands on our list for insertion; but its appearance has been delayed by unavoidable circumstances.

BRADLEY, and MR. FABER'S reply to Talib, will appear.

J. WHEELER'S letter will be attended to.

It is necessary to repeat, that we cannot engage to insert any literary intelligence which reaches us after the 15th of the month.

ERRATUM.

Number for May, in the running title of the first article, for *Dr.* read *Mr.*

POSTSCRIPT—*June 28.*

The accounts from Spain continue to be favourable; but they are accompanied by a variety of rumours, respecting the successful progress of the Spanish patriots, and the extent of their resources, which appear to us to want authentication. The spirit of resistance to Bonaparte, however, is becoming more general. The report of a naval victory in the Mediterranean rests on no satisfactory foundation.

THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I SHALL now reply to the letter of your correspondent Talib on *the little horn of the he-goat*, contained in your number for last April.

1. I see nothing very formidable in any of Talib's objections to my scheme, except that which relates to the time when *the fierce king*, symbolized by *the little horn*, is to appear; and this will seem formidable only to an English reader. Talib says, that "the English phrase *at the end* suggests to our minds the moment or period of time which immediately or nearly coincides with the end; and not a point of time removed from the end by a long interval." Hence he argues, that, since *the fierce king* is to stand up at the end of the four Macedonian kingdoms, he cannot be Mohammedism, which sprung up several centuries after their end, without a very unnatural straining of the words. His remark would have considerable weight, if the Hebrew word *aarith* always and precisely was equivalent to the English word *end*. But this is by no means the case. *Aarith*, when used to denote *time*, has three different significations, all more or less allied to its root *aar, after*: viz. *futurity*, or *the succession of time in general* from any given point; *the termination of a period*; and *the period subsequent to this termination*. In the first of these senses, the word occurs in Gen. xlix. 1; "I will tell you what shall befal you in the succession or futurity of days:" in Dan. x. 14; "I will teach thee what shall befal thy people in the succession of days," viz., as appears by the subsequent vision, from the time when the angel was speaking: and in Isaiah xlvi. 10; "Declaring futurity from the beginning, even from priority of time the things which are not yet done." In the second, it occurs in Deut. xi. 12; "From the beginning of the year even to the end of the year:" et alibi. As for the third sense, it is nearly, if not altogether, the same as the first, only the idea of *the end of some preceding period* is involved in it. We have no single word in our language that will precisely express it; were I to coin one for the purpose, it should be *afterhood*; that is to say, *the period subsequent to another period, and commencing at the end of that first period*. In this sense, the word occurs in Deut. viii. 16; "Who fed thee in the wilderness with manna, that he might humble thee and that he might prove thee, to do thee good in thy afterhood," that is, in the period subsequent to thy wanderings in the wilderness: in Isaiah ii. 2; "In the afterhood of the days," in the period subsequent to *the* 1260 *days*, "the mountain of the Lord's house shall be established:" and in Ezek. xxxviii. 8; "In the end" or rather "afterhood of the years," in the period subsequent to *the* 1260 *years*, "thou (Gog) shalt come into the land." These two last passages, as I have argued in my work on *the* 1260 *years*, prove, that the phrase *the end or afterhood of the days* denotes the whole period of the Millennium with *the* 75 *years* which intervene between the Millennium and *the* 1260 *years*; because the war of Gog and Magog is at the

close of the Millennium. This being the case, an English reader might just as well argue with Talib, that the war of Gog could not be *at the end* of the Millennium, because it is said to be at the end of the prophetic years which expire *before the commencement* of the Millennium, as that the fierce king who stands up *at the end* of the four Macedonian kingdoms could not be Mohammedism, because it commenced many centuries after the end of those kingdoms, according to the English acceptation of the word *end*. The fact is, in both passages if *aarith* be translated accurately according to its third sense, Talib's objection will immediately vanish—"In the afterhood of the years," that is, in the course of the period subsequent to the years, "thou shalt come"—"In the afterhood of their kingdom," that is, in the course of the period subsequent to the downfall of their kingdom, "a king of fierce countenance shall stand up." Hence it was (what Talib complains of), that I paraphrased the expression *at* or *in the end of their kingdom*, by *some time or other after they shall have ceased to reign*; and I believe that I gave the sense of the prophet in so doing.

2. But here another question arises, which Talib has quite omitted to notice. If *the little horn* symbolize *the Roman empire invading the east*, then the original *aarith* must be rendered by the first of its three senses, *in the succession* or *during the chronological lapse of their kingdom*; because the Romans invaded Macedon *previous* to the end of the Macedonian kingdoms, and therefore *much more* previous to their afterhood. Now the prophet gives us a *double* notation of time, whereby we may mark the rise of *the fierce king*: he was to stand up, not only in the *aarith* of the kingdoms (however the word ought here to be rendered), but likewise *when the transgressors should be come to the full*. Respecting this last particular, which I think abundantly fixes the proper import of *aarith*, Talib is wholly silent. If *the fierce king* be *the Roman empire*, how were the transgressors come to the full at the era of the invasion of Macedon, when, according to sir I. Newton, whom Talib professes to follow, the Romans first stood up in their quality of *the little horn of the Macedonian beast?* I believe it will be no easy matter to point out any particular time, during the continuance of the Macedonian kingdoms, when the transgressors could be said emphatically to have come to the full: nor will this description accord any better with the precise termination of them, or the second sense of *aarith*. Hence it follows, that the third sense must be the proper rendering in this passage. And, if this be the case, then the Romans cannot be *the fierce king*: because the Romans invaded Macedon during the continuance of the kingdoms, and when the transgressors can by no means be said to have come to the full; whereas *the fierce king* is to stand up in the afterhood of the kingdoms, and precisely *when* the transgressors are come to the full.

3. Here it will obviously be said, that to prove the third sense of *aarith* the proper one in this passage, it will be necessary to shew, both that there was a time in the afterhood of the Macedonian kingdoms when the transgressors could be said to have come to the full, and that some power or community answering to the character of *the fierce king* stood up at that very time. Now this I have shewn very fully in my work. In the period subsequent to the four kingdoms, and when the daring revolts were fully accomplished (for so the passage ought properly to be translated) by setting up an universal bishop in the church and by establishing idolatry by law; at this very time, about the year 606, Mohammedism arose.

4. Talib however objects, that the history of Mohammedism does not in any respect answer to the actions of *the little horn*. Of this every

reader of my work must judge for himself: to *me* the two appear to tally together as exactly as the two edges of an indenture. When I represented Mohammedism as taking away the daily sacrifice, and the Greek church as wholly devoid of spirituality, I certainly did not expect my words to have been understood with such mathematical exactness as to assert that there was *absolutely* and *literally* not *one single* good man in the whole community. The whole tenor of the passage will shew, that I was contrasting together the Roman and Greek churches: in the one, there always has been a body of faithful men who protested against her corruptions, whom I conceive to be meant by the apocalyptic witnesses; in the other, I can find no traces in history of any such body. This singular difference therefore I conceived to be noted in the prophetic language, by representing the *very place of the sanctuary* in the Greek church to be cast down through the agency of the Mohammedan little horn, while *the outer court* of the Roman church was alone polluted by the papal little horn, *the temple and the altar* being measured and set apart for those faithful worshippers the witnesses. Talib seems to think, that no external church, which holds the fundamentals of Christianity, can be altogether destitute of spiritual worshippers. I see not how this can be proved from Scripture, nor do I hold it at all necessary for the present purpose that it should even be discussed. Prophecy lays hold of things that are visible and tangible. Whatever spiritual *individuals* there might *silently* be in the Greek church (and on this point neither Talib nor I can speak any thing certain), none, as in the Latin church, seem *publicly* and *collectively* to have raised their voices against the prevailing abominations.

5. But Talib asserts, that the trampling of the sanctuary under foot must have been done by some tyrannical power *within the church*; and thence argues, that Mohammedism cannot be *the little horn*. He ought to have *proved* his assertion, before he built an argument upon it. Perhaps nothing can be *quite decidedly* gathered either way from Dan. viii. But, if we may argue from the *literal* trampling of the sanctury, and the *literal* abomination of desolation set up in it, to the right understanding of those expressions when *mystically* used, we shall arrive at a conclusion directly opposite to what Talib asserts. Both in the days of Antiochus and Titus, the *literal* sanctuary of Jerusalem was polluted, not by a tyrannical power *within* the Levitical church, but by one *without* it.

6. The single instance, which Talib gives, of two hundred Christian churches on the Euphrates being tolerated by the Mussulmans, no more invalidates the historical proofs which I have given of the generally persecuting spirit of Mohammedism, than the toleration of the French protestants previous to the revocation of the edict of Nantz would prove that popery was not guilty of persecution, and therefore could not be *the little horn of the Roman beast*.

7. Talib asserts, that the standing up of *the little horn* against the Prince of princes will take place at the time when he shall be broken without hand. "If therefore this *little horn* were Mohammedism, we might expect to hear something of its yet future opposition to the Messiah, in the book of Revelation." But, since its power is evaporated under *the sixth vial* without any apparent struggle, there is no reason to expect that it will stand up against the Messiah at any future period: consequently Mohammedism cannot be *the little horn*.—This assertion, like the former one, is wholly unsupported. The *special* and *most avowed* standing up of *the horn* against Christ, so far from being future, is evidently past; because it is represented as taking place during the period of its waxing great toward the south, and toward the east.

and toward the pleasant land. Of this sir Isaac Newton was perfectly aware: whence, supposing *the little horn* to mean *the Roman power in the east*, he of course supposed its standing up against the Prince of the host to mean the *long since past* crucifixion of our Lord by the Romans. But I am inclined to refer this action of *the little horn*, not merely to the victorious days of Mohammedism, but to its whole duration. By setting up a false prophet in avowed opposition to Christ, it notoriously stands up against him; and, having continued to do this through the whole of its allotted time, it will at length be broken without hand; it will expire without any material struggle; it will die a sort of natural death, as Talib himself observes.

8. As for Talib's own interpretation of the prophecy, he appears to me to have materially injured, instead of improving, that given by sir Isaac Newton. He dates the rise of *the fierce king* in the year A. C. 148, when the Romans reduced the kingdom of Macedon: but, as I have already observed, the daring revolt cannot be said to have been then completed; therefore the rise of this supposed *horn* has *not* "a precise chronological correspondence with that of Daniel's *little horn of the he-goat.*" He himself allows, that *the little horn's* magnifying itself against the Prince of the host is a *past* event, because with sir Isaac he applies it to the crucifixion: whereas he thinks that the standing up of *the fierce king* against the Prince of princes is yet future, notwithstanding the two expressions in the vision and in the interpretation of it (ver. 11 and 25) are plainly parallel, and must therefore relate to the same thing. After applying part of the actions of *the little horn* to the Roman conquests in the east, he then tells us, that the host was given into its hand when the empire became Christian, and that it cast the truth to the ground and placed the abomination of desolations when it set up the pope; notwithstanding all these actions are represented as taking place during the period of *the horn's* conquests. To all this I might add, that by applying the symbol of this *little horn* to the Roman power in the east, what archdeacon Woodhouse calls *the homogeneity* of Daniel's prophecies is completely violated. If the one *little horn* mean *a spiritual power*, the papacy; the other *little horn* must likewise, to preserve homogeneity, mean *a spiritual power* of some kind. This is further evident from the strong similarity between *the actions* of *the two little horns*. If the actions of the one be ascribed to a spiritual power, we are bound, I think, by every rule of consistent criticism, to ascribe the actions of the other to a spiritual power likewise. *The second little horn* therefore must either be the same as *the first*, that is to say, they must both be the papacy; or it must be a spiritual power bearing some resemblance to the papacy. But *the two little horns* cannot both represent the papacy, because they are described as being horns of two entirely different beasts. Therefore *the second little horn* must represent some spiritual power within the limits of the Macedonian empire, as the first represents a spiritual power within the limits of the Roman empire. To this description nothing that I am aware of will answer, except Mohammedism.

9. Talib continues to maintain, and adduces the Inquirer as his voucher, that Dan. xi. 31, and xii. 11, speak of the same abomination. He has not however even attempted to reconcile the numbers attached to the last mentioned abomination with the era of the preceding abomination. But the preceding abomination undoubtedly relates to the literal pollution of the temple by the Romans. If therefore the two be the same, the numbers must be made to harmonize with the era of the siege of Jerusalem, which Talib and the Inquirer will find it no easy matter to effect. It is true that Dan.

ix. 27 relates to the sacking of Jerusalem; but Dan xi. 31 *must* relate to the same, as appears from the chronological series of events, even independent of the phraseology. This is shewn at large both by bishop Newton and myself.

10. Talib charges me with an inconsistency in calculating *the* 1290 *days* from *the year* 606, because he says "my theory obliges me to maintain that the daily sacrifice of the Greek church was not taken away till the reduction of Constantinople by the Turks." I perceive no such inconsistency in my view of the matter: but Talib will find a few lines added to the note at p. 295 of my 3d edition. I take the proper rendering of the passage to be; "From the time that the daily sacrifice shall be taken away by setting up the abomination that maketh desolate, there shall be 1290 days." In prophecy, periods are usually computed from the first link in a chain of events. Hence I conceive, that *the* 1290 *days* are to be computed from the setting up of the abomination, by the instrumentality of which the daily sacrifice should be taken away. When the desolating transgression was first set up, the pollution of the sanctuary was only in an incipient state; for the first only of that series of events had then taken place, which afterwards led to its complete pollution. In a similar manner, though the saints were given into the hand of *the papal little horn* in *the year* 606, it does not appear that the harlot began to be drunken with their blood at that very time: but the event took place, which in prophecy is considered as the first link of the chain of papal persecutions.

11. Since much has of late been written to prove that *the* 1260 *years* have already expired, and since both Talib and Mr. Bicheno maintain that they expire when *the seventh trumpet* begins to sound, I shall subjoin an argument which recently occurred to me to prove that they expire at the effusion of *the seventh vial*, in addition to those which I have already advanced to prove the same point. Mr. Fraser, whose *Key to the Prophecies* I have recently been reading, excellently remarks, that, wherever the Apostle has occasion to break off the direct narrative in the Apocalypse, he usually makes some notation, which by its correspondence with a subsequent notation shews where the broken narrative is resumed. On this principle, he adds an argument to those whereby bishop Newton proves that *the seven vials* are all included within *the seventh trumpet*, which appears to me to leave no further room for any possible dispute on the subject. When *the seventh angel* sounds his trumpet, St. John beholds the temple of God opened in heaven. (Rev. xi. 15, 19.) Now, before he begins to describe the plagues of the vials, he again tells us, that he beheld the temple opened in heaven, and that all the seven angels who had the vials came out of this opened temple (Rev. xv. 5, 6, 7.) It is plain therefore, that here the broken narrative is resumed. But, since the angels could not come out of the temple till the temple was opened, since they poured out their vials after they came out of the temple, and since the temple was opened at the sounding of the seventh trumpet; it will necessarily follow, that the seventh trumpet sounds before any one of the seven vials begins to be poured out, and consequently that Mede's system, which places six of the vials before the sounding of the seventh trumpet, must be erroneous. I was so much pleased with this mode of proof, that I was led to inquire whether it might not be used in other cases with equal advantage, and found that it decidedly established, what I had already attempted to prove by other arguments, that *the* 1260 *days* expire at the effusion of the seventh vial. In Rev. x. 4—7, the great angel tells St. John, that the time of the seven thunders should not be yet, but "in the days of the voice of the seventh angel, when

he is about sounding, and when the mystery of God is about finishing." By this *finishing of the mystery of God* can only be meant, as Mede rightly observes, *the termination of the 1260 days;* but, by mistranslating the subjunctive aorist τελεσθῇ, he gives it a past sense (as our common version does), instead of a kind of future sense, notwithstanding he himself justly observes, that the very same subjunctive aorist, only in the active voice, ought to be rendered, in Rev. xi. 7, not in the past, but in the same future, sense which I here ascribe to τελεσθῇ. We learn then, that the mystery of God, or the period of 1260 *days*, should be about finishing, when the seventh angel began to sound. But we have seen it positively proved, that the seven vials all belong to the seventh trumpet. We may expect therefore in the account of the seven vials to meet with some corresponding notation, whereby we may know when the mystery of God is *actually finished.* Accordingly as soon as the seventh vial is poured out, a great voice from the throne itself exclaims, *it is done:* that is to say, the mystery, which was *about finishing* when the seventh trumpet began to sound, is now *actually finished*, the 1260 days are fully expired. In supposing, that the declaration *it is done* relates to the finishing of the mystery in x. 7, I am no way singular: both bishop Newton and Mr. Lowman are of the same opinion; indeed it is not easy to say *what* is done, if it be not *the mystery of the three times and a half.* Mede, in consequence of his erroneous translation of τελεσθῇ and his improper arrangement of the vials, makes the sounding of the seventh trumpet and the effusion of the seventh vial to synchronize: hence, according to *this* scheme, he makes *the* 1260 *days* terminate alike at the commencement of the seventh trumpet and the seventh vial. And he would have been right, had his premises been valid. But, since the seven vials must be all posterior to the first sounding of the seventh trumpet, and since the mystery of God is finished at the effusion of the seventh vial; it cannot likewise be finished at the previous first sounding of the seventh trumpet. Therefore the aorist τελεσθῇ must plainly be rendered in the future, *shall be about finishing.* This argument proves Mr. Mede to have been right in his idea that *the* 1260 *days* terminate at the effusion of the seventh vial, but wrong in supposing them likewise to terminate at the commencement of the seventh trumpet; inasmuch as the seventh trumpet begins to sound before the effusion, not merely of the seventh vial, but of all the vials. It likewise additionally proves, as I have all along argued, that *the* 1260 *days* have not yet expired, because the seventh vial is not yet poured out; and consequently that the scheme of Talib and Mr. Bicheno, which computes them from the era of Justinian's Novellæ, cannot be tenable. I strongly suspect indeed, that, if we suppose the spirit of popery to be so completely evaporated as the system of these gentlemen requires, we shall find ourselves wofully mistaken. Popery is still a formidable engine in the hands of such a man as Buonaparte; and, from the state of religion in a part of this united kingdom, it is hazarding far too much to pronounce it a mere *caput mortuum.*

Stockton, June 8. G. S. FABER.

For the Christian Observer.

ON READING THE SCRIPTURES.

ONE advantage derived from the established church is, that the holy Scriptures are publicly read in almost every town and village in the kingdom. This practice has continued so long, that the benefits resulting from it are not perceived; but had it never been introduced, or were it now to cease, a remarkable difference would soon be visible. Let any person make the inquiry, and he will find, that those chapters

of the Old Testament, which are appointed for proper Lessons on a Sunday, are almost the only chapters in that part of the sacred volume with which the common people in many country villages are acquainted.

It is also no small recommendation of the Church of England, that *such large portions* of the word of God are incorporated into our daily service. Not only are Psalms and Lessons appointed for every day in the year, but frequently passages from the Epistles and Gospels, besides various texts of Scripture which are interwoven in different parts of the common prayers. The same method is pursued in the occasional offices; at the administration of public baptism, at the celebration of marriage, and at the burial of the dead. Many thinking men have held an opinion, that this is the principal cause of that knowledge of the Bible, small as it may be, which yet generally prevails in our nation.

Nor can this be deemed a very extravagant sentiment, if we consider the neglect, bordering upon contempt, with which the Scriptures are treated by different descriptions of men in this Christian country. The Bible has long been banished from polite and fashionable circles. A new play, a romance, or a novel, may afford them a subject of conversation, even if the sentiments of it should not be very chaste or delicate. But what could more disgust or offend them, than a sentiment introduced from the Bible? Among the middle ranks of society, where the greatest share of virtue is supposed to exist, the sacred Scriptures are seldom allowed to have a place in the sitting room. Any other book may be admitted; and not unfrequently men of religious character, for fear of being deemed enthusiasts, are content to comply with the custom of their neighbours, and to remove the Bible from their common family apartments. Multitudes of the poor cannot read it; and those who can, have generally their taste vitiated by being furnished with tales and fictitious reading, so that they have no relish for the ancient simplicity of the Bible.

Many who bear the peculiar character of religion, are not free from this neglect of the sacred volume. It is said that there are numerous assemblies of Christians, where no part of it is introduced, except the text of a sermon, or a short quotation. Contrast this with the practice of the Church of England, and how great is the difference! Among those who still retain the good old practice of family worship, and also among those friends who, when they meet, cannot think of separating without prayer, a hymn is frequently substituted in the place of the Scriptures. Pious people too generally take it for granted, that all their friends are well acquainted with the Bible, and that there is no need of this daily solemn and social reading. It may, however, admit of a doubt, whether those who neglect the holy Scriptures in the family, among friends, and in public assemblies, will be disposed to pay much attention to them in private. Let any man inquire into the state of his own heart, and he will not think such a doubt unreasonable.

Is the Bible then only fit for children? Or is it to be confined within the walls of our church? But even children and youth are not sufficiently acquainted with its contents. Complaints have been made, by very respectable authority, of the neglect of the holy Scriptures *in some* of the higher seminaries of literature *. And no slight attempts are made to banish the volume of inspiration from our petty schools. It is a fashionable sentiment, that this book ought not to be tossed about and made common in these places of early instruction. To have

* See the sermons preached before the Society for promoting Christian Knowledge, by the lord bishop of Meath, and by the present dean of Winchester.

it said that little boys and girls read the Bible at a school, discovers a most antiquated method of teaching, which is reprobated and rejected by almost every father and mother. On this principle, innumerable elementary books are printed which are filled with silly tales, and effectually delivered from almost every Scriptural expression. Hence also ingenious spelling-books are published and recommended to the instructors of youth, in which Christianity has no place, and from which every expression of the Bible or of serious religion is carefully removed.

The writer is fully prepared for any obloquy which may be cast upon him on account of this essay. The subject on which he complains is of the most serious and important nature. Every society which has for its object the easy and general dispersion of the Scriptures, is to be commended, and merits the most effectual support. But in vain do we send the oracles of truth to others, while we neglect them ourselves. In the times of the reformation, aged people learned to read, that they might have an opportunity of perusing the Scriptures. Boys and apprentices met together in their lodging-rooms, in order to read their Bible, all the night long; and concealed their book in the day time, for fear of being apprehended. And though knowledge is now more generally diffused, and greater numbers are able to read, yet it is much to be feared that the youth of our day are as ignorant of the Bible as the youth in general were in the days of queen Mary.

R.

To the Editor of the Christian Observer.

IF you think the following hints are likely to be serviceable, I should be glad if you would insert them. From what I have seen in certain magazines, and have observed in the conduct of many, I cannot but fear that true religion is in much danger, from what I must esteem enthusiastic delusions. At the same time, I am well aware that there is more to be dreaded from lukewarmness than from enthusiasm. Yours, &c.

E. B.

1. We are in danger of enthusiasm, when we imagine that we, or the *party* to which we belong, alone possess the true knowledge of the way of salvation; that we are the elect, and that those who differ from us belong to the world, and are reprobates. A Christian, on the contrary, has ever a low opinion of himself, and feels a tender charity towards others. He is sensible of his own failings and imperfections, but is slow to mark those of others, of whom he always hopes the best, while he is anxious and earnest for their salvation.

2. A disposition to trust in the reception of certain doctrines, without the holiness which those doctrines were intended to produce, is another mark of enthusiasm. But while a Christian regards an undoubting reliance or faith in the merits of a Redeemer as the only title to salvation, and the main spring and root of true piety, he knows that an undeviating care, duly to perform the essential points of justice, mercy, and truth, is also absolutely necessary.

3. It is another mark of enthusiasm to lay too great a stress on certain and sudden feelings, proceeding from a heated imagination, as if they were the work of the Spirit of God and a certain sign of salvation. Such feelings as these a Christian will rather be careful to conceal, lest he expose his religion to the ridicule of the profane. We know the only sure evidence of salvation is the fruit which is brought forth. The Christian earnestly desires to be heavenly-minded, and to set his affections on things above; but he knows he must judge of his spiritual condition not so much by rapturous expressions or feelings, as by the

gradual increase of the Christian graces of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance *.

4. We must also consider as enthusiastic the idea that we are to do nothing towards our own salvation, but must sit still, till God is pleased to work upon us in some extraordinary way. The Christian knows that he must ask before he can obtain, and seek before he can find. He knows that nothing valuable is gained without labour. While he thankfully ascribes all that he is and has to divine grace, he is diligent in the use of the appointed means. While he knows that without God he can do nothing, he is as diligent as if every thing were to be done by himself.

It is needless to shew how important it is, that we deceive not ourselves in this matter; and the spiritual pride which proceeds from enthusiasm is perhaps more dangerous than any other sin, for the probability is very slight that such a person will be convinced of his error.

* In an Essay on Regeneration, by the Rev. Thomas Scott, there occurs the following passage, which I quote, both as peculiarly excellent in itself and as confirming the view given above. "Regeneration does not mean any kind of impressions or new revelations, any succession of terrors and consolations, or any whisper, as it were, from God to the heart, concerning his secret love, choice, or purpose to save a man. Many such experiences have been declared by those who continued slaves to their sins, and Satan, transformed into an angel of light, hath done immense mischief in this way. Some of these things indeed, such as terror, and consolation succeeding it, commonly accompany a saving change: others, which are evidently enthusiastic, may nevertheless be found in the case of some who are really born of God: yet they are neither regeneration itself, nor any effect or evidence of it; but rather a disgraceful and injurious appendage to it, arising from human infirmity and the devices of Satan."

For the Christian Observer.

On the essential Truths of Christianity.

That some truths of Christianity are essential to salvation, and others not, seems to be pretty generally admitted; but I do not recollect to have seen any principle or rule of judgment distinctly stated, by which this discrimination may be made. Yet it is surely of importance that we should be furnished with such a rule; as we must otherwise be liable to error in forming our own opinion on the subject; and in dictating that opinion to others must expect that it will be regarded as arbitrary and assuming, and consequently be rejected.

Were I asked, what truths I consider as essential to salvation, I should be disposed to answer, such as are essential to the *forming* or to the *maintenance* of the Christian temper and character;—of that specific character which Christianity requires, and without which, it unequivocally affirms that none can enter into the kingdom of heaven. Now some truths may in various ways be helpful to these ends, which yet are not so absolutely *essential* that the Christian character cannot *subsist* without the belief of them. But there are other truths—of which the principal are, that Jesus Christ, and him crucified, is the only Saviour of sinners; that the influence of the Holy Spirit is necessary to the production of every thing spiritually good; and, that unless our hearts are renewed in holiness, after the divine image, we cannot see the kingdom of God;—which seem to me as necessarily and indispensably connected with that character, as any other known cause with its effect; so that I can no more conceive how that character should be formed, or for a single moment maintained in its purity and vigour, apart from the informing, consolatory, vivifying influence of these truths, than I can

conceive how plants or animals would live and thrive without the influences of the sun and air. Of all such truths, therefore, I pronounce without difficulty, that they are essential to salvation; and if the decision be questioned, I appeal to reason, to Scripture, and to universal experience and observation. I appeal to reason, by tracing out the connection and dependence I perceive to exist between the principles in question and the disposition or practice to which they supply the only efficient and adequate motives. I appeal to Scripture, by shewing, that, while other truths are only occasionally adverted to, *these* are of perpetual recurrence. I appeal to universal experience and observation, by referring to the records of the church for names without number, which have been equally signalized by the purest practice of Christianity, and the most ardent zeal for those very articles of its faith, the importance of which I am asserting; and by challenging objectors to specify any one clear, decided instance of such a practice exhibited in connection with a rejection and dislike of those doctrines.

In short, the only uncertainty that can be attributed to the rule of judgment here proposed, lies in the differing views entertained of the Christian temper and character. Let this question only be first settled, and little disagreement will arise afterwards in the application of our rule. A just conception of Christian practice will always be the best clue to a right Christian belief; and the former is as appropriate to the religion of the Bible as the latter. *Practical* Christianity is as little like any other system known and taught among men, as *doctrinal* Christianity; and consequently, they only have, or *can* have, just ideas upon the subject, who study it in the records of inspiration, and not in the books of philosophers.

G.

To the Editor of the Christian Observer.

As I conceive it to be one main object of your honourable labours to watch the religious world in its course, and to note its aberrations, I cannot forbear calling upon you to lift up your voice with mine against an error which at this moment prevails in it.

The clergy who have obtained the name of evangelical are reported to be especially wary as to the admission of the preachers of a worldly morality or a popish Christianity into their pulpits. They do well in this. All doctrines that issue from the same pulpit should be in strict unison with the Scriptures: the character of the religion our congregations hear would then be, like the character of its divine Author, "the same yesterday, to-day, and for ever." But are the clergy in question sure that some of their number are not highly reprehensible on this very point? I do not charge them with admitting preachers of the character above described to their pulpit; but is not the mere assumption of a religious profession sometimes a sufficient passport for any man who asks it of them? I shall now proceed to exemplify the remissness of which I complain.

All of us perhaps have heard of preachers, who, not satisfied with the harvest of popularity they may reap in the proper fields of their professional labours, make occasional circuits, in order to levy fresh contributions from the property of others. Now, if these preachers *were all that could be desired*, I should still doubt of the propriety of ministering to their vagrant zeal, or to the popular curiosity, by affording them, in the metropolis, a theatre for display. If simply *their own well-being* were regarded, surely every man who knows the evil of seeking popularity, and the danger of obtaining it, would hesitate to expose a fellow-creature to the full tide of popular applause. It would

be wrong to say that the applause of the multitude is the only object proposed by such preachers. The probability is, that this object is neither proposed nor acknowledged. But still, when we see a large sphere of duty abandoned for such an enterprize; when we see men journeying, not to break up new grounds, but to sow more seed where the soil is regularly supplied; and especially when their doctrine, language, and manner are so cast as to suit the taste of the people; there certainly arises a strong presumption that the love of popularity has an influence (an influence which is perhaps secret and unobserved) on their minds.

But if any of these preachers should not be *all* we could desire, these observations acquire additional force. Should there be any of them whose opinions, if not antinomian, are often so carelessly expressed as to admit most naturally of an antinomian interpretation*; if they should be in the habit of forcing such parallels from Scripture as to make any fact in the sacred writings teach any doctrine which they choose to inculcate; if they should continually so misinterpret passages of the Bible as to turn the attention of their hearers from the plain duties of morality (explaining, for example, the passage, "What doth the Lord require of thee, but to do justly, and to love mercy, &c." as requiring men not *themselves* to do justly and shew mercy, but to reverence the justice and welcome the mercy *of God*):—in any or all of these cases, surely the sober and cautious minister ought to pause before he suffer himself to be represented by such men.

If from the preachers we next turn our attention to *the hearers*, we shall find that this sort of knight-errant divinity is likely to be still more pernicious to them. It is a strong temptation to a preacher, who is not to meet his hearers again (except indeed, which is too commonly forgotten, at the bar of God), to part with them on good terms, and therefore to serve them rather with palatable than with wholesome medicines. We, on the contrary, their regular ministers, who expect to deliver in an account of them at the Day of Judgment, and who therefore see them linger in the heavenly way or deviate from it with real anguish of mind, are led naturally to adopt strong measures for their recovery. Nor is it surprising that such a mode of practice should appear to them rude and unskilful, when compared with the delicate and soothing course which these strangers are too apt to pursue. Sir, I myself have been placed in these very circumstances. In the small flock which God had committed to my care there was one who, I trusted, when God should make up his folds for eternity, would be among the first to hear his voice and enter into the heavenly pastures; but who was seduced to attend one of these wandering and popular preachers. The whole congregation were addressed as the elect of God, or at least none but the elect were addressed. The awful threats and expostulations of religion were unheard, whilst its promises and privileges were dealt out with the most unsparing prodigality. He left me, as I thought, humble, teachable, and meek; and I found him supercilious, noisy, confident, and dogmatical. You can sympathize in the sad feelings with which I found myself obliged, after various and earnest attempts, to abandon him to his new principles and pastor.

Spem gregis, ah! silice in nuda——reliqui.

My case, I am convinced, Mr. Editor, is by no means singular. Thousands in such assemblies have contracted the disease of "itching ears." Thousands have returned with appetites so morbid, that such plain and honest food as the "bread of

* I allude to such expressions, for example, as, that to enforce good works in the pulpit is to burden the conscience of believers; or, that life is no state of probation.

life" will not go down with them. Thousands, thus soothed with the voice of flattery, will no longer brook the tones of affectionate but wholesome remonstrance and exhortation.

Notwithstanding all this, sir, I am grieved to say that preachers of this description gain access to many pulpits in and out of the metropolis. And what is the consequence? That avenues of approach are thus supplied to all who would attack the citadel of evangelical religion; that all their offences are visited upon those among us to whom the name of evangelical has been affixed; and that at every step of our defence we are hampered by some breach which their intemperance and carelessness have opened. Surely, sir, such remissness on our part does not suit the days in which God has placed us. The zealous clergy of the church are daily winning their way to a high place in the public estimation, by their increased prudence, and talents, and practical virtue. Let them, under God, persevere in this course. Let them, above all things, guard their pulpits as they would a sanctuary; and consider that, as the ambassadors and representatives of God, they must take care whom they commission to represent themselves.

I am, &c.

EVANGELICUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A SHORT INQUIRY INTO THE PRESENT STATE OF KNOWLEDGE IN THE FEMALE WORLD.

THE errors which are incidental to a love of originality, have been lately insisted upon with much earnestness, and exposed with much ingenuity, by a contributor to the Christian Observer. Impatient of any alteration in the present system of things, he warmly accuses the partizans of reform; and conceives that the world, like Martinus Scriblerus's shield, will appear more venerable, embossed with the "precious grugo" of time, than burnished by the zealous hand of industry.

A fact which has been deemed too obvious to require a formal proof, and an opinion which few, if any, have hitherto thought it necessary to dispute, are denied and reproved by the writer to whom I allude; who, under a profession of regard to the honour of the female sex, is secretly undermining its foundations, and who proclaims "all" to be "well," in an hour when slumber would be death. "The watchful guardians of the state," who would awaken its members to action and to animation, are reproved for creating a false alarm; and are told that more disturbance has been occasioned by them "within the last fifteen years, than during the fifteen, or even *fifty* centuries which preceded them." Passing by, as Dr. Bentley says, "the small figure of rhetoric, called nonsense," which illumines this passage, it seems to be a subject of regret that authors have written, and readers have attended, so little to the purpose.

The writer seems displeased that ignorance is attributed to the female sex, and that this ignorance has been exposed and reprehended. Truth, and not flattery, has been the object of those who have thus written. If the mirror does not reflect a pleasing image, is it the fault of him who holds it up? An author must depict things as they exist; and may reply to objectors as the Chinese, who are remarkable for taking accurate likenesses, answer

an European who may think proper to complain that they have been too happily exact: "No hab got handsome face, how can hab handsome picture, massa*?"

It would have been more satisfactory, had the writer, instead of offering conjectures and "considerations," by way of proof, condescended to inquire into matter of fact. It signifies little to be told that such and such effects may naturally be expected to follow such and such causes, while we remain uncertain of the fact, and, perhaps, not very well convinced by the reasoning.

We have, in the present case, sufficient data whereon to proceed, without resorting to probabilities. We need but to examine the means of knowledge which are possessed by the larger proportion of women, to be tolerably well satisfied of their total inadequacy.

There are few families in which the care of an infant's earlier years is not very principally entrusted to domestics; who, however valuable they may be in many respects, are ill calculated to communicate instruction to the mind, or improvement to the heart. I do not approve of that entire separation between children and servants, which Miss Edgeworth so strongly recommends; both because it seems to be nearly impracticable, and because it would be productive of some ill effects. Yet I cannot but call the intercourse a necessary evil.

The next years of a female's life, are, by the majority of women, passed at a boarding-school; and, without incurring any danger of being termed declamatory, I may venture to assert, that a female boarding-school possesses every disadvantage which is to be found in a public seminary for boys, with scarcely one of its poizing merits.

Emulation, the influence of which is, perhaps, the principal advantage offered by such a course of education, having no object that is truly worthy of its exertions, no object which, by ennobling the mind, would humanize the soul, here not seldom degenerates into the base emotions of envy and malignity. Each passion has some excitement, every evil temper is urged into action, and some of the meanest vices too often find a nursery in a boarding-school. So much for the formation of the heart. The provision for the mind is little more eligible. Examine but the scheme (if a scheme it be) of instruction which is constantly proposed. Dancing, music, drawing, and ornamental needle-work, occupy nearly four-fifths of the time; and it is not necessary to dwell upon the manner in which French and English are "grammatically taught" to young ladies. Dr. Darwin remarks, that "female education is frequently directed by those, who have not themselves had a good education, or who have not studied the subject with sufficient attention;" and what professor Stewart has observed upon the subject in general, may be peculiarly applied to this part of it: "If the business of education were more thoroughly and generally understood, it would be less necessary for individuals, when they arrive at maturity, to form plans of improvement for themselves." From the ignorance which prevails among the instructors, arise the depravation of the heart, and the enervation of the faculties, in the pupils. In the latter respect, those women are rarely more fortunate, for whom affluence has procured a private education. Few governesses are well qualified for the situation which they undertake to fill. It is the common resource of poverty; and is often adopted as a mean of subsistence, by those whom a sudden change of circumstances alone has prepared for its execution. Where, among such, shall we find an Hamilton?

It appears then (and I have not lightly hazarded these assertions) that a female has little opportunity

* Johnson's Descriptive Sketches.

for the acquirement of useful knowledge, during the period of her residence at school. This period varies in its length; but usually terminates in the sixteenth or seventeenth year of the pupil's age.

I will not examine into the probable feelings and pursuits of a young woman who has been thus educated; I will not say, that improvement is likely to be an object of very minor consideration in the eyes of a girl just liberated from the iron leading-strings of a governess: I will only inquire into the means of information which, in this stage of her existence, she may possess. I will suppose (what I may reasonably suppose) that her mother is little able to direct or assist her pursuits: it is well, if she permit their indulgence. Her father may possibly be indisposed to study, and not very anxious that his daughter should be otherwise; or should he be himself well informed, experience assures us, that this will not add to his solicitude. She is then abandoned to her own guidance;—happy if she be at liberty to pursue her inclinations, exempt from a mother's remonstrance, and a father's interdiction:

"Turned off,
Like to the empty ass, to shake his ears,
And graze in commons."—

Upon the subject of self-tuition, Watts has given us his opinion. "There are few persons," says this excellent author, "of so penetrating a genius and so just a judgment, as to be capable of learning the arts and sciences without the assistance of teachers. There is scarce any science so safely and so speedily learned, even by the noblest genius and the best books, without a tutor. His assistance is absolutely necessary for most persons, and is very useful for all beginners*."

A young woman, although she may be actuated by the most sincere desire of improvement, is seldom able to select the means best adapted for the accomplishment of her purpose. A regular plan of reading can be formed only by those who have already read much: and a considerable portion of time must be previously expended in desultory research. Many other disadvantages are attendant upon solitary study (particularly when that study is prosecuted by a female) which my limits will not allow me to enumerate. That there have been women who have surmounted these obstacles, and o'erleaped the frowning barriers of difficulty and opposition, I am happy to confess. Their merit is splendid, and it is their own. But I fear that they still continue to be thought

"Portentous things
Unto the climate that they point upon."

Such women may be compared to the citizens of Sybaris, whose necks were encircled by a rope, while they propounded the law which they had framed: they were uncertain of their doom; but they were secure of condemnation, if they failed to meet applause.

I would make one or two remarks upon the branches of knowledge in which the writer to whom I allude has asserted women to excel. It is true that "a great proportion of the higher classes are familiar with French and Italian." And in these languages what do they read? Principally, if not entirely, poetry. Poetry may indeed teach a lady to sigh more deeply, to speak more softly, and to look more languishingly; but how far it contributes to the extension and invigoration of the faculties, when made the sole study, a quotation from a late critique in the Christian Observer (though more immediately applicable to dramatic poetry) will enable us to decide. "The practical mischief of all this is; that the mind is enervated and deranged at a time when it ought to be braced and organized; when powers intended to be fitted for the serious realities of life, and with an ultimate view to an eternal state, are wasted in fiction, and em-

* Improvement of the Mind, chap. vi.

ployed to decorate scenes of visionary, impracticable happiness."

I hope that we are yet far from denominating the introduction of the German language an improvement. I hope that we are yet far from contemplating with pleasure an influx of German absurdity, immorality, and atheism, upon the female world. It were surely better that "the unknown divine entity which we term thought," should be for ever confined to the composition of pie-crust, and the embroidery of a vest; or to be corked up, like Asmodeus, in an essence-bottle.

Is it not a little singular, that the same author endeavours to make ridiculous the very knowledge which he celebrates. I am not extremely anxious to protect the loves of the plants, or the secrets of the crucible, or to affirm that the ladies at the Royal Institution understand every thing which they hear; but methinks, this ghost, called Ridicule, which can make the timid fly, and the bravest look pale, stalks forth most ungallantly and inopportunely, by the side of the zealous assertor of female attainments. There does not appear to be much probability that our Bond-street coëffuses will be perplexed with an order to make up a dress in the fashion of the Palmyrean queen; as their sisters at Bath were once annoyed by the imitation of the princess Julia's robe*. It is no more probable than that learned men should assume the flowing garments of Athens and of Rome. Almost any mode of dress would, however, be preferable to that which is so unfortunately prevalent at this moment; and which conveys a tacit suspicion that the mind cannot be expected to be very well furnished, while the person remains so dismantled.

At the close of the paper under consideration we do not seem to be brought to a close of the controversy. We have been like travellers in the plains of Peru, where one may proceed many hundred miles, without rising a single foot above the level of the sea.

It may, however, be assuredly said, that he who advises a stagnation in the system of improvement, and who wishes the female world to become an intellectual China, however he may pretend to compliment the sex upon its present acquirements, and to laud its thirst after farther illumination, must be doubted of as to the zeal of his patronage. If he look around him he will discern ample space for reform: he will see that, however women may have learned to talk superficially on scientific subjects (and it is better to be silent, than to talk superficially), they have, in reality, made but slender advances towards general information. Is a woman possessed of profitable knowledge, when she can play a piece of music (probably without being acquainted with one of the rules, to which its composition is subject); when she can paint a few green trees and rosy milkmaids to adorn the pannels of her drawing-room, and to enforce the admiration of her visitors (yet remaining in utter ignorance of the principles of the art); when she can enumerate the parts of a flower in a language which she does not understand; and when she can talk of books by the help of a library catalogue and a periodical review? Whether such studies, and studies so pursued, tend to enlighten the mind, and enlarge its faculties, it is not very difficult to decide.

I am by no means inimical to the accomplishments which occupy the hours of our young women; but I regret that they occupy *so many hours*. I would have women taught to think, that they may act;—to reason, that they may not be misled. I do not wish them to be made "scholars;" not merely because they are women, but because many parts of learning would not be useful to them as such: yet I should not dread to meet the evil genius of Latinity at every corner, were they

* Vide Female Quixotte.

even instructed in his language. Women may be pedants, as men have been; but they are not necessitated to be so.

Upon the whole, then, I do not hesitate to say, that a reform (however obnoxious the word may have lately become) is very desirable. Not a reform which would produce literary Amazons, but which would make women more respectable as wives, and more engaging as companions. A communication of knowledge is one of the means for accomplishing this end.

—Teneræ nimis
Mentes asperioribus
Formandæ studiis. HOR.

An increase to the strength of the mind, would not be a diminution from the tenderness of the heart; nor would a woman be found to lessen her pretensions to our love, in proportion as she heightened her demand upon our admiration.

June 20. R. H. M.

To the Editor of the Christian Observer.

THE attention of your correspondents was in your number for January last called to the consideration of the extent to which a Christian parent ought to carry the cultivation of the understanding and talents of his daughters. On this interesting and important topic your readers have already been favoured with some excellent papers: the subject, however, is by no means exhausted. I make no apology, therefore, for offering you the following observations, which may at least serve to promote the further discussion of a question which deserves, and will I trust receive, the fullest investigation.

If it be the part of wisdom to attend to every thing in proportion to its importance, the education of the female sex will certainly be found to be entitled to a very high degree of regard. How much the happiness of domestic life depends on the dispositions and conduct of women, must be obvious to every one. The various relations in which they are placed present them to us as the companions of our retired hours, the superintendants of our families, the sharers of our joys, and the partners of our cares and sorrows; in short, as those who are intimately and inseparably connected with us in all the diversified circumstances and employments of private life. The parts which females are thus called to act, though of a retired and domestic nature, and the influence which naturally results from them, cannot but be productive either of some very beneficial or pernicious effects. In addition to this direct view of their importance, women evidently possess a considerable degree of influence in forming the general habits and manners of society, the exercise and tendency of which will necessarily be regulated by their prevailing character. It is sufficient for my present purpose to state thus briefly the sphere of action which is assigned to females in every civilized, at least in every Christian country. The importance of their education follows as a necessary consequence. Education is the grand instrument by which *men* are formed and fitted for the discharge of the various duties both of public and of private life. To this great object the highest regard has ever been paid in every well-regulated commonwealth; and those nations have ever been esteemed the wisest, as they have unquestionably been the greatest, whose attention to the education of youth has been the most serious and enlarged. This point having been universally acknowledged, both in theory and practice, with respect to *men*, whence is it that the education of *women* has been in general so much neglected? It is not difficult to account for this fact as it appears in the history of some ancient nations, and in countries which have never yet been visited with the light of the Gospel: but

that in Christian, and more especially in protestant nations, where that divine religion is professed which has vindicated the rights of women, and called them to the exercise and discharge of the same general privileges and duties as those which are admitted to belong to *men*, the education of the former, which can alone qualify them to sustain the Christian character, should have been comparatively disregarded, may justly excite our surprize. That this is the fact, will not, I presume, be generally disputed. Great improvements have undoubtedly been of late years introduced into female education; and most of your readers may perhaps be acquainted with some individuals of that sex, who in point both of mental and of moral attainments are eminent examples of excellence. These, however, are but exceptions to the general rule. The prevailing system of female instruction is unquestionably both erroneous and defective, and the generality of women are in consequence ill-educated. If it be said, that this is also the case with *men*, it must be replied, that, without either admitting or denying the truth of the assertion, this is not the point in question.

The whole subject of female education has been so ably treated by a living author *, herself one of the highest ornaments of the sex whose character her writings have greatly tended to improve, that it may seem unnecessary if not presumptuous to follow her on this ground. The errors and the defects of the modern system have been fully exposed in her celebrated "Strictures," and many important directions and suggestions for its amelioration are pointed out in the same valuable work. These corrections of the prevailing course of female education, supposing them to be faithfully adopted, under the superintendence of able and experienced guides, would probably, in many cases, effect the improvement which is so much to be desired. But although the attention which has thus been excited to this subject has certainly been productive of some general, and of much particular benefit, I apprehend that the radical evils which may be so justly complained of are not yet sufficiently perceived, and that the remedies which can alone effectually remove them have not yet been fully and resolutely applied. I enter not into the subordinate points of female *accomplishments* and *manners*, not only because they have been discussed at large in the work to which I have alluded, and in other excellent publications on the same subject, but because these are branches only of general education, and will be regulated according to the leading features of the system which is pursued. Yet even here I must remark, that the prevailing errors in the modern plan respecting *accomplishments*, appear to me to have been sometimes touched with too lenient and indulgent a hand; and to have been treated rather as *follies* to be playfully ridiculed, than as *evils* to be gravely deplored.

But to proceed to the main question. I contend, then, sir, that the general system of female education is particularly defective *in these respects:* that it fails in calling forth, and duly forming and exercising, the powers of the mind; that some important branches of knowledge are greatly neglected; and that others, which are partially attended to, are not conducted in such a manner, nor carried to such an extent, as are sufficient to render them truly profitable.

With respect to the first of these points, I would observe, with a great writer *, that the business of education (whether of men or women) "is not to perfect a learner in all, or any one, of the sciences, but to give his mind *that freedom, that disposition,*

* Mrs. H. More.

* Mr. Locke, in his Conduct of the Understanding; a little work which in this view cannot be too strongly recommended.

and *those habits*, that may enable him to attain any part of knowledge he shall apply himself to, or stand in need of, in the future course of his life." It is but seldom, however, that the minds of women are thus formed in early life. Their memories, perhaps, are tolerably exercised, and they go through a regular routine of French and English reading, and geography; but during the whole of this course they have too often no distinct knowledge of the various powers and operations of the mind: they are not generally taught to apprehend clearly, to distinguish accurately, to observe correctly, to reason justly, to trace things to their first principles, and to perceive their connections and consequences. The faculties of the female mind are, in short, for the most part, but imperfectly called forth and trained, and cannot therefore form their possessors to the great purposes of a right education.

In addition to this fundamental defect, I have said that *some important branches* of knowledge are greatly neglected in female instruction. I refer principally to the higher branches of arithmetic, to grammar, logic, and the grounds, evidences, and general system of natural and revealed religion.

Under the head of a *partial* and *insufficient attention* to some parts of knowledge which are the professed objects of female study, I allude to history, sacred and profane, with its appendages, chronology and geography; to the principles of natural and experimental philosophy; and to the all-important subjects of morals and religion, considered as a personal and practical concern. Upon each of these points I consider the general system of female education as defective, both as to the manner in which instruction is given, and the extent to which it is carried. History is not read with due attention to those purposes for which it is chiefly valuable, nor upon a sufficiently regular and enlarged plan; the principles of philosophy are seldom taught so as to be thoroughly apprehended; and those of religion and morality, if not more imperfectly exhibited than any others, are generally presented to the female mind in the most confused and inefficient manner.

If these are to any considerable extent the prevailing defects in the education of women, can it be a matter of wonder, that the characteristic failings of the sex should be, the want of clear and comprehensive knowledge, patient thought, sound judgment, and strength and enlargement and elevation of mind? Let not your female readers imagine that this is the language of an enemy, or of one who is insensible to the various excellences of their character. The writer of these observations cheerfully bears his testimony to the quickness of perception, the purity and delicacy of mind, the gentleness, the benevolence, the tenderness, the generosity, the constancy of affection, which are so generally conspicuous in women. And it is on this account that he is anxious to recommend the correction of the errors in their education which deprive them of the advantages they might otherwise derive from such endowments.

But it may be asked in what way are these corrections to be made, and what better system should be pursued? The answer to this question may be easily collected from the preceding remarks. Let the reasoning powers of females be thoroughly brought out and exercised in early life. Let them be taught the right use of their faculties; and be accustomed to mark and exemplify their operations upon every subject. Let the imagination be rather checked than indulged, and habits of attention, steady thought, and patient investigation, be studiously cherished. Let the value of knowledge, and the importance of diligence and application, be strongly impressed upon their minds; and let them be frequently

reminded, that *their* excellence and happiness, no less than that of *men*, depend upon the improvement of their reason. To promote these objects, those branches of knowledge, and those books, should be studied which particularly relate to them. Besides the science of logic, that of numbers and of quantity might be most advantageously pursued. The study of Euclid's Elements appears to be peculiarly adapted to female improvement, inasmuch as it tends to promote habits of fixed attention, and of tracing connections and consequences. And here I will venture to say a few words on the subject of the learned languages. Under the restrictions which I shall presently mention with respect to every part of this plan, I cannot but recommend some acquaintance with them to females. The study of the Latin and Greek languages would not only directly tend to form habits of attention and diligence, and to impart a more thorough knowledge of grammar and of style; but would open an inexhaustible source of entertainment, information, and improvement, from which I can perceive no good reason that women should be debarred. The classical attainments of the unfortunate lady Jane Grey, and of the heroic Elizabeth, are well known; and the fame of the accomplished daughters of sir Thomas More still lives in the praises of the learned Erasmus. Nor have our own times been wanting in instances of female genius and erudition. The analytical Institutions of Donna Agnesi do the highest honour to the mathematical talents of that celebrated lady; and the last editions of the Hebrew and Greek Lexicons of the excellent Parkhurst were presented to the world by the care and diligence of his learned daughter.

Before I proceed to notice some objections which may be made to these suggestions, I would just add, with respect to those branches of knowledge which are either much neglected or but imperfectly taught in the education of females, that history ought to be pursued *upon a plan*, so as to present to the fair pupil, with due order and distinctness, the ancient and modern state of the world, and so as to give her a clear view of the *philosophy* of its history, and of its importance to the practical purposes of life. Of morals and religion, both as to evidences, nature, principles, and practice, such a course should be pursued as may enable the female to give a just and satisfactory account of the grounds of her faith, and "a reason of the hope that is in her," and such as may, in conjunction with moral and religious discipline, and with the blessing of Heaven, form her to the character of a sound and enlightened and vigorous Christian.

I am aware, Mr. Editor, that many plausible objections might be urged against the adoption of such a plan of female education as I have taken the liberty to recommend. With respect to those persons who would oppose *every attempt* to promote the intellectual improvement of women, I shall say but little: they are, I think, scarcely to be reasoned with. The objections which such persons are accustomed to bring forward so nearly resemble those which were once commonly urged against the education of the lower classes of society, that the arguments which have now nearly silenced the opponents of that salutary measure will for the most part apply to the present case. They are plainly founded partly in prejudice, and partly in ignorance. Your sensible correspondent S. G. has arranged the enemies of female culture under the three classes of men of learning and ability, ill-educated men, and the majority of women. The objections of the first of these classes are alone deserving of attention. The two others cannot surely expect that their opinions will be much regarded. They are patients, not physicians; and it is partly for their benefit that we are recommending female improvement.

But, sir, I must be allowed to doubt, whether men of *real* learning and ability do insist upon the objections which your correspondent notices. Upon what grounds does a man of learning suppose that women of enlightened minds would be *untractable?* Is it from experience of the effects which superior knowledge has upon himself, in the various cases in which he is expected to submit to direction and controul? Are not the most *stupid* animals, on the contrary, uniformly observed to be the most obstinate and self-willed? Surely it cannot be, that the cultivation of those powers which were given for the purpose of rendering us obedient to what is just and excellent, should in the case of women produce the directly opposite effect. I think also that such an idea is manifestly contrary to fact. As to the apprehension of *ill management in the family*, if a woman of a cultivated intellect should happen to be at the head of it, the answer of your correspondent is decisive. The idea of a learned man fearing for his *relaxations* on the ground of his wife's intellectual improvement, is equally idle. A truly learned man, if he be at the same time pious, will scarcely require any other relaxation than the change from one useful or interesting pursuit to another; and if he should, his wife would probably be quite as ready to join in a ride or walk, or in any innocent amusement which might happen to occur, as himself. That scholars should imagine that they would become *less the objects of respect*, should women be put "in possession of some of their own advantages," is perfectly inconsistent with experience. We are generally more disposed, as well as better qualified, to think highly of those who excel in a subject which we understand ourselves, than we are as to one of which we are ignorant; and the respect which is thus produced is obviously of much greater value.

But I conceive, sir, that more weighty objections than most of those which have now been mentioned may possibly be urged against any extensive plan of female improvement. In the first place, many will object, that the system which has been recommended would tend, if generally adopted, to confound the characteristic distinction which subsists between the occupations and pursuits of the two sexes, and would consequently produce a change in the retired and modest habits and manners which are now so much admired in women. But, as it has been well observed by some of your critical brethren*, "to embellish their minds with an ampler furniture of knowledge, would only confer on them the means of decorating with additional effect their proper sphere; for the Muses can never, of themselves, be at war either with the Graces or the Virtues."

The education which is here recommended is by no means intended to give a *forensic* air to the character of women, but to prepare them for the more elevated and useful discharge of social and domestic duties. If it be said, that there is danger lest a scientific or literary turn of mind should, nevertheless in some cases lead to the neglect of these duties, and to conceit and pedantry, the objection may be admitted; but let it be remembered, that it is one which equally applies to the education of *men;* that it is inseparable from any plan of general improvement; and that, after all, the neglect of domestic occupations, and the pride and self-conceit, which might be thus charged upon the education of such women, would in all probability have been the same, though the appearance would have been different, had their minds remained comparatively uncultivated. It may be added, that *the delicacy* of women may be liable to injury from an acquaintance with the learned languages. This would be a serious

* The Edinburgh Reviewers.

objection, if it could be fairly maintained. But it is contended, that this is a danger which is even more to be apprehended from English and French, than from Latin and Greek authors. It would be easy to name some approved works in both the former languages, from the perusal of which more mischief might be expected to ensue, than from that of the whole compass of classical antiquity—to say nothing of the guidance under which every well-educated female would be, as to studies of the latter kind.

But your correspondent S. P. directs his inquiry as to the extent to which a *Christian* parent ought to carry the cultivation of the understanding and talents of his daughters, and as to the danger which might arise from any enlarged plan of this kind, *of corrupting them from the simplicity of Christ.* This is undoubtedly the principal question on this subject. If it should clearly appear that the course I have been advising would probably be productive of such an effect, instead of recommending, I should most strenuously oppose it. The great end of all education is to prepare the subject of it for the practical purposes of life; and this can never be properly attained, unless the character be formed upon the pure and exalted principles of genuine Christianity. But the service to which we are called by the Gospel is a *reasonable* service; and rightly to discharge it, in its various branches, requires the highest exercise of our rational faculties. In this view, I confess, sir, that in common with S. P. I am not afraid of embarking too much *intellect* on the side of Christianity. Many serious evils have arisen from the want, but few comparatively, if any, from the abundance of this valuable quality. It is true that "little learning is a dangerous thing:" but let it be clearly understood, that I am not contending for a smattering of philosophy, or a meagre pittance of Latin and Greek: I am proposing an attention to these objects merely as means towards the great and important end of imparting useful knowledge, forming correct taste and sound judgment, infusing pure and scriptural principles, and generating such habits of moral discipline as may render education the school of life, and that of eternity. Such a course, also, naturally pre-supposes the direction of an able and experienced guide, either in the parent or the teacher, or in both, whose main object should plainly be to educate their children or pupils "in the nurture and admonition of the Lord"—who should be chiefly anxious that "the word of Christ should dwell in them richly in all wisdom," and that Christ himself, in his several characters and offices, should "be formed in them, the hope of glory." Without such superintendance and care, I admit that there would be danger from the influence of vain philosophy and deceit; but I am not defending a pagan, but a Christian improvement in the education of females.—With one other caution, I quit this part of the subject. Let it not, then, be supposed that I am recommending the *indiscriminate* adoption of the plan above mentioned. The observation of your correspondent S. G. upon this point, exactly coincides with my opinion. As a difference is made in the education of *boys*, according to their different talents and dispositions, so should there be in that of *girls*. It would be idle and absurd to insist on the study of the mathematics, or of the learned languages, in either case, where a manifest incapacity or distaste for it existed. In cases of this kind the parent must exercise his judgment, and act accordingly. It is obvious, also, that the education in question ought in general to be confined to the higher or middle classes of females.

I proceed now to state some of *the advantages* which may be justly expected to result from an improved cultivation of female talents. Both

S. P. and S. G. have dwelt on the tendency of such a plan to qualify women for bearing a larger share in the conversation of men, and consequently to promote the pleasures of social intercourse. This would unquestionably be a great and a mutual advantage. The general turn of conversation in mixed assemblies is at present so frivolous and vapid, that it is no small happiness to be freed from the necessity of enduring it. And although I am very far from wishing to convert the conversation of the dinner party or the drawing-room into the formality of learned disquisition or the asperity of political debate, I am anxious to see it rescued from the trifling and barren topics by which it is now too commonly engaged. In justice, however, to women, I must here observe, that men are in general too apt to carry this deference to the weakness or the taste of females much too far; and the consequence is, that many an empty, supercilious coxcomb, presuming on the supposed superiority of his talents or acquirements *as a man*, frequently ventures to talk to women, infinitely his superiors in knowledge and ability, on subjects and in a manner which the modesty and propriety of his insulted auditors alone prevent them from resenting. The correction of this evil, amongst others, and the general elevation of tone in domestic intercourse, would gradually result from the adoption of the measure which I am recommending.

But there are advantages of a *higher order*, which would flow from the general improvement of female education. The effects of it would be felt in every relation of domestic life. Not to insist on the pleasure and the comfort which *parents* would derive from the society of *daughters* thus educated, the happiness of the *married* state would be far more directly and generally increased. I will not here repeat what your correspondent S. G. has so well observed on this interesting point; but I would add a few remarks. At present it too often happens, that the wife of a man of talents and learning, whether more or less eminent, has in this respect scarcely any thing in common with him. She is the mother of his children and the mistress of his family; but as to the companion, the friend, the counsellor, she is comparatively nothing. For *these* characters the husband must have recourse to others, and perhaps congratulates himself if the dispositions of his wife do not perplex and hinder him in his pursuits. This is a wretched state, which can only be effectually ameliorated by the improved education of women. This would qualify a wife to appreciate and share in the intellectual labours and pleasures of her husband, and promote that union of sentiment, taste, and occupation, which can alone render the married life truly and permanently happy.

The most important of the female domestic relations—namely, *the maternal*—remains, however, to be mentioned. To *the mother* is chiefly entrusted the charge of forming the minds of her children during their early years; and with respect to daughters, of superintending the whole of their education and conduct. It would be superfluous to say much on what is so generally acknowledged, as to the importance of the manner in which this weighty charge is executed. On the dispositions and the habits which are formed in early life depend much of the usefulness and happiness of future years; and it is certain that these will be considerably affected by the wisdom and the virtues of mothers. We have often heard of the honourable share which was borne by some of the more ancient Roman matrons in the education of their sons: "Sic Corneliam Gracchorum," observes Quintilian or Tacitus*, "sic Aureliam Cæsaris, sic Attiam Augusti matrem *præfuisse educationibus*, ac produxisse principes liberos accepimus." But in

* Dial. de Oratoribus, 28, 29.

order to this, they must have possessed those superior qualifications, the attainment of which by British females I am now recommending. Independently of the immediate direction or superintendance of the early education of their children, it would certainly be found that mothers duly qualified for this purpose would secure a much greater portion of *respect*, from those who would thus have been so well convinced of their superiority, and consequently a proportionate degree of *influence* over them in future life, the importance of which is obvious.

But many females pass their days in an unmarried state. Yet to *them* the advantages of an improved education would be equally great, and in some respects they would be almost equally beneficial. To the benefits which unmarried women would thus derive, may be justly applied the well-known eulogium of the Roman orator on the studies of literature and philosophy; and how essentially their attainment in wisdom and knowledge might be directed both to public and private purposes of utility, will be readily perceived and acknowledged.

Lest I should extend this paper to an unreasonable length, I will only add two other observations on the advantages which may be expected to result from the general improvement of female education. These relate to *the important effects* which the adoption of such a plan would produce on *the education, and the conduct of men.* I am persuaded, Mr. Editor, that great numbers of men neglect the further improvement of their minds, partly because the slender attainments of school have raised them in general so far above the level of women. Were the education of the latter materially elevated, these indolent male triflers would, almost in their own defence, be excited to pursue their advancement in knowledge. What is, however, still more important, the improved characters of women would be productive of a correspondent effect on *the moral conduct of men.* I have already adverted to the influence of women over mankind. Supposing, then, this powerful influence to be directed by knowledge and wisdom, to what noble and valuable purposes might it not be rendered subservient! Though excluded, by the evident appointment of Providence, from engaging *themselves* in the arduous duties of public life, women might still, by their private suggestions and examples, animate the stronger sex to the more zealous and able discharge of those offices, and thus render an essential service to their country, and to mankind.

I have already, I fear, trespassed too long on the patience of your readers. I must request their indulgence, however, for a few explanatory and concluding remarks.

1. First, it is plain that, in order to secure the execution of such an improved course of female education, the direction and assistance of *men* are absolutely required. They alone are adequate to such a task; and if they are wise, fathers, husbands, brothers, and other male relatives and friends, will cordially endeavour to promote, in their several spheres, the great object in question.

2. I would, in the next place, beg leave to caution your female readers against any such interpretation of this paper as would lead them to suppose that I wish merely to give them *a literary turn*, or as if I was desirous of raising them to any *competition* of this kind with men. These are vain ideas. The remark of dean Swift, that, after all their attempts at learning, women in general would be surpassed by the attainments of a common schoolboy, though rather witty than strictly correct, may be sufficient to repress any conceit of this nature: and after all, let it never be forgotten, that the cultivation of female talents ought to be no farther pursued, because it is no further valuable, than as it may qualify women for the better discharge of their appropriate duties, and the

more useful exercise of their peculiar influence, in the world. If any of your correspondents, Mr. Editor, can satisfactorily prove, that these important objects may be better secured by any other method than that which I have recommended, I shall most cheerfully submit to the correction of my views relative to this question. In the mean time, let me urge them upon the serious attention of your readers. And let not any of your female friends, who may be conscious of the imperfection of their own education, imagine that it is *too late* for them to think of amending it. They may still do much towards their improvement, though not by entering on the study either of the mathematics or of the learned languages. They may still, by inquiring of those who are able to direct them, attain the right use of their reasoning powers, increase their knowledge, correct their principles, elevate their views, and extend their usefulness. They may still, as I earnestly wish they may, so raise their character, "that they may help to make the next age a better thing, and leave posterity in their debt for the advantage it shall receive by their example."

I am, &c.

May 9. ELMOND.

REVIEW OF THE REIGN OF GEORGE III.

No. X.

"A colony is to the mother country as a member to the body: the prosperity or unhappiness of either, is the prosperity or unhappiness of both." JOHNSON.

THE constitutions of our provinces in the West were not the result of much deliberation, nor formed with any unity of design; but struck out, rather hastily, to suit the necessity or convenience of the occasions when they were established. The governments were of three kinds; royal, proprietary, and charter. The first subsisted, at the period I am describing, in one province of New England, and, with some restriction, in another, in New York, New Jersey, Virginia, the two Carolinas, and Georgia. The second had formerly been the government of Carolina and New Jersey; and remained, though considerably abridged, in Pennsylvania and Maryland. The third was, at first, in use throughout all the provinces of New England, but continued only in two of them, Connecticut and Rhode Island.

The royal governments consisted of three parts — a governor, a council, and an house of assembly. The governor was appointed by the crown, and removable at pleasure. The members of the council were also nominated by the crown, being selected from among the most considerable persons of the province, and they held their seats only during the king's pleasure. The house of assembly contained the representatives of the people, with privileges very similar to our commons. Laws were passed as in England, by the concurrence of the governor and the two houses; and they acquired authority, as soon as they had gone through the requisite forms of the colony. Still, however, they were liable to be rejected by the king and council in this country; on which account they were always transmitted home immediately upon their enactment. The upper house, besides its legislative character, was invested with the office of privy council to the governor, the advice and concurrence of which were necessary in all affairs of moment.

The proprietary governments arose out of the vast and ill-considered grants, which were made, at the first settling of several of the provinces, to the noblemen or distinguished adventurers who had interest enough to obtain them. These persons formed constitutions at pleasure; but they succeeded for the most part so ill, that the legislature at home was obliged to interfere, and controul or conclude the exercise of powers so greatly abused.

Two of these governments were abolished. In Maryland, after the restrictive regulations of parliament, the form of the government was similar to those which were royal, only the governor was appointed by the proprietary, and approved by the crown. In Pennsylvania there was no upper house of assembly.

The charter governments corresponded exactly to the originals from which they were copied, in the corporate towns of this island. They were pure democracies. The whole power was vested in the body of the people, as a source from whence to emanate. These elected all their officers from the highest to the lowest, and displaced them at pleasure. The laws they enacted were valid without the royal approbation.

Of these three forms of government, the first is evidently the best suited for provinces attached as colonies to a distant country. The dependence of the council on the crown, in the royal governments, was not probably more than sufficient to compensate for the diminution of influence which mere locality must have occasioned; for a monarch is seldom powerful two thousand miles from the seat of empire. The proprietary governments were inartificial and oppressive in their old forms, and good only according to the degree in which they became assimilated to those which were royal. Originally they were pure despotisms; the privileges of the colonists having flowed only from the bounty of their proprietaries, which appears, from the history of those provinces, to have been very indiscreetly applied. The charter governments were obviously unfit for countries acknowledging dependence upon another state. Whether a form of polity so popular is ever suitable, may be, as it ever has been and probably will ever continue to be, disputed. But the relation in which New England was placed towards Great Britain, made it highly inconvenient that the internal administration of that province should be subject to no direction or controul from our government, except by the open, invidious, and somewhat questionable interference of the British parliament.

In all ages the governors of distant provinces have been accustomed to abuse their powers; and in free countries it has never been found easy to restrain them. Our colonial governors were responsible to three tribunals in Great Britain; the king in council, the court of King's Bench, and the parliament. But the first had only authority to remove offenders, and could not punish them. The second possessed sufficient authority; but the strictness with which crimes are defined, and the scrupulous jealousy with which the administration of penal justice is guarded from abuse by the forms of our proceedings, as well as by the spirit of our laws, renders our courts very ill qualified for dealing with state offences. The parliament is the great tribunal to which an injured people must appeal. From that high and awful court, as from a deep and exhaustless fountain, have the streams of justice been diffused in various channels through our empire, and thither they all return. They who can escape from every other jurisdiction are responsible here. They who may defy all other authority must bow to this.—It should not be forgotten, that the influence of the British parliament, in controuling those whose extensive power furnishes at once the temptation and the means of offending greatly, is by no means to be measured by the punishments actually inflicted. To men who are placed in high stations, inquiry is almost as disagreeable as condemnation; and while the prevalence of party renders perhaps the latter too rare, it makes the former frequent, exact, and animated. Had Verres been acquitted, no Sicilian prætor would have been forward to imitate his crimes.

The laws established in our

Trans-atlantic provinces were those existing in this country at the times of their respective establishments, together with various subsequent internal regulations. This could not but be inconvenient. The laws of an old country are seldom fitted for a new one. The accumulation of property multiplies questions, questions produce decisions, and the science of jurisprudence becomes complicated. This is an evil, but an evil necessarily incident to a good. It is the price paid for a blessing; as in a country which requires a large metallic currency to effect its exchanges, more capital is kept unproductive than where industry is less active. But if laws thus complicated are carried over to an infant community, the natural order of things is reversed. Instead of disputes creating refinements, the refinements create disputes; and a spirit of litigiousness is generated, which is in its essence captious, illiberal, and ill-natured.

As the course of this historical survey must immediately bring under our view the quarrel of Great Britain with her American colonies, a few observations, though neither profound nor extensive, on the rights she claimed and attempted to exercise, may not be here misplaced.

The stamp act was the first direct and avowed attempt on the part of Great Britain to draw a revenue from America. From the time of passing the celebrated act of navigation, down to the period last mentioned, it had been the unvaried policy of this country to draw whatever pecuniary advantages she coveted from her colonies by means of commercial regulations; and a great variety of statutes were framed, imposing restrictions on the trade of the American provinces, for the purpose of directing a large portion of their growing wealth into the bosom of the mother country. Many of these, doubtless, were inexpedient. At a time when the true principles of economy were ill ascertained, just views even of our own interests could not always be expected; still less, that enlargement of policy which is at once prudent and liberal, and can water one kingdom by swelling high the tide of prosperity in another. Yet there are reasons for thinking that the navigation act has been commercially as well as politically beneficial to this country, notwithstanding the authorities who have adopted a different sentiment. The high profits which this monopoly occasioned, probably put in motion a much larger quantity of industry than could have been created by the ordinary returns of the European trade; and it formed those habits, in America, of correspondence and connection with the merchants of Great Britain, and that assimilation to our tastes, manners, and institutions, which have preserved a close communion between the two countries, even to the present day, notwithstanding the unhappy contest in which we lost the dependence of our American provinces, and most greatly have alienated their affections. That this act was not found to be a burthen too heavy for the elastic and expansive force of our young settlements, is sufficiently proved by their astonishing progress in wealth and population during the half century which preceded our separation from them. The truth seems to be, that each state pressed forward rapidly in the march of prosperity, so soon as the internal obstacles arising from the perverse forms and mal-administration of their respective governments were removed. A monopoly which only compelled them to deal with one of the greatest capitalists, and purchase at one of the best markets in the world, could not be a very oppressive restraint. The navigation act retarded but little the advancement of our colonies, and it bound them fast to Great Britain for ever.

The policy of this country, in respect to its connection with America, whatever might be its merits,

had been, from the earliest days, purely of a commercial nature. But Mr. Grenville, who understood calculation better than large national interests, thought he had discovered a way to augment the revenues of this country without directly touching her resources. He proposed to draw supplies from the western colonies, and the measure was specious and popular. The perseverance of succeeding administrations in this design, under different names, and the opposition which it met with from the leaders of various parties on this side of the water, and from an armed community on the other, occupy nearly twenty years of our history—years, for the most part, of shame and disaster. From the time when this scheme was first announced, great disputes subsisted respecting the right of the British parliament to impose any direct tax on her American subjects. The affirmative was eagerly maintained by Mr. Grenville and the politicians of that party, with some popular and some very able writers, who lent government the assistance of their pens. These all contended that the authority of the British legislature is unlimited;—that in every empire absolute power must rest somewhere, and, in ours, no depositary but the parliament can be suggested;—that the right of making laws, civil or criminal, for the Americans, never had been disputed, and that this right virtually involved every other;—and that the reasonings respecting the want of representation were shallow, and proved too much, the whole of that system in this country being imperfect, and founded rather in convenience than any strict right or metaphysical necessity.

Lord Chatham, at the head of no inconsiderable party, boldly denied the right for which the ministers contended. He did not dispute our authority to legislate for the Americans in other cases, but he insisted that the various branches of the revenue were, by our constitution, *granted*, both in form and substance, by the people or their representatives;—that no tax, therefore, could legally be imposed, without the assent of those who were called on to contribute. The inference necessarily was, that it would be illegal to tax America without the consent of their provincial legislatures; and though the metaphysics of the case are somewhat entangled, the frame of our statutes, as well as the ancient customs and claims of the house of commons, afforded colour for his representation.

Mr. Burke and others took a middle course. They treated the question of right as perfectly unimportant; but contended that the expediency of the case was quite clear;—that our fathers had adopted a wise line of policy; and even if unwise, that it was too late to abandon it;—that no revenue could be had, as America was determined to resist; and that if such a seed were sown, the harvest would be reaped, not in wealth, but in disturbances and disgrace. The event sufficiently verified their predictions.

On a question disputed by such men, it is almost presumptuous to offer an opinion. Yet it may be observed, that the distinction between that which is lawful and that which is expedient, appears to be, in such a case, imaginary. If Great Britain could not raise the proposed revenues without injuring both herself and America, the parliament had, even in the strictest sense, no *right* to raise them. The government of every country is a trustee for its welfare. It is needful, however, to add, that what it is wrongful in a government to do, it may yet be wrongful in subjects to resist.

CRITO.

REVIEW OF NEW PUBLICATIONS.

Memoirs of Dr. Joseph Priestley to the Year 1795, written by himself: with a Continuation to the Time of his Decease, by his Son, JOSEPH PRIESTLEY; *and Observations on his Writings, by* THOMAS COOPER, *President Judge of the Fourth District of Pennsylvania,* and REV. WILLIAM CHRISTIE. London: Johnson. 8vo. 1806.

IF it be really sacrilegious to speak any otherwise than well of the dead, we must be deemed quite inexcusable for attempting a review of the interesting piece of biography announced at the head of this article: for, strange to say, we have not only found ourselves in the course of our undertaking compelled to commit a crime of the higher order, but we must actually avow a previous inclination to commit it. That is, without departing from the strict impartiality of reviewers, we cannot but think ourselves justified, as the guardians of truth and advocates for the religion of our forefathers, for taking up the life of Dr. Priestley with this inquiry in our mouths: What adequate cause can be assigned for the fact of a man, certainly of no mean parts or ordinary application, of professed candour, and of real independence, ranging himself deliberately on the side of universal heterodoxy, and drawing his last breath in the defence of every thing apparently erroneous and indefensible? Either truth is a convertible term, synonimous in every man's mind with his own opinions; or if possessed of a real locality and identity, it must be confined to a very minute fraction even of its professed followers; or else, as the only remaining alternative, a man of science, leisure, and talent, unwarped by education, prejudice, or interest, professes to have spent his life in the pursuit of truth, and has not found it.

The latter, indeed, is the alternative which we must be allowed to choose: and it therefore becomes our duty to offer at least some probable account of this phenomenon; an attempt from which we shall not shrink, after having first introduced our readers to a nearer acquaintance with the subject of our speculations, by a cursory view of the principal transactions in which he was engaged.

Dr. Priestley, the author and the subject of the present Memoirs, was born to a maker and dresser of woollen cloth, as he informs us, on the 13th of March 1733, O. S. at Fieldhead, about six miles south of Leeds in Yorkshire. His mother, whom he unfortunately lost at six years of age, seems to have been a religious woman, and, if we may judge from the following anecdote, well qualified for the formation of a young mind.

"Once when I was playing with a pin, she asked me where I got it; and on telling her that I found it at my uncle's, who lived very near to my father, she made me carry it back again; no doubt to impress my mind, as it could not fail to do, with a clear idea of the distinction of property, and of the importance of attending to it." p. 2.

From the period of her death he commenced a vagrant career; first with his aunt, then at several schools in the neighbourhood; particularly with a clergyman, Mr. Hague, and a dissenting minister, Mr. Kirkby, from whom "he had acquired a pretty good knowledge of the learned languages at the age of sixteen." He next proceeded under his own direction till nineteen, and finished his education at the academy of Da-

ventry, under Mr. Ashworth, afterwards Dr. Ashworth.

His religious creed, which at this period of his history he pauses to unfold, seems to have been hitherto purely Calvinistic.

"Looking back, as I often do, upon this period of my life, I see the greatest reason to be thankful to God for the pious care of my parents and friends, in giving me religious instruction. My mother was a woman of exemplary piety, and my father also had a strong sense of religion, praying with his family morning and evening, and carefully teaching his children and servants the Assembly's Catechism, which was all the system of which he had any knowledge. He was also fond of Mr. Whitfield's writings, and other similar works," &c.

These instructions, added to those of his aunt, and of the many pious, as he tells us, though not always orthodox, dissenting ministers, who crowded her house, seems to have deeply impressed him: and the serious disquietude he sometimes felt while examining the evidences of his own new birth, with the deeper horrors occasioned by applying to himself the case of Francis Spira and "of the man in the iron cage in the Pilgrim's Progress," often overpowered his spirits. Yet, he says, "I imagine that even these conflicts of mind were not without their use, as they led me to think habitually of God and of a future state:" and they seem gradually to have subsided into "a deep reverence for divine things, and a pleasing satisfaction never," he hoped, "to be effaced, but rather strengthening as he advanced, and acquired more rational notions of religion." p. 8.

The first symptom of his not being quite orthodox, as he states it, appeared on his examination, previous to leaving home, in order to his admission into the congregation of which his aunt was a member:

"The elders of the church refused me, because, when interrogated on the sin of Adam, I did not think that all the human race (supposing them not to have any sin of their own) were liable to the wrath of God and the pains of hell for ever, on account of that sin only: for such was the question that was put to me."—He "remembered before having been much distressed that he could not feel a proper repentance for the sin of Adam; taking for granted, at that time, the doctrine of its imputation." p. 10, 11.

Before he went to the academy, he became "an Arminian, through the conversation of a Mr. Walker, an avowed Baxterian; but had by no means rejected the doctrine of the Trinity, or that of the Atonement." In the course of his academical education, though he had contended on the side of philosophical liberty, yet, "upon studying the subject regularly, he became a confirmed necessarian; and had through life derived, as he imagined, the greatest advantage from his full persuasion of the truth of that doctrine." These oscillations of sentiment he naturally, as well as exultingly, accounts for, by the state of the academy at this time.

"In my time the academy was in a state peculiarly favourable to the serious pursuit of truth, as the students were about equally divided upon every question of much importance, such as liberty and necessity, the sleep of the soul, and all the articles of theological orthodoxy and heresy; in consequence of which all these topics were the subject of continual discussion. Our tutors were of different opinions; Dr. Ashworth taking the orthodox side, Mr. Clarke, the sub-tutor, that of heresy, though always with the greatest modesty."

By this plan, which he repeats was "exceedingly favourable to free inquiry," he was further brought "to see reason," as he again naturally and exultingly informs us, "to embrace what is generally called the heterodox side of almost every question." The extreme of heresy, however, among these academicians at present was Arianism; nor had any one, on leaving the academy, dispossessed either himself or his neighbours of a belief more or less qualified of the Atonement.

This course of academical studies, "so peculiarly favourable to the serious pursuit of truth," was, it is true, deficient in some few particulars:

"There was no provision made for teaching the learned languages. We had even no compositions, or orations, in Latin. Our course of lectures was also defective, in containing no lectures on the Scriptures or on ecclesiastical history: and by the students in general (and Mr. Alexander and myself were no exceptions) commentators in general, and ecclesiastical history also, were held in contempt." p. 21.

This deficiency, however, of which our readers no doubt will form a just estimate, was not productive of all the consequences that might have been hoped for: for our author still retained his zeal for the Christian ministry, and at the age of twenty-one composed the first copy of his Institutes of Natural and Revealed Religion. These he soon found an opportunity of reading, for the improvement of a small flock at Needham Market, in Suffolk, where he was first invited to settle, upon a salary of thirty pounds per annum. Not being very popular in this neighbourhood, on account partly of his doubts respecting the Trinity, and partly of an impediment in his speech, which probably added obscurity to doctrines in themselves not very clear, he betook himself more closely to his studies, classical, mathematical, theological, and especially the latter. In pursuit of "more definite ideas" on the Atonement, he now set himself to peruse the whole of the Old and New Testament, and to collect from them all the texts that appeared to him to have any relation to the subject. The consequence of his labours on this occasion was, "what he had no apprehension of when he began the work—viz. a full persuasion that the doctrine of the Atonement, even in its most qualified sense, had no countenance either from Scripture or reason." A further consequence was the composition of a treatise, afterwards published by his friends, under the title of "Doctrine of Remission, &c." This publication served to introduce him to the celebrated Dr. Lardner, whose opinion of his works he gives in the following anecdote.

"The last time I saw him (about a year before his death), consulting him respecting my History of the Corruptions of Christianity, especially this article of it, he took down a large bundle of pamphlets, and shewing me my own said, 'this contains my sentiments on the subject.' He had forgotten that I wrote it, being then at the advanced age of ninety-one. The anecdote is trifling, but relates to a great and good man." p. 32.

It was, however, only a part of his original treatise which saw the light: for the other part contained remarks on the reasoning of the apostle Paul, which Dr. Lardner could by no means approve: they were therefore omitted in this publication. "But the attention which I gave," he adds, "to the writings of this apostle, at the time that I examined them in order to collect passages relating to the Atonement, satisfied me that his reasoning was in many places far from being conclusive." In a separate work he afterwards examined the instances he found of "defective reasoning, and ill-supported conclusions;" "and I thought them," he says, "pretty numerous." Dissatisfied with St. Paul as a reasoner, he grew equally so with his commentator, Dr. Taylor; and having animadverted on both these writers in the Theological Repository, Mr. Willet of Newcastle noticed his opinions; "but I cannot say," he concludes, "that *his* remarks gave me much satisfaction."

From Needham, in 1758, he removed to Nantwick in Cheshire, after making an unsuccessful attempt to open a school, and then to lecture on the globes. To save expense he went by sea to London; and professes now to have left behind him all belief of the doctrine of Atonement, of the inspiration of the sacred writers, and of every supernatural influence, except for the pur-

pose of miracles. Arianism, however, at present satisfied him, "*contenting* himself with seeing the absurdity of the Trinitarian system." pp. 33—39.

At Nantwick he opened a school with more success, and was in great measure diverted, by the employments of teaching and the good-natured simplicity of his neighbours, from all controversial speculations. His circumstances now enabled him to purchase a few books, and some philosophical instruments, "as a small air-pump, an electrical machine, &c." These, which he intended at first only for the instruction of his scholars, happily conducted him to a department in which alone his talents were calculated to serve mankind, and may be considered as the first stone in the fabric of his future eminence. At the same time he also wrote an English grammar, which was published in 1772, with his "Lectures on the Theory of Language and universal Grammar;" by reading which, the editor informs us, David Hume was made sensible of the Gallicisms and peculiarities of his style, as he acknowledged to Mr. Griffith the bookseller." p. 44. For the employment of his leisure hours, he here took up the study of the flute, which he found so great a relief from severe pursuits, that "he recommends the knowledge and practice of music to all studious persons; and it will be better for them," he adds, "if, like myself, they should have no very fine ear or exquisite taste, as by this means they will be more easily pleased," &c.

Having continued in each of his fore-mentioned situations three years, he now removed, on the invitation of his friends, to a more ostensible situation in the Academy of Warrington, instituted when he was at Needham. He was first recommended as tutor of the languages; "but Mr. (afterwards Dr.) Aikin, whose qualifications were supetior to his own, was justly preferred to him." However, on the advancement of the latter to the divinity department, he succeeded him in the languages.

Thus situated, in 1761 he found time to marry a woman, as he informs us, of an excellent understanding improved by reason, of great fortitude and strong affections, and well skilled in domestic matters: by whose advice and assistance he was greatly relieved in the prosecution of his studies, and the other duties of his station. Such a relief, indeed, seems not to have been unnecessary: for we find his occupations now growing upon him with accumulated force. "Besides composing courses of lectures on the theory of language, and on oratory and criticism, I introduced lectures on history and general policy, on the laws and constitution of England, and on the history of England." These led further to an "Essay on a Course of liberal Education for civil and active Life:" this, to animadversions on Dr. Brown, an author upon the same subjects; and these again, to an "Essay on Government," treating of civil and religious liberty. Besides this, "it was his province to teach elocution; and also logic and Hebrew," the two latter of which he exchanged in a year or two for the civil law; and one year he gave lectures in anatomy. He led his pupils also to cultivate the art of writing in verse; a practice to which, though no poet himself, he attributes much of his own facility in writing prose. And on this occasion he relates the following anecdote. "Mrs. Barbauld has told me, that it was the perusal of some verses of mine that first induced her to write any thing in verse; so that this country is in some measure indebted to me for one of the best poets it can boast of."

From Warrington also his Chart of Biography appeared, which seems to have procured for him, through Dr. Percival of Manchester, the title of LL. D. from the university of Edinburgh.

The same place gave birth also to

his History of Electricity, under the sanction of Dr. Franklin, to whom he was about this time introduced in London. Pleased with the success of this work, which was planned and published within the year, he boldly projected a similar history of all the sciences; a work for which the editor tells us (App. 1. p. 277) his great facility in perusing, abstracting, and arranging, the works of others, added to his industry and other qualities, eminently fitted him. But this "magnificent idea," it is probable, was given up, when sciences of less modern growth presented themselves for admission into his intended Encyclopedia, and when the works of men and of times with which he was rarely conversant were to be *studied*, as well as perused, abstracted, and arranged. "The History of Discoveries respecting Light and Colours, published in 1772, was a more difficult task; nor did it meet with equal encouragement. Sir I. Newton's important labours in this branch of science could not be fully comprehended without a portion of mathematical knowledge, not even then so common as formerly among the philosophers of the day."—"The work in question is certainly too brief, considering the importance of the subject; many parts of it, the theory of Huygens, Euler, and Franklin, for instance, seem to have merited more discussion." App. 1, pp. 284, 286. Concessions which, being ventured by a man to whom Dr. Priestley stood much in the rank of the Roman emperor to Tityrus, "Namque erit ille mihi semper deus," will raise no high idea of the philosopher's qualifications in our readers' minds. This failure, however, will perhaps detract little from their astonishment at the undaunted spirit of exertion discovered throughout the remainder of his studies; and when they hear that even in the same year in which he was electrifying the world with the history of that discovery, "five hours of every day were employed in lectures public or private, and one two months' vacation he spent chiefly at Bristol, on a visit to his father-in-law" (p. 51). They will be curious to hear by what chemical process he condensed within such narrow spaces of time, pursuits so numerous, so extensive, and so widely severed in nature from one another. The solution of this phenomenon, the continuer of the Memoirs sums up in two words.

"It was by the *regularity* and *variety* of his studies, more than by intenseness of application, that he performed so much more than even studious men generally do. At the time he was engaged about the most important works he always had leisure for company, of which he was very fond. He never appeared hurried, or behind-hand. He, however, never carried his complaisance so far as to neglect the daily task he had imposed upon himself; but as he was uniformly an early riser, and dispatched his more serious pursuits in the morning, it rarely happened but that his labours were dispatched for the day without any exclusion from regular society. His habit of regularity was so universal he never even read a book without determining when he would finish it," &c.

His habit also of varying his studies, which he was persuaded enabled him to do so much, may be appreciated from the following hints for the daily labours of a minister. "Studying the Scriptures, one hour; practical writers, half an hour; philosophy and history, two hours; classics, half an hour; composition, one hour: in all, five hours." To these he added in his own practice every kind of miscellaneous reading, even novels and plays; two or three hours a day spent in games of amusement, as cards, back-gammon, and chess; besides walking, gardening, and frequenting clubs. p. 184 et seq.

But to resume the thread of our history. — In 1767 we still find Dr. Priestley at Warrington, "singularly happy," drinking tea every Saturday with his fellow-tutors, at once delighting and delighted; as they were all four "zealous neces-

sarians," Arians, and agreed on every topic but that of "the Atonement, on which Dr. Aikin held some obscure notions." But "though all the tutors lived in the most perfect harmony, and all exerted themselves to the utmost," an unhappy difference arose between the trustees, the major part of whom, and of the subscribers, became "their enemies:" and the benefits of the institution not being at length sufficiently apparent to strike those, whose support was essential to its existence, a removal on the part of our professor became necessary; and Dr. Priestley was again reduced to the humble situation of minister to a congregation at Mill-hill chapel in Leeds.

Here he resumed "with the greatest pleasure" his proper ministerial studies, "having always considered the office of a Christian minister as the most honourable of any upon earth." His first study, on returning to his favourite "speculative theology," was Dr. Lardner's Letter on the Logos. This quickly advanced him to the Socinian creed, "which, after the closest attention, he saw more reason to be satisfied with every day, and likewise to be more impressed with an idea of its importance." A number of religious tracts, which now swarmed from his pen, soon proclaimed the revival of the ancient controversial flame within his bosom. "The first part of my controversial treatises was written here, in reply to some angry remarks on my discourse on the Lord's Supper, by Mr. Venn, a neighbouring clergyman. I also wrote remarks on Dr. Balguy's Sermon on Church Authority," &c. Replies and rejoinders of course ensued; and Dr. Priestley triumphed, of course, in all the happy consciousness of victory.

In this situation his acquaintance with Mr. Lindsey, then rector of Catterick, commenced; an event "which was the source of more real satisfaction to him than any other circumstance of his life." This gentleman, who seems undoubtedly to have been possessed of an amiable disposition and a sincere mind, very soon put himself under Dr. Priestley's direction, and communicated to him his doubts respecting the doctrines of the church. Dr. Priestley gave him his advice for a temporizing conduct, allowing him to alter the liturgy as he pleased, and leaving it to his superiors to dismiss him: but he was not so great a proficient in the Socinian school: "his better judgment and greater fortitude led him to give up all connection with the established church of *his own accord*." p. 68. We should be curious to have seen the meeting of this candid and disinterested disciple of Socinianism, with a certain other more advanced fellow-labourer, who lately made his appearance in the consistory court, Doctors' Commons.

At the same time also our author became acquainted with the celebrated Dr. Price; of whom in page 70 we find the following character: "For the most amiable simplicity of character, equalled only by that of Mr. Lindsey, a truly Christian spirit, disinterested patriotism, and true candour, no man, in my opinion, ever exceeded Dr. Price." For the fullest confirmation of this exalted character we must refer our readers to Mr. Burke's letter on the French Revolution, which will be found to contain remarks on the following quotation from Dr. Price's sermon preached at the Old Jewry about that time. "What an eventful period is this! I am thankful that I have lived to see it. I could almost say, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' I have lived to see a diffusion of knowledge which has undermined superstition and error. I have lived to see the rights of men better understood than ever. I have lived to see thirty millions of people, indignant and resolute, spurning at slavery and demanding liberty with an irresistible voice; their king led in triumph,

and an arbitrary monarch surrendering himself to his subjects." The nerves of Mr. Burke, unfortunately, were not of that peculiar susceptibility which Dr. Price's boasted on this occasion. He saw something in the oppression of innocence, the triumphs of regicide, and the blackest scene of malice and atheism ever exhibited on the theatre of the world, from which his imperfect Christianity shrunk, which neither his defective patriotism could approve, nor his narrow-minded candour justify.

From Leeds, after another residence of six years, Dr. Priestley removed a fifth time, being "tempted" from "the most honourable employment upon earth" by the offer of 250*l.* per annum, to enter as domestic tutor into the family of lord Shelburne, afterwards marquis of Lansdown. Here, through the munificence of his patron, his philosophical inquiries, which he had latterly resumed at Leeds, gained fresh vigour; and his inquiries and experiments upon air gradually ranged themselves into four volumes, to which he afterwards at Birmingham added a fifth. His curiosity was first directed to the subject of air by the chance of living in the neighbourhood of a public brewery at Leeds, where he amused himself with observations on the fixed air evolved during fermentation: and thus he added another to the many instances where active minds have been led by indifferent occurrences to the most important investigations, and chance has taken place of necessity as the mother of invention. His contemporaries have not been sparing in the honour done to Dr. Priestley for his many valuable discoveries in the doctrine of airs. And though we may not be inclined to assent to all the praises bestowed on him by the editor (App. i. p. 250), who calls him "an unrivalled experimentalist, never equalled before or since by the multiplicity of his experiments, their ingenuity, their bearings on the point in question," &c., we are yet ready to allow him a high niche in the temple of chemical fame. His station, in truth, seems to have been intermediate, between those who first taught that air was a substance capable of analysis and varying in its constituent parts, and those who after him arranged his numerous but unconnected discoveries into one uniform and consistent system. Happy! had he sufficiently analysed his *own* element, to have confined himself to this: for "had he always 'speculated' thus, it would have been vain to blame and useless to praise him."

But proceeding again out of philosophy into metaphysics, we find him next attacking the three great luminaries of Scotland, Drs. Reed, Oswald, and Beattie, on their doctrine of "common sense." Soon after he published an edition of "Hartley on Man;" and under his wing, not only re-stated his arguments in favour of philosophical necessity, but (such was his destiny) declared for the first time his sentiments respecting the soul, which he had now discovered to be the body (probably by some other happy accident at Bowood), that is, wholly material, a mere affection of the brain. These opinions, which he published, together with some Socinian observations, in a separate work, did not escape the notice of the vulgar; who, it is true, were blunt enough on the occasion to call him infidel and atheist; nor of Dr. Price, with whom it led to a long but amicable discussion. The event of this in Dr. Priestley's mind may be presumed from the next circumstance he relates, with regard to a discussion he maintained at the same time with the bishop of Waterford, on his "Harmony of the Gospels." "Though my side was without any advocates that I know of, and had only been adopted by Mr. Mann, who I believe had no followers, there are few persons, I believe, who have attended to our discussion of the subject, who are

not satisfied that I have sufficiently proved what I have advanced!"

We shall close our account of Dr. Priestley's residence in lord Shelburne's family, with two extracts, calculated to set the doctor in a more favourable light than to some persons he may have hitherto appeared in. One relates to his travels abroad with the family. He found at Paris, he observes, all philosophical persons "unbelievers, and even atheists."

"As I chose on all occasions to appear as a Christian, I was told by some of them that I was the only person they had ever met with, of whose understanding they had any opinion, who professed to believe Christianity. I soon found, however, that they had given no proper attention to the subject, and did not really know what Christianity was." p. 34.

The other extract is from p. 90, and relates to Dr. Franklin.

"It is much to be lamented that a man of Dr. Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done so much as he did to make others so. To me, however, he acknowledged that he had not given so much attention as he ought to the evidences of Christianity, and desired me to recommend him a few treatises on the subject."

Dr. Priestley then recommended his own and Hartley's works "But the American war breaking out soon after, I do not believe," he adds, "that he ever found himself sufficiently at leisure for the discussion." Such then is the boasted infidelity of modern days, if Dr. Priestley is to be credited—and surely his is not very interested testimony—the mere mushroom spawn of ignorance and procrastination! Will not Dr. Priestley himself rise up in the judgment against the philosophers of the eighteenth century, and condemn them?

We have now accompanied the subject of these Memoirs to the most eventful, we could wish not to add, the most unfavourable period of his life—viz. his retirement from lord Shelburne's family, and subsequent settlement at Birmingham. It does not appear what led to his separation from that nobleman, who seemed to possess great confidence in him both before and after his departure. It is highly conceivable, however, that some 'drops of bitter,' which 'neglect or temper' might more easily 'shed into the crystal cup' than our cynical philosopher would swallow them, may have separated, without any real dislike, two men, each of whom, we apprehend, needed in his friend a more than ordinary share of "the meekness and gentleness of Christ."

His settlement at Birmingham, in 1780, "he considered as the happiest event of his life, being highly favourable to every object he had in view, philosophical or theological. He formed societies for conversation in both departments; and soon after his arrival succeeded, as joint minister with Mr. Blyth, to the dissenting congregation. His pursuits and speculations now proceeded at full swing:

"From grave to gay from lively to severe."

He preached on the Sunday, and conducted experiments in the week. Now a philosopher with Mr. Watt, Dr. Withering, and Mr. Keir: now a theologian with Messrs. Blyth, Scholefield, and Coates. His mind effervesced with his crucibles: and at length arose from the fumes his great work, entitled History of the early Corruptions of Christianity.

(To be continued.)

Memoirs of the Life and Character of the late Rev. Cornelius Winter: compiled and composed by William Jay. Bath: Gye. London: Williams and Smith. 8vo. pp. 478. 1808.

This is an account of a simple and pious individual, who, from a low beginning, became a respectable dissenting minister, as well as a teacher of young men, of whom Mr.

Jay, the biographer, was one. We must expect a little partiality in the pupil towards his old master. It is, however, the talents, and not the virtues, of Mr. Winter which seem to be overrated. Doubtless the good old man is now gone to that place where learning and genius would have availed him nothing; but where "they that are wise" (in the highest sense of that term) "shall shine as the sun in the firmament, and they that turn many to righteousness as the stars for ever and ever."

Mr. Winter is permitted in the first part of this work to tell his own tale; and we thus become acquainted both with the character of his religion, and the whole turn of his mind. The language which he employs is that of primitive piety and simplicity, with as little methodism, and as agreeable a kind of egotism, as could well be imagined in a disciple and associate of Whitefield (for such he had been) sitting down to write his own life, and to relate his own conversion. He begins by speaking of "the rock whence he was hewn, and the hole of the pit from whence he was digged;" by means of which expression he modestly adverts to the lowness of his origin; for he then proceeds to announce his native place to have been Gray's-Inn Lane, and his mother's descent to have been humble; his father, however, to have been probably descended from Dr. Winter, a man whose name, it seems, is honoured with a place in Palmer's Nonconformist Memorial. But his father, as we are then told, was himself a shoemaker, though promoted, towards the end of life, to the place of head porter to Gray's Inn, at 60*l.* a year. Many a scene of penury did poor Cornelius Winter witness while a boy, for he was soon bereft of his father; and many a hard blow probably did he receive while he was under education at the charity school of St. Andrew, Holborn, into which, though it was then wretchedly conducted, he deemed it a high honour to have been admitted. He had a kind of religious taste from his youth, having much enjoyed his attendance at the church prayers on the saints' days, and having loved the very sound of Gray's-Inn chapel bell, before he became particularly acquainted with religious truths. Funerals especially were his delight. In his early days, however, he yielded, as he tells us, to some temptations, though as often as he sinned his conscience reproved him. He was now "strongly prejudiced against the methodists and dissenters:" nevertheless, when his clothes were too bad to be seen, he occasionally wandered into a meeting-house.

"I at last" (says he) "got to hear Mr. Whitefield two or three times, and was particularly struck by his appearance and dress. Though at the distance of sixty feet, and the congregation very crowded, I one Sunday evening thought he spoke particularly to me; and the imagination had a powerful effect upon me." "I believe" (he adds) "it was the Christmas previous to this, while at a card table, I was taking some undue liberty with Mr. Whitefield's ministry, in the way of burlesque; a Scotch woman sitting by smartly reproved me, and desired I would read and pray over the eighth chapter of the Romans, till I understood it." In 1755 he was still more "peculiarly struck with the largeness of Mr. Whitefield's congregation, the solemnity that sat upon it, the melody of the singing, Mr. Whitefield's striking appearance, and his earnestness in preaching. From this time prejudice" (that is, prejudice against Mr. Whitefield) "had no more place in my breast. Mr. Whitefield became increasingly dear to me, and I embraced all opportunities to hear him. Yet I had no knowledge of the evil of sin, and the depravity of my nature." pp. 17—19.

There is, in the phraseology of many religious persons, an obscurity and incorrectness, of which they are far from being sensible themselves. "I had *no knowledge* before this time," says Mr. Winter, "*of the evil of sin*;" and yet we find him saying, a few pages before,

"I never did any thing inconsistent with the strict rule of morality, without feeling the smart of conscience." Is this to have *no* knowledge of the evil of sin? The subject at least demands explanation. He ought, perhaps, to have said, "no adequate knowledge." He probably meant, partly, that he had no knowledge which was sufficiently deep and affecting to the heart to entitle him to the denomination of a Christian, and partly, that he had not that doctrinal knowledge of man's fall in Adam, and the consequent corruption of human nature, which constitutes a part of the Christian system, and is now so peculiarly characteristic of the evangelical world. He goes on to observe,

"On the 9th of April, 1760, being the Wednesday in Easter week, and the close of the holidays, as I was playing at cards with my fellow servants, reflecting I might that evening hear Mr. Whitefield, I broke off in the midst of the game, which much indisposed and enraged my companions, who suspected where I was going. It was a night much to be remembered. I have reason to hope the scales of ignorance then fell from my eyes: a sense of my misery opened gradually to me, and I diligently enquired what I should do to be saved. I never more, however, played a game at cards. The text was, 1 Cor. xv. 51, 52." p. 19.

We make these quotations with the view of presenting to our readers a fair example of one of those conversions, under the preaching of Mr. Whitefield, which at the period in question so much abounded. The narrator is a plain man, entitled to general credit for veracity; and his subsequent life has done great credit to his religious profession. We incline to think him a favourable specimen of a convert to what is commonly called methodism. Let us, however, canvass the subject of his conversion.

Mr. Winter seems a little to underrate his antecedent religious attainments. We are far from saying that no moral improvement now took place. His ceasing to play at cards was a presumption of an increased strictness; and some implications are given, in another part of the work, that he no longer was overtaken by the sins, whatever they might be, to which he had before occasionally yielded, as well as of a new seriousness and disposition to retirement. The whole, however, of the moral change which is described, is scarcely sufficient to constitute that character of an entirely new man in which he now presents himself to the reader. It is, indeed, the common fault of some good men, to leave too short that argument of the soundness of their conversion which arises from the completeness of the revolution which takes place in their moral principles and practice. Great as the importance of evangelical doctrines may be, and strong as the presumption undoubtedly is in favour of those who seem heartily to embrace them, still the degree of opposition which there is in the heart to sin—a point principally to be ascertained by the purity of the life—is the chief test of true religion. Every indication, therefore, of tenderness of conscience, and of a mind enlightened to know good and evil, which Mr. Winter exhibited before this era; and every manifestation of a regard, however general, to the worship of God and to serious things; all this was so much evidence against his having been in an unconverted state: so that some doubt may exist, whether what Mr. Winter has considered as his conversion, might not in part be referred to an antecedent period. There is at least a preparation of the heart, which, no less than the full assurance of the truth, is from God. Mr. Winter himself, in speaking of his former devotional turn of mind, goes the length of saying, "I am inclined to think these frames may be attributed to the work of the Spirit of God, which, though early begun, was frequently interrupted, &c." Does he mean then that he was a subject of divine grace in early life, but no subject of it at the time immediately preceding his conversion?

This supposition a little impeaches that doctrine of final perseverance in which we conceive Mr. Winter, in common with Mr. Whitfield, to have believed. The notion of many Calvinists is, that man is totally destitute of grace until that time arrives when the converting and sanctifying Spirit of God visits him; and that the smallest particle of this grace is a sure pledge of a further communication of it, and of the final salvation of the recipient. We are happy to perceive in Mr. Winter any symptom of a departure from the strictness of this creed. His religious experience is thus rendered nearly conformable to that of many who do not profess to belong to the Calvinistic school, and more conformable, as we think, to the language of Scripture. God, in speaking to us through his holy word, has not described the operations of it with that precision, he has not traced their progress with that order, he has not announced the invincibility of grace with that clearness, which many modern theologians have introduced into the subject. "The kingdom of God," says our Saviour, "is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how." The effects of divine grace are perhaps no where more visible than in the lives of some who can give no account of the day of their conversion, or of the order in which the several truths of the Gospel were unfolded to them. In this respect "there are diversities of operations; but it is the same God that worketh all in all." There is great danger of being led into a false confidence by the recollection of some temporary flow of the religious affections, or of some strong impressions made upon the mind at a particular period. Many of those Jews who fell in the wilderness, had had their religious feelings; they had been highly elated with religious joy; they had sung the song of Moses at the Red Sea:—nevertheless, their heart was not right with God, neither were they stedfast in his covenant. We incline to think, that the soundest religion is commonly slow, and sometimes almost imperceptible, in its growth; and that as the operations of God in nature are for the most part silent and gradual, so is it also in his kingdom of grace. "The kingdom of God cometh not with observation." Man is apt to be sudden and violent in his acts, and he admires what is tumultuous, extravagant, and miraculous; but God is a God of order, and he commonly works unseen while he is accomplishing his greatest purposes. "And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord: but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire a small still voice."

We beg by no means to be understood as questioning or disparaging the piety of Mr. Winter by these remarks. He naturally adopted much of the religion of the individual who had chiefly instructed him in the Gospel. We have been desirous merely of guarding against an inference which many may draw from such a conversion as this; namely, that some very memorable impression, made by a particular sermon or event, is the best, if not the only, evidence of having entered into a Christian state.

Mr. Winter speaks feelingly and piously of his difficulties at this new period of his life. One of his relations was of opinion that his attendance on Mr. Whitefield might keep him out of harm's way, and therefore ought to be tolerated for a little while. "A guide," says Mr. Winter, "was wanting, to regulate my zeal; but such a one was not at hand"—though the good woman before spoken of afforded him some counsel. He became "a sermon hunter;" and those popular preachers who came

the nearest to Mr. Whitefield were principally resorted to, under whose sermons "a heavenly breeze," to use his own words, "seemed to blow upon his soul." He now entered the Tabernacle society. These, he says, were his "halcyon days." "The Bible became his food, and he was comforted under many trials, though his zeal carried him into many extravagancies; and he sometimes broke the bounds of duty to hear the word." It was the custom, at some of the private religious meetings to which he now belonged, to allow any one who was piously disposed to speak, after the preacher had done. "I stood up," says Mr. Winter, "one evening, after many struggles with myself upon the propriety of the attempt. My appearance was singular. I stood upon a form, a meagre youth of eighteen, and meanly appareled. I introduced myself in the words of the Psalmist: 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' I found much enlargement, and from that time became one of the speakers. What I had to say was kindly received. I now employed part of the Lord's-day in visiting the sick, &c.; but was still in a secular employ (that of a water-gilder), and had no idea that it was contrary to the will of God, and that he had a different design in view." Soon afterwards, however, young Winter was over-persuaded, by the farther zeal of his friends, to make "trial of his acceptance at Cheshunt in Herts," and was subsequently requested to "cast in his labours at Gravesend." Discouragements at the same time pressed upon his mind, and the time of his thus entering into the ministry was a season, as he assures us, of much conflict and trouble. His very benevolence and sympathy for others, as well as his simplicity, concurred with some imprudences and faults to bring him into snares; though, on the whole, his integrity preserved him. Chatham was the next scene of his labours; and an "innovation being made upon the Calvinistic cause at Sheerness by Mr. Wesley's people," he began to spend some of his time there.

At this period (1766) having heard that Mr. Whitefield had lamented the want of ministers in America, and knowing him to have sent thither some as deficient in learning as himself, he presumed to attempt obtaining an introduction to this venerated character. But, says Mr. Winter, "Mr. Whitefield was inaccessible but to few. His connections were large—you could not knock at his door and enter at any time. 'Who is it, and what is his business?' were questions which must be answered antecedently to admission. And if entrance was allowed, it was in these terms: 'Tell him to come to-morrow morning at six o'clock, perhaps five, immediately after preaching: if he is later I cannot see him?'" The candidate was introduced by a letter from Mr. Berridge. "Mr. Whitefield," says he, "gave me a mild reception. It was on Wednesday I waited on him. He said he should expect me to preach at the Tabernacle next morning at six o'clock." After this proof of competency, as well as a testimonial from different places where he had been, and some communications of religious experience furnished by letters which he was desired to write, he was advanced so far only as to be admitted into Mr. Whitefield's family. He here observes:

"I am afraid to say every thing which might be brought upon the tapis for three years.—Perhaps it would be putting the picture of so valuable a man as Mr. Whitefield was, into too deep a shade, to say that he was not a fit person for a young man in humble circumstances to be connected with. He was not satisfied with deficient abilities, but he did not sufficiently encourage the use of the lamp for their improvement. The attention of a youth designed for the ministry, was too much diverted from the main object, and devoted too much to objects comparatively trifling. I was considered as much the steward of his house as his

assistant in the ministry. 'While I was kept in bay and at anchor, many, piloted by him, set sail, and I at last knew not whether I were to indulge a hope for America or not. My fidelity being proved, I became one of the family, slept in the room of my honored patron, and had the privilege to sit at his table. I judged I was where I should be; and was determined never to flinch from the path of duty, nor intentionally to grieve the man whom I knew had many burdens upon him, and for whom I could have laid down my life. But I was unequal to my sphere, and sunk under my burden. It pleased the Lord thrice in the year to lay me upon a bed of sickness." p. 73.

After a certain lapse of time he was asked to take the charge of some negroes in Georgia, and gave himself to Mr. Whitefield's disposal. He here interrupts his narrative to mention a few particulars of the more private and domestic character of Mr. Whitefield, and as these cannot fail to interest our readers, we shall transcribe almost the whole of the passage, reserving our remarks upon it to a subsequent part of the review.

"By this time I had fully found out dear Mr. Whitefield's complexion, and indeed long before. Not doubting but that by Providence I was introduced to him, highly revering his character, and affectionately loving his person, I was determined to be like Diogenes, who would rather sustain the blows of the stick of his master Antisthenes, than be deprived of the advantage of his school.

"The following are some of the promiscuous tracts of his mere private character, and I presume this is no improper place in which to give them. He used too much severity to young people, and required too much from them. He connected circumstances too humiliating with public services, in a young man with whom he could take liberty; urging that it was necessary as a curb to the vanity of human nature, and referred to the young Roman orators, who after being exalted by applauses, were sent upon the most trifling errands. His maxim was, if you love me you will serve me disinterestedly: hence he settled no certain income, or a very slender one upon his dependents, many of whom were sycophants, and while they professed to serve him, under-handedly served themselves effectually. Under this defect his charity in Georgia was materially injured; owing to the wrong conduct of some who insinuated themselves into his favour by humouring his weakness, and letting him act and speak without contradiction. He was impatient of contradiction: but this is a fault to be charged upon almost all great people. I could mention some. He was not happy in his wife, but I fear some who had not all the religion they professed contributed to his infelicity. He did not intentionally make his wife unhappy. He always preserved great decency, and decorum, in his conduct towards her. Her death set his mind much at liberty. She certainly did not behave in all respects as she ought." "No time was to be wasted; and his expectations generally went before the ability of his servants to perform his commands. He was very exact to the time appointed for his stated meals; a few minutes delay would be considered a great fault. He was irritable, but soon appeased. Not patient enough one day to receive a reason for his being disappointed under a particular occurrence, he hurt the mind of one who was studious to please; he discovered it by the tears it occasioned, and on reflection, he himself burst into tears, saying, 'I shall live to be a poor peevish old man, and every body will be tired of me.' He frequently broke the force of his passion by saying, 'how could you do so, I would not have served you so?' He never commanded haughtily, and always took care to applaud when a person did right. He never indulged parties at his table; a select few might now and then breakfast with him, dine with him on a Sunday, or sup with him on a Wednesday night. In the latter indulgence he was scrupulously exact to break up in time. In the height of a conversation I have known him abruptly say, 'But we forget ourselves,' and rising from his seat, and advancing to the door, add 'Come, gentlemen, it is time for all good folks to be at home.' Whether only by himself, or having but a second, his table must have been spread elegantly, though it produced but a loaf and a cheese. He was unjustly charged with being given to appetite. His table never was spread with variety. A cow heel was his favourite dish, and I have known him cheerfully say, 'How surprised would the world be, if they were to peep upon Dr. Squintum, and

see a cow heel only upon his table.' He was neat to the extreme in his person and every thing about him. Not a paper must have been out of place, or put up irregularly. Each part of the furniture must have been likewise in its place before we retreated to rest. He said he did not think he should die easy, if he thought his gloves were out of their place. There was no rest after four in the morning, nor sitting up after ten in the evening. He never made a purchase but he paid the money immediately; for small articles the money was taken in the hand. He was truly generous, and seldom denied relief. More was expected from him than was meet. He was tenacious in his friendship, and when the transition of Providence moved from prosperity to adversity, he moved with it to abide by his friend. He felt sensibly when he was deserted, and would remark, 'The world and the church ring changes.' Disappointed by many, he had not sufficient confidence in mankind; and from hence I believe it was, he dreaded the thought of outliving his usefulness. He often dined among his friends, usually connected a comprehensive prayer with his thanksgiving when the table was dismissed, in which he noticed particular cases relative to the family, and never protracted his visit long after dinner. He appeared often tired of popularity; and said, he almost envied the man who could take his choice of food at an eating house, and pass unnoticed. He apprehended he should not glorify God in his death by any remarkable testimony, and was desirous to die suddenly." p. 78.

But we return to Mr. Winter, whom we have now to view in in the humble, but unquestionably useful, character of a "negro parson;" for such was the title given to him in America—a title of contempt, arising chiefly from the prejudice generally prevailing against the instruction of negroes.

"All," he says, "were up in arms against me; many threatened me if I presumed to come into their plantation. A motion was made in the council to consider me as a nuisance to the province, and as such to silence me, but they could not carry the motion. However time and circumspection retrieved my reputation in some degree. The house I lodged in abounded with boarders; particularly at the sitting of the assembly. I generally endeavoured to be affable, but not forward, conversant but not loquacious, short in my sittings after meals, and constant in my study. I was generally indulged with much liberty in family prayer, mornings and evenings, and frequently dropped a short pertinent hint from one or a few verses out of the portion I read. This gained attention, and by degrees I acquired credit, being mostly reproached by persons who knew least of me. The conversation of which I was the subject, usually concluded to this effect: 'It is a pity he thinks of being employed in a work that will bring him so little credit, while he has a capacity to be an acceptable minister to the white people, where one is wanting.'

"It may appear that this representation of myself savours of pride, but I can appeal to Him who alone knoweth the heart that I only mention it to his praise. If I review any part of my outward conduct with satisfaction, I review the defects of all my duties before God with shame. However I might satisfy others, I was dissatisfied enough with myself. Strict morality will not compensate the want of spirituality, and of this I found myself deficient,—may not the deficiency be laid to my charge." p. 95.

An idea was now entertained of obtaining for Mr. Winter ordination as a minister of the Church of England; and the concern of the orphan-house in Georgia, an institution of Mr. Whitefield, respecting which Mr. Winter remarks that he was much too sanguine, was, in the event of the death of the founder, to be committed to his guardianship. He could not enter on this new office in its full extent without episcopal ordination. We reserve for our next number the subject of his application to the bishop of London to be admitted into holy orders, and the bishop's consequent refusal. It is a question of some importance, turning partly, and as we think chiefly, on the character and conduct of Mr. Whitefield, with whom he honestly professed himself to have

been associated. The narrative which we have given will conduce to the illustration of this subject.

(To be continued.)

The Travels of Bertrandon de la Brocquière, Counsellor and First Esquire-Carver to Philippe le Bon, Duke of Burgundy, to Palestine, and his Return from Jerusalem over-land to France, during the Years 1432 *and* 1433. *Extracted and put into modern French from a Manuscript in the National Library at Paris, and published by M. le Grand D'Aussy, in the fifth Vol. of the Mém. de l'Institut. Translated by* THOMAS JOHNES, Esq. At the Hafod Press. 1807. Large 8vo. pp. 336.

WE took up this volume with the expectation of discovering in it some intelligence of interest relative to a land of which almost every circumstance is consecrated by the memory of the great transactions exhibited upon it; but we found the author writing just like a man who never expected that his journal would be examined by critics, three or four centuries after his death, for proofs of the accuracy of the Scriptural representations, and solutions of their difficulties.

We were rewarded, however, with an instance or two, which may serve to enrich the collections of Messrs. Burder and A. Clarke. The first confirms a peculiarity which has more than once been observed, respecting the weather of the Holy Land, and which explains some passages of Scripture:

"As far as Damascus, we continued to travel between mountains, at whose feet are many villages and vineyards. But I warn those, who, like me, shall have occasion to make this journey, to take good care of themselves during the night, for in my life I never felt such cold. This excess of cold is caused by the fall of the dew; and it is thus throughout Syria. The greater the heat during the day, the more abundant the dew and the cold of the night." p. 110.

Again:

"My moncre there," at Balbeck, "quitted me, as I had overtaken the caravan. It was encamped near a river, on account of the great heat in these parts; the nights are nevertheless very cold, which will scarcely be believed, and the dews exceedingly heavy." p. 147.

The fertility of that part of Palestine, which is a part of the ancient Galilee — a region celebrated by Josephus for the richness of its pastures and fruits, as well as the multitude of its towns and villages — is attested in the following passage:

"To the east of Mount Tabor, and at the foot of it, we saw the Tiberiade beyond which the Jordan flows: to the westward is an extensive plain, very agreeable from its gardens, filled with date-palm trees, and small tufts of trees planted like vines, on which grows the cotton." p. 135.

The eastern custom, of making presents at visits to superiors, is frequently referred to. The following instance is as decisive as any.

"He," the ambassador, "was apprised of the hour when he might make his obeisance to the prince," or grand karman of part of the Lesser Asia, "inform him of the object of his mission, and offer his presents; for it is an established custom in the east never to appear before a superior without bringing presents. His were six pieces of camlet of Cyprus, I know not how many ells of scarlet, forty sugar-loaves, a peregrine falcon, two cross-bows, and a dozen of bolts." p. 185.

There is another subject in this volume which will suggest some curious reflections. At the time that De la Brocquière performed his extraordinary journey, the arms of the Turk were the terror of Christendom; and twenty years after he passed through the capital of the eastern empire, it opened its gates to the victorious Mohammed. Our traveller, who saw much of the Turks while he traversed the country which they had occupied, was very inquisitive respecting their

mode of warfare, and the causes of their success; and he has endeavoured to draw out a plan for conquering them. Of some of his observations on this subject our readers will easily see the application.

With respect to their persons he observes, that "they are but of moderate size and strength:"—"they are diligent, willingly rise early, and live on little."

"Their obedience to superiors is boundless. None dare disobey, even when their lives are at hazard; and it is chiefly owing to this steady submission that such great exploits have been performed, and such vast conquests gained, as render them masters of a more extensive and considerable country than all France. I have been assured, that whenever the Christian powers have taken up arms against them, they have always had timely information of it. In this case the sultan has their march watched by men assigned to this purpose, and he lays wait for them with his army two or three days' march from the spot where he proposes to fight them. Should he think the opportunity favourable, he falls suddenly upon them;" &c. "Ten thousand Turks, on such an occasion, will make less noise than one hundred men in the Christian armies. In their ordinary marches, they only walk, but in these they always gallop; and as they are beside lightly armed, they will thus advance farther from evening to day-break than in three other days." "It is by these forced marches that they have succeeded in surprising and completely defeating the Christians in their different wars." "It is the policy of the Turks to have their armies twice as numerous as those of the Christians. This superiority of numbers augments their courage, and allows them to form different corps, and to make their attack on various parts at the same time. Should they once force an opening, they rush through in incredible crowds, and it is then a miracle if all be not lost." pp. 286—293, 302, 303.

What we have to add will concern the translator, who, in a preface at some length, has given an account of the early French travels. The superstitions of the middle ages are often the theme of very ambiguous language; and writers of a certain class usually seize upon them, as affording the opportunity of enouncing censures, which may seem to terminate in and be justified by the immediate subject, while by their generality, they equally involve every thing that deserves the name of religion. How far any language of this description may occur in the pages before us, the reader will judge for himself; and he will likewise make his own interpretation, as he shall see cause, of the following reflection upon the zeal manifested by St. Louis, king of France, for converting heathen nations to the Christian faith. "But Louis had the fanaticism of conversions and proselytism; and that, in some minds, is an incurable disorder." p. 29. What immediately follows is of a piece. For ourselves, without deciding upon this point, we will only observe, that there is such a thing as fanaticism in impiety; and *that*, we fear, in some minds, is an incurable disorder. Nor do we scruple to affirm, that the most superstitious devotee, whose knees ever grew callous before a crucifix or an image of the blessed Virgin, acts at least as rationally, as one whose whole life is consumed, without any reference to religion, in translating and editing old chronicles and travels.

Sermons on various important Subjects, by Mr. Archibald M'Lean, one of the Pastors of the Baptist Church, Edinburgh. Edinburgh: Turnbull. London: Button and Son. 1807. 12mo. Pp. 338. Price 3s. 6d.

These sermons are nine in number, and of course not deficient in length; each containing, on an average, between thirty and forty pages. The length is in itself a circumstance of indifference, and its propriety depends both upon the nature of the subject and the mode of treating it. The sermons before us cannot be classed with the lighter species of

reading; and we imagine, with most readers a tolerable share of patient attention will be required in the perusal of them. They are argumentative, and the argument is frequently of an abstruse, minute, and extensive description. Although both the subjects, and the manner in which they are handled, are what we do not hesitate to call evangelical, an assertion which by no means involves an acquiescence in every article of doctrine contained in them, yet they can hardly be considered as fully entitled to the appellation of practical—or perhaps we might more justly say, popularly practical. In order that we may be understood, we observe, that this defect consists, not in the substance of the thing, but in the manner. The practical nature and inferences of the doctrine delivered are not sufficiently impressed by personal application; and the address to the *audience* (as it must be supposed to be in the first instance) is seldom, if ever, direct. As the sermons consist not of such speculations as lead to no practical inference, but embrace those fundamental doctrines, which, although they must be viewed speculatively in the proof and statement of them, naturally and necessarily draw after them consequences which involve the whole duty of Christians, we might justly expect, that in some at least the form of address should be such as is calculated to produce the most powerful and personal effect upon the mind and conduct.

In order that our readers may be able to judge for themselves, in some degree, what recommendation to their notice the volume before us contains, we will give a list of the subjects of the sermons: 1. The Belief of the Gospel Saving Faith; 2. On the Parable of the Sower; 3. The Scripture Doctrine of Divine Grace; 4. On the Economy of Redemption; 5. The preferable Happiness of being with Christ; 6. The Doctrine of Reconciliation; 7. The Truth of the Gospel Testimony and Promises; 8. The great Object and End of the prophetic Dispensation; 9. The Subjection of all Nations to Christ.

The second sermon, on the Parable of the Sower; comprises evidently too much matter. It would supply enough for four, or for five; the fifth, or the first of the five, to contain preliminary observations, very important to be stated, both for the elucidation of the meaning of the parable, and for the purpose of more effectually enforcing its instruction. Dr. Stennett's Discourses on this subject are well known, and deserve so to be. They fill a good-sized octavo, and are not, generally speaking, too diffuse.

The sermon in this collection which pleased us the best, is the sixth, which treats of the doctrine of Reconciliation. It may rather, indeed, be considered, on account both of its length and of the style in which it is discussed, as a dissertation. We select the closing paragraph, as a favourable specimen of the more practical parts of the volume.

"3. Lastly, The ministry of reconciliation is intended to be the means of gaining upon the hearts of sinners, and of reconciling them to God. The apostles declared to men, 'That God was by Christ reconciling the world to himself, not imputing their trespasses unto them;' and that he accomplished this by 'making him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' This is termed 'the word of reconciliation,' not only because it reveals that reconciliation for sin which is already made by the death of Christ, and in which God is fully satisfied; but also because it contains every argument and motive which is suited to subdue the enmity of the human heart, and 'is mighty through God to the pulling down of strong holds: Casting down imaginations,' or reasonings, 'and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' 2 Cor. x. 4, 5. The apostles did not satisfy themselves with having barely stated the doctrine of reconciliation, but were so-

licitous that it should produce its proper effects upon the hearts of their hearers. They spoke to men as condemned criminals, ready to perish, and exposed to the wrath of Almighty God; at the same time they declared unto them a full and free salvation through Christ for the very chief of sinners, and upon this ground they urged upon them repentance toward God, and faith toward the Lord Jesus Christ. This they pressed home upon them with such earnestness as was suited to the importance and interesting nature of the subject, and they used the most forcible motives both to awaken their fears and encourage their hopes: Knowing the terror of the Lord, they persuaded men, 2 Cor. v. 11. Acts xiii. 40, 41. chap. xxiv. 25. but they chiefly endeavoured to gain upon them by the allurements of his mercy and grace: In declaring God's message of peace to guilty rebels they followed it up with the most earnest and affectionate entreaties, as it were from the mouth of Christ himself: 'We are (says the apostle) ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God.' This answers to the commission in the parable, 'Compel them to come in,' Luke xiv. 23. and thus it is that God draws men freely but powerfully with cords of a man, with bands of love, Hos. xi. 4. We all know that the earnest and importunate entreaties, even of men, have a considerable influence upon the most obdurate and inflexible minds; and that they often prevail when all other methods have proved ineffectual to move them: But that the great God should send his ambassadors, not only to command, but to entreat and beseech his rebellious creatures to be reconciled to him, is truly amazing condescension: Yet the argument by which these entreaties are enforced, and on which they are founded, is still more wonderful, namely, 'For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' Christ crucified is the great reconciling object. Here divine justice and the conscience of an awakened sinner meet in one common ground of satisfaction. Justice requires no more, and the sinner believing this is satisfied and reconciled to God. It is the influence of the cross of Christ that draws sinners to himself: 'And I, (says he), if I be lifted up from the earth, will draw all men unto me.' John xii. 32. And so the preaching of Christ crucified is unto them that are called, the power of God, and the wisdom of God, 1 Cor. i. 13, 23, 24. Yet we are also informed, and observation confirms it, that to many it is a stumbling-block and foolishness; and this shews that the powerful influence of the Holy Spirit is absolutely necessary to make the word of reconciliation produce its proper effect upon the minds of sinners, so as to reconcile them to God." p. 259.

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

In the Critical Review for October last, p. 212, I observed a critique on a work entitled "An Examination of the Passages contained in the Gospels and other Books of the New Testament respecting the *Person* of Jesus, with Observations arising from them." The writer of this critique, after observing that "most of the *strange, absurd,* and *senseless* doctrines, which have been grafted on the Christian scheme, have been principally supported by texts taken from the Epistles, which have either been wilfully perverted, or grossly misunderstood," then brings forward the following sentiment: "All *the Christianity* which is necessary for salvation, is contained in the four Gospels; and the peace of the church would have been much less disturbed if *the Epistles of St. Paul, which St. Peter himself confesses he found it difficult to understand, had perished with the churches to which they were first addressed,* and for

whose direction in many points of *temporary expediency* or *fugitive interest*, they were particularly composed."

Now, sir, though we have been much accustomed in these days (and especially in one or two *late* glaring instances) to hear parts of the New Testament treated with open contempt, as unworthy of credit and of their place in the sacred volumes, I am not aware that so violent and unqualified a sentiment as the above has ever before fallen from the pen of any of the numerous journalists who are hostile to the fundamental doctrines of the Gospel.

The Reviewer begins with remarking, that "all the *Christianity necessary to salvation* is contained in the four Gospels." By this expression I understand him to mean, that the whole doctrine of salvation is so fully and explicitly declared in the Gospels, that there is no need of paying any attention to the other books of the New Testament. Yet what were our Lord's words, just before his death, recorded in one of the Gospels? "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of truth is come, he will guide you into all truth." "From this it is evident," says Dr. Macknight, in his first Preliminary Essay, "that whilst on earth Jesus did *not* declare the *whole doctrines of the Gospel*, but left them to be revealed by the Holy Ghost to the persons who after his departure were to make them known unto the world." The four Gospels were written to convey to mankind the *history* of the life of Jesus, what he did and suffered in the world, that, comparing this history with all those "things which Moses and the prophets did say should come," we might have a firm foundation of our faith in him. "These are written," saith St. John, "that *ye might believe that Jesus is the Son of God*, and that, believing, ye might have life through his name." With respect to those points of doctrine which are exhibited in the discourses of our Lord, recorded in the Gospels, "they were delivered," says the above-mentioned author, "that when the persons commissioned by him to preach the Gospel, in *its full extent*, executed their commission, the world, by observing the perfect uniformity of their doctrine with his, might entertain no doubt of their authority and inspiration in those *further* discoveries which they made concerning the matters of which Christ himself had *spoken nothing*." "We are not in the Gospels to look for *a full account of the Gospel scheme*. The Gospel doctrine is to be *found complete* only in the Epistles." And it is especially in the Epistles of St. Paul, professedly doctrinal compositions, that we find those full elucidations of the distinguishing doctrines of the religion of Jesus, by the knowledge of which we can become "wise unto salvation." Of these, the Reviewer thus speaks, "wresting," to suit his purpose, St. Peter's words concerning them: "which St. Peter himself *confesses that* HE found it difficult to understand." It is sufficiently well known, sir, that the apostle Peter's words are; "In which *are* some things hard to be understood:" not by *himself* surely, who was inspired with a portion of the same divine "wisdom" which was "given unto his beloved brother Paul," but by those who were "unlearned and unstable," who *wrested* them, "*as they did also the other Scriptures*, to their own destruction."

On this subject I cannot forbear quoting the words of Dr. Doddridge, in his note on the place, as exactly agreeing with my views and purpose. "It is," says he, "by many writers justly observed, that the difficulty is said to affect αμαθεις and αστηρικτοι, *unteachable* and *unsteady* men, whose *prejudices indispose* them for *admitting the truth*, or whose *levity* prevents their due solicitude to retain it; but not persons of humble, teachable minds, resolute in pursuing and maintaining the truth. And the *remedy* prescribed is not *lay-*

ing aside the Scriptures on account of their obscurity, as *some would persuade us to do*, but, a concern to 'grow in grace.'"

This just observation leads me to notice the opinion, which the Reviewer so openly professes, concerning the Epistles of St. Paul. In that opinion I am so far from concurring, that I consider it as one of the peculiar mercies of God, that his providence hath preserved these invaluable writings from *perishing* "with the churches to which they were addressed," to afford light and consolation to his people in every age of the world. The Reviewer speaks of them merely as containing directions in "*points of temporary expediency* or fugitive interest." But where, sir, shall we find such serious and full information on every point of eternal moment, as in the Epistles of St. Paul? It is the want of earnest attention to these admirable writings that has been the source of pernicious errors which have *disturbed* the "peace of the church;" and the ignorance of them, even as if they had *perished*, that makes so many entertain the most imperfect and inadequate ideas of the Christian system, and rest in the mere "form of godliness" while they "deny the power thereof." Do we not meet, in the Epistles of St. Paul, with every thing that is interesting and important to the Christian; the most complete elucidations of both the doctrines and precepts of the Gospel? He unfolds to us "all that we ought to know and believe to our souls' health." He exhibits the great work of redemption in all its momentous relations, and furnishes us with the brightest and amplest displays of the "grace of God that bringeth salvation." He shews us, by his practical improvement of every doctrine, by his serious and affectionate admonitions, and by his own exemplification of every Christian virtue, how we "ought to walk and to please God." All the moral duties, of rulers and subjects, of ministers and people, of husbands and wives, masters and servants; all the various points of pure and upright conduct which are essential to the welfare and happiness of Christian society; are explained and enforced with an eloquence, an energy, a zealous and benevolent earnestness, which the Christian can never sufficiently admire. But it is impossible to do adequate justice to so extensive a topic as this, within the limits to which I must confine myself. I should be happy to see it fully treated by a pen more able than mine. Permit me, however, once more to cite the words of Dr. Macknight: "The Epistles of Paul must be regarded as the grand repository, in which the *whole* of the Gospel doctrine is lodged." "And, therefore, all who *wish to understand true Christianity* ought to *study the Epistles* of this great apostle with the *greatest* care."

With one observation more I close these remarks. The Reviewer speaks of doctrines "*strange, absurd, and senseless.*" To what doctrines these *mild epithets* are applied, it is not, I think, difficult to discover, from what follows. It is pretty evident that the Reviewer is of the school of a person of whom some account is given in an excellent little work called "the Pilgrim Good-Intent." The pilgrim discovers him busily employed in cutting out various pages of the New Testament with a penknife. Over the head of this person he, at the first glance, sees written, *Rational Christianity;* but on a nearer inspection views the word DEISM *.

AN ESSEX CLERGYMAN.

* The Critical Review, which had been distinguished during many years by its hostility to our establishment in church and state, and by its insidious efforts to undermine the foundations of Christianity, was transferred, some years ago, to a gentleman of the university of Cambridge, under whose conduct it exhibited a different set of principles, though it was still, in not a few respects, liable to serious objec-

tions. It continued in his hands only a short time, and has now reverted, we believe to the same persons, certainly to persons of similar sentiments with those, by whom it was formerly conducted. The account given of this review, therefore, in the Christian Observer for 1802, p. 250, allowing for altered times and circumstances, may at this moment be fairly applied to it; and the Christian reader may judge from that account whether it be a work which ought to be encouraged. ED.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for the press: A History of Portugal, by Mr. Southey;—and Observations on the Hydrargyria, or that Species of eruptive Disease which arises from the Exhibition of Mercury, by D. G. Alley of Cork.

In the press: An Account of the Kingdom of Nypal, written originally by Colonel W. Kirkpatrick, and prepared for the press by L. Dundas Campbell, Esq.;—A new and enlarged edition of the Signs of the Times, by Mr. Bicheno;—A new and enlarged edition of Ludlam's Introduction to the Mathematics;—and A Series of Letters on Taste, Literature, and Criticism, addressed by the late Dr. Gregory to his Son.

A literary club has recently been formed in the metropolis under the name of *The Alfred*, consisting of two hundred members, who subscribe annually five guineas each. The object of it is, that men of rank and fortune, frequenting the metropolis, should not be obliged to resort for social intercourse to those club-houses where deep play is allowed, but should have easy means of access to literary and polished society. A house is to be engaged in Albermarle or St. James's Street. Cards and dice, and all games of chance, are to be excluded. Newspapers and reviews are to be supplied; a collection of maps, charts, and dictionaries, is to be procured; and all new works of merit are to be laid on the table on the day of publication, and to remain for a month, or longer. A coffee-room will be open for the members; and in the other rooms dinner parties may be formed. None but members of the club are admissible to the house. The admissions into the club are by ballot.

The canal between the present Leicestershire and Northampton Union canal and the Grand Junction, which will be the means of bringing the trade of the counties of York, Lincoln, Nottingham, Derby, and Leicester, by inland navigation, to the metropolis, is nearly completed. It cannot fail greatly to promote the commercial and agricultural interests of those counties, and is likely to prove advantageous to the proprietors.

A Report and Memorial of the commissioners for making improvements in Westminster, near Westminster-hall, and the houses of parliament, presented to the lords of the Treasury, has recently been printed, by order of the house of commons. It states the improvements which have already been made, and those which are proposed: The former are sufficiently known. The amount of purchases made for the purpose of completing them is 102,314*l.* 2s. 9d. The remaining buildings and grounds which are proposed to be purchased, extend from the office of the woods and forests in Great George Street, north, inclusive, along King Street, east, and by the Broad Sanctuary, south, to the new court-house, and from thence, west, to Prince's Street, with a proportionate depth. The estimated amount of the purchases of these buildings and grounds is 75,250*l.* 2s. exclusive of 13,714*l.* 2s. for the freehold interest of the dean and chapter, but this latter sum is subject to an arrangement with the dean and chapter for a purchase for a term of years, which would greatly reduce the amount.

In digging into a mound of earth adjoining the south side of the ruins of Tynemouth priory, a capacious cemetery, or arched tomb, was lately discovered. Some human bones of a large size, and

skulls, were found on the floor, a few of them very perfect. It is not known that this place has been opened since the dissolution of the priory in 1539. During the siege of Tynemouth Castle, by Cromwell, above a century after that period, King Charles the First's troops erected a battery a little to the southward of this cemetery; the scite yet remains pretty perfect. It appears they had dug out much earth to raise the battery, and had left off within six feet of the entrance into this cemetery, which is now to be converted into a gunpowder magazine.

It must prove satisfactory to the public to be informed, that 11,000 acres of waste land are enclosing, and planting with oak for his majesty's use, in the forest of Dean, and 6,000 acres in New Forest, for the same purpose; the whole to be under the management of commissioners appointed for that purpose. These extensive national plantations are to be kept strictly enclosed from the browse of deer and cattle, until the trees are grown out of danger, and then to be laid open for feeding, when an additional quantity of other waste land is to be enclosed and planted, in proportion to that which may be thus laid open. This measure ought to have been long since resorted to.

An act has been obtained in the present session of parliament, for making a navigable cut from the east side of the river Tees, near Stockton, through the neck of land into the said river, near Portrack, in the county of Durham; by means of which the course of the river will be considerably shortened, and a certain bend or winding in the present channel, extending two miles and a half in length (very dangerous to navigation), will be cut off.

A school, on the plan invented by Dr. Andrew Bell at Madras, and afterwards instituted by himself and Joseph Lancaster with so much success in the metropolis and other places, is establishing on an extensive scale at Sunderland, and is likely to prove of incalculable benefit to the poor of the rising generation.—Nearly three hundred boys are already admitted, and it is supposed the rooms will contain four hundred in addition. It is proposed to support the school by voluntary contribution, and a committee is appointed to see the plans carried into effect.

The university of Edinburgh has lately received a splendid acquisition in the magnificent collection of minerals bequeathed to it by the late Dr. Thomson, of Naples. That celebrated mineralogist, during a long residence in a country extremely fertile in the most interesting products of the mineral kingdom, lost no opportunity of forming a most splendid collection, which, having fortunately escaped every danger, has arrived at Edinburgh uninjured. This bequest Dr. Thomson accompanied with the endowment of one thousand five hundred pounds, the interest of which he has destined for the payment of a lecturer on mineralogy and the support of the cabinet. The latter is contained in forty very large boxes, which are deposited in the museum of the university, and proper cases are making for the reception of the specimens. The interesting and valuable collection of the late ingenious Dr. Hutton, of Edinburgh, has also been deposited in the museum.

OXFORD.

The two prizes given by the duke of Portland, chancellor of the university, were adjudged to the following gentlemen: The Bachelor's English Essay, on *Hereditary Rank*, to Mr. C. E. Grey, B. A. of University, and now fel. of Oriel. The Undergraduate's for Latin verse, and the subject *Delphi*, to Mr. W. Cleaver, student of Christ Church, and son of the bishop of Ferns in Ireland. The undergraduate's prize, given by an unknown benefactor, for English verse, and the subject *Mahomet*, was adjudged to Mr. M. Rolleston, scholar of University.

Dr. Kidd, professor of chemistry in this university, was unanimously elected physician to the Radcliffe Infirmary, in the room of sir C. Pegge, resigned.

CAMBRIDGE.

Sir William Browne's gold medal for the Greek ode, is this year adjudged to Mr. Rennell, of King's; and a second prize was adjudged to Mr. Blomfield, of Caius.

Sir W. Browne's medal for the Latin ode, is this year adjudged to the hon. Mr. Law, of St. John's, son of lord Ellenborough; and that for the epigrams to Mr. Blomfield, of Caius.

June 12. At a general ordination holden in the cathedral, by the bishop of Norwich, the following gentlemen were ordained: *Deacons*, A. Baynes, B. A. Sidney col., Camb.; R. Dufield, B. A. St. John's, Camb.; C. Fisher B. A. Caius,

Camb.; J. M. S. Glenie; J. D. Hustler, B. A. fel. of Trinity col.; W. W. Henchman, B. A. Pembroke hall, Camb.; R. Kedington, B. A. fel. of Caius, Camb.; J. Nelson, B. A. Trinity hall, Camb.; S. Tilbrook, B. A. St. Peter's, Camb.; G. Wilkins, B. A. Caius, Camb.; B. Wainewright, B. A. Sidney, Camb.---*Priests*, J. Athow, B. A. Jesus col., Camb.; J. P. Chambers, B. A. Corpus Christi, Camb.; H. Kebbel, Sidney col. Camb.; H. Packard, B. A. Caius, Camb.; E. Pemberton, St. Peter's, Camb.; B. Pering, B. A. Wadham, Oxf.; T. Paddon, B. A. fel. of Caius, Camb.; C. R. Rowlett, B. A. Christ's col., Camb.; H. R. Williams, B. A. Caius, Camb.; T. Woodward, B. A. Clare hall, Camb.

FRANCE.

The French have not only attempted the cultivation of cotton and indigo in France, but that of sugar also. M. de Cossigny, proprietor in the Isle of France, on his return from a voyage made in 1801, to the Isle of France, brought several sugar canes with him, which his care had preserved in good condition. He gave them to the Garden of Plants at Paris with the sole intention of augmenting the nomenclature of exotic plants. Necessary precautions were taken to preserve them from cold. But on the 31st of May, 1804, the canes were cut to the number of fifteen, and after having lopped off their tops, it was found that the smallest was six feet in height, and that one of them was twelve. They weighed thirty-nine pounds twelve ounces, which, by means of two pressings, rendered nineteen pounds one ounce of cane juice. The colour of that of the first pressing, was greenish, and gave nine degrees to the areometer of salts. The second pressing was made, by adding water to the husks of the canes: this juice weighed a little less than four degrees. M. de Cossigny submitted the juice to the process of fabrication, in presence of experienced men, assembled for this purpose, and made sugar, similar in every respect to that which is made in our colonies, excepting that it was a little fat, because the canes were produced in a soil too much manured. The thirty-nine pounds twelve ounces of cane, gave about twenty-four ounces of handsome powder sugar.

In the course of last year M. Leschenault de Latour returned from a voyage to the islands of Java, Madura, Bali, &c. He has brought home extensive collections of subjects of the three kingdoms of nature; also an assortment of the arms used by the natives, various examples of the arts of those countries, MSS., medals, and coins. It is expected that an account of his travels will speedily be published.

GERMANY.

Strutz, an ingenious physician of Suabia, has lately obtained distinguished success in the treatment of *Tetanus*, by employing alternatively very strong doses of opium, and carbonate of pot-ash.

The first volume of a dictionary of the Teutonic language has lately been published by M. le Camp. It forms more than one thousand pages in quarto, containing 26,735 articles, and yet includes only the first five letters of the alphabet. The author admits all the dialects of the Teutonic tongue, and the technical terms of every art.

Among the new works published at Munich, one, entitled *Gemählde aus dem Nonnenleben*, Pictures of Monastic Life, has lately excited considerable sensation. It is compiled by M. Linpowsky, from the archives of the suppressed nunneries in Bavaria.

Doctor De Carro, of Vienna, states, that he has lately been informed by one of his friends, returned from Russia, that the substance employed in manufacturing shawls, is a down which grows under the hair of the common goats of Russia. This down begins to grow during the autumn, and is the winter clothing of the animal. When spun and woven, this kind of stuff appears to the touch to be perfectly similar to the shawls of Cashmire.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Address to the Archbishop of Canterbury on the Propriety and Usefulness of Sunday Evening Lectures; by the Rev. George Henderick. 1s.

The Curate Catechising; or, a Familiar

Exposition of the Church Catechism. By the Rev. W. Thistlewaite. 1s.

No False Alarm, or a Sequel to Religious Union; by the Rev. R. Shepherd, Archdeacon of Bedford. 2s. 6d.

Serious Attention to Personal Holiness and Soundness of Doctrine considered, in a Sermon preached June 1, 1808, at Leicester, by the Rev. Thomas Robinson. 1s.

Eight Sermons, on the Nature and Guilt of Schism, with a particular Reference to the Principles of the Reformation. Preached before the University of Oxford at Bampton's Lecture in 1807. By Thomas Le Mesurier, M. A. 8vo. 10s. 6d.

MISCELLANEOUS.

A Complete System of Geography, Ancient and Modern; by James Playfair, D. D. Vol. I. 2*l.* 2s. boards.

Practical Botany, being a new Illustration of the Genera of Plants; by Robert John Thornton, M. D. Vol. I. 1*l.*

An Essay on the Life and Writings of Mr. Abraham Booth, late Pastor of the Baptist Church in Little Prescot Street, Goodman's Fields; by William Jones. 4s.

Index Plantarum; or, an Alphabetical Arrangement of all the Genera and Species of Plants hitherto described; by W. B. Coyte, M. D. F. L. S. Vol. I. 8vo. 10s. 6d.

The Paraphrase of an Anonymous Greek Writer, hitherto published under the name of Andronicus Rhodius, on the Nichomachean Ethics of Aristotle. Royal 4to. 1*l.* 11s. 6d.

The Madras School; or, Elements of Tuition; by the Rev. Dr. Bell. 8vo. 10s. 6d.

A Comparative View of the Plan of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster. By Joseph Fox. 1s. 6d.

The History of the Rise, Progress, and Accomplishment of the Abolition of the Slave Trade; by T. Clarkson, M. A. 2 vols. 8vo. 1*l.* 4s.

History of the Early Part of the Reign of James the Second; by the late Right Hon. Charles James Fox. 4to. common paper, 1*l.* 16s. large, 2*l.* 12s. 6d.

Rivington's Annual Register for 1791. 16s.

The Laws of Grenada, from 1763 to 1805; by George Smith, Esq. Chief Justice of that Colony. 4to. 3*l.* 3s.

The Works of Henry Mackenzie, Esq. now first collected under his own Review and Correction. 8 vols. 3*l.* 3s.

Characteristical Views of the past and present State of the People of Spain and Italy; by John Andrews, LL. D. 8vo. 9s.

Free and Impartial Thoughts on the Dangers to be apprehended from the Increase of Sectaries in this Kingdom. 3s.

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The Shipwreck of St. Paul, a Seatonian Prize Poem: by Charles J. Hoare, M. A. Fellow of St. John's College, Cambridge, and Vicar of Blandford, Dorsetshire.

The Annual Review and History of Literature for the Year 1807. 1*l.* 1s.

A Journal of the Voyages and Travels of a Corps of Discovery, under the Command of Captain Lewis and Captain Clarke, through the Interior of North America, in 1804, 1805, and 1806. By Patrick Gass. 9s.

RELIGIOUS INTELLIGENCE.

RESIDENCE OF THE CLERGY.

Abstract of the Number of Non-Residents in all the Dioceses and Classes; for the Years 1804-5, 1805-6, *and* 1806-7.

Causes of Non-Residence.	1805.	1806.	1807.
Want or unfitness of parsonage houses	1369	1341	1063
Resident on other livings	951	887	1137
Infirmity of body or mind	467	485	440
Literary or ecclesiastical employment elsewhere	459	455	396
Without exemption, notification, or licence	248	334	2446
Offices in cathedrals	176	158	183
Offices in universities	110	104	113
Non-enumerated cases	87		
Notification of returns to residence	80	11	
Residence in own or relatives' mansion	90	113	123
Sinecures	24	20	17
Metropolitan licences		70	38
Erroneous licences	31		
Chaplaincies in royal and noble families	28	30	27
Navy		10	15
Offices in dioceses	25	28	32
No churches	6	9	12
Vacancies	4	24	33
Imprisonment abroad	3	6	
Sequestrations	3	16	19
At the university, and under thirty years of age	3	3	5
In his majesty's household	2		
Abroad	2	1	5
Livings held by bishops	15	22	14
Recent distress	1		
Royal dispensations	2		
Recent institutions	1	4	23
Licences expired	1		
Parsonage occupied by late rector	1		
Resignation	1		
Imprisonment for debt	1	1	5
Promised to return to residence	1	1	
Dignities	37		
Prebends	275	2	
Monitions			
Doing duty resident in house belonging to a sinecure in the parish			2
Total	4506	4132	6145

The general causes of this numerical increase of non-residents in the last year, is stated by some of the bishops to be, that the clergy have been very remiss in notifying their exemptions and applying for a renewal of their licences. This circumstance, we admit, accounts very satisfactorily for the increase of the number of clergymen absent "without exemption, notification, or licence;" but it does not account for the total increase of absentees.

In the above list, we apprehend that the whole number of non-residents in each year, whether with or without licence, has been stated. If then, through the remissness of the clergy in applying for a renewal of their licences, the number of unlicensed absentees were increased, the number of those legally non-resident would be diminished in the same proportion. We do not see, therefore, on what ground it is intimated that the increase is apparent only, and not real, arising merely from the non-renewal of licences. On the face of the abstract there appears to have been an addition, during the last year, of no less than 2013 to the number of non-residents; and this addition is not to be accounted for, as we conceive, in the way that has been men-

tioned; but must be owing to an actual increase of absentees to that amount; an amount which, be it observed, embraces more than half the incumbents in the kingdom. We trust that this important subject will at length attract a due share of the public attention, and that an effectual remedy will be applied to the growing evil.

CATHOLIC COLLEGE OF MAYNOOTH.

A report of the state of this college has been laid on the table of the house of commons: a few extracts from it will probably interest many of our readers.

The sums expended in buildings previously to the 1st of January 1806 amounted to 21,640*l.*; and the number of students which these buildings were capable of accommodating was 200. The additional grant of 5,000*l.*, made by parliament in 1807, was intended to provide more commodious lodgings for these 200 students, and also to procure accommodations for a larger number. The buildings, as they now exist, are calculated to receive 250 students. The establishment not only affords lodgings for the students, but commons and instruction, and supplies them in the public halls with coals and candles during the hours of study. All other expenses are borne by the students, and are estimated at about 20*l.* a year. The whole recess enjoyed by the members of the college, with the exception of a few days at each of the three great festivals, is two months; and even during that period the students are not allowed to quit college without special leave. At other times, both masters and students are obliged by statute to strict residence. Before admission each student must produce certificates of his age, parentage, and baptism, and of his having taken the oath of allegiance, together with a recommendation from his diocesan; and must sign a declaration binding him to a faithful observance of the college statutes. The following is the general order of each day:—MORNING: five o'clock, first bell; half past five, common prayer; six, study in halls; half past seven, mass; eight, breakfast; nine, study in halls; ten, class; half past eleven, recreation; twelve, study in halls. AFTERNOON: half past one, class; three, dinner; five, class for modern languages; six, study in halls; eight, supper; nine, common prayer; half past nine, all retire in silence to their chambers. The general course of study embraces humanity, Greek, belles-lettres, logic, metaphysics, ethics, elementary mathematics, algebra, geometry, conic sections, astronomy, mechanics, optics, hydraulics, chemistry, &c. &c.; and the modern languages, particularly English, Irish, and French. The course of divinity is divided into dogmatical and moral. The first comprehends three different sets of lectures: 1. De Religione; 2. De Incarnatione et Ecclesia; 3. De Sacramentis in genere, et de Eucharistia. The books used are, Hook, Bailly, Duvoisin, Le Grand, Tournely, N. Alexander, and P. Collet Comment. Tournilii. The moral course is also divided into three branches: 1. De Actibus Humanis, de Conscientia, de Peccatis, de Matrimonio; 2. De Legibus, de Virtutibus, de Sacramento Pœnitentiæ; 3. De Jure et Justitia, de Contractibus, &c. The books used in this course are Paul Antoine, and Petrus Collet. These the professors explain and the scholars study. A portion of the New Testament is committed to memory every week.

A PRAYER APPOINTED TO BE USED IN THE SWEDISH CHURCHES DURING THE WAR.

"Almighty, just, and eternal God, look mercifully upon thy people, who put their hope and trust in thee alone.---We implore thy protection and defence; for faithless enemies have unjustly made war upon us. Thou art just, O God: what an encouraging consolation this, in our rightful cause! Thou art omnipotent: what invincible aid may we not then look for!---Support, guard, strengthen, and endue with thy special grace and blessing, our good and beloved sovereign, under all his cares for the welfare and defence of his kingdom. Grant him prosperity and success in all his proceedings and endeavours to frustrate the wicked plots of our enemies.---Inspire, O Almighty God, all our hearts with one mind, so that, with the bravery and courage of our forefathers, we may go forth hand in hand, and with united strength, for the defence of all that is dear to us---our beloved native land! and manfully resist the insidious foes of its prosperity and independence; drive back the enemies from our frontiers, crown our armies with victory, and restore peace and quiet to our habitations.---Be thou with us, O God, as thou wast with our forefathers: they implored thy help in the hour of danger, and thou didst hear their prayers; we will then never forget to give glory to thy name, O thou Most High. We will teach our children that thou alone art the Lord, mighty to save, in whom thy people may place

their certain hope and trust. Vouchsafe to hear us, and accept our supplications, for the sake of thy dear son, our Saviour, Jesus Christ.---Amen."

STIPENDIARY CURATE'S BILL.

This bill, we are sorry to observe, has been lost on the third reading in the house of lords.

SOUTH SEAS.

Late accounts seem to afford encouragement to hope that the efforts which have been made to introduce civilization into some of the islands of the South Seas will not be wholly fruitless. Of the improvement visible in the Sandwich Islands, through the wise and provident policy of their monarch, aided by two of our countrymen, who have resided at Owhywee for fifteen or sixteen years, we have already given some account (vol. for 1805, p. 508.) The prosperity of these islands is said to have been progressively advancing since that time. The king has put an end to the system of oppression and arbitrary exaction which formerly prevailed there, and has substituted a system of regular and moderate taxation, and beyond this every man is secure in the enjoyment of his private property. He carries on commerce to a considerable extent: several vessels, on the European plan of construction, have been built by him, one of about seventy tons burden: and he has amassed a great store of arms, dollars, and other valuable articles. His dwelling-house is surrounded by a kind of fortification mounted with cannon, where a few disciplined natives do duty regularly day and night. All this progress in civilization will pave the way, we trust, for the introduction of Christianity.

The missionaries in Otaheite do not appear to have been equally successful in improving the state of that island, which is still torn by civil commotions. Their labours, however, are said to have tended to diffuse knowledge among the inhabitants, and to excite a desire to become acquainted with the art of reading and writing. Pomare, the king of that island, as an evidence of his progress in this art, has lately written a letter in the Taheitean language to the London Missionary Society, a fac-simile of which has been published in their transactions. The writing is very respectably executed. The following is a translation of the letter, which was made by one of the missionaries, but afterwards copied by the king.

"*Matavae, Otahete, January* 1st, 1807.

"FRIENDS,

"I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

"Friends, I wish you health and prosperity, may I also live, and may Jehovah save us all.

"Friends with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes I fully consent to, and shall consequently banish Oro, and send him to Raeatea—

"Friends I do therefore believe and shall obey your word---

"Friends I hope you also will consent to my request, which is this, I wish you to send a great number of men, women and children here---

"Friends send also property, and cloth for us, and we also will adopt English customs---

"Friends send also plenty of muskets and powder for wars are frequent in our country---should I be killed, you will have nothing in Tahete: do not come here when I am dead, Tahete is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England.---Also send me every thing necessary for writing; Paper, ink, and pens in abundance, let no writing utensil be wanting---

"Friends I have done, and have no things at all more to ask you for. As for your desire to instruct Tahete, tis what I fully acquiesce in. Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

"What I say is truth, and no lie, it is the real truth---

"This is all I have to write, I have done.

"Friends write to me, that I may know what you have to say.---

"I wish you life and every blessing

"may I also live and may Jehovah

"save us all---

"POMARE KING OF TAHETE, &c &c

"For

"my friends

"The Missionary Society

"London"

Our readers will probably think, with us, that this letter contains internal proofs of genuineness, though no very satisfactory indications of the writer's sincerity in what he has said respecting religion.

ECCLESIASTICAL PREFERMENTS.

Rev. Joseph Goodall, D. D. appointed a prebendary of his majesty's Free Chapel of St. George, in the Castle of Windsor, *vice* Du Val, dec.

Rev. Frederick Blomberg, M. A. appointed a prebendary of the Collegiate Church of St. Peter, Westminster, *vice* Smith, dec.

Rev. C. Wordsworth, deanry of Bocking, co. Essex.

Rev. J. Owen, curate of Fulham, Paglesham R. co. Essex.

Right Rev. Dr. Folliot Herbert Walker Cornewall, bishop of Hereford, recommended, by *congé d'elire*, to be elected bishop of Worcester, *vice* Dr. Hurd, dec.

Rev. Thomas Ibbotson, Skerne V. and Lowthorp and Ruston Parva perpetual curacies, near Kilham, co. of York, *vice* Ion, dec.

Rev. I. Ford, M. A. and fellow of Trinity college, Oxford, elected to the perpetual curacy of St. Lawrence, Ipswich, *vice* the Rev. T. Lee, president of the same college, resigned.

Rev. Edward Barry, M. D. St. Mary Wallingford R. Berks, *vice* Pentycross, dec.

Rev. John Green, M. A. South Kilvington R. co. York, *vice* Henson, dec.

Rev. Joseph Allen, prebendary of Westminster, Battersea V. Surrey.

Rev. Peter Hawker, jun. Wootten and Otterden RR. Kent, *vice* Brydges, dec.

Rev. John Seager, Welch Becknor R. co. Monmouth.

Rev. Wm. Shaw, D. D. rector of Cholvey, co. Somerset, Schole juxta Mare R. in the same county.

Rev. William Harry Edward Bentinck, Sigglesthorpe (otherwise Sigglesthorne) R. co. York; Rev. Cayley Illingworth, rector of Scampton and Epworth, co. Lincoln, to the archdeaconry of Stow, and the prebend of Liddington, in Lincoln cathedral; and the Rev. Thomas Brand, rector of Waythe, near Ripon, to be chancellor and residentiary of Lincoln cathedral; all *vice* Wharton, dec.

Rev. Edward Charles Dowdeswell, D. D. to be a canon of Christ Church, Oxford.

Rev. Thomas Fawcett, M. A. rector of Bradden, Aynhoe V. Northamptonshire.

Rev. Daniel Renaud, Deswall Callow V. and Aconbury perpetual curacy.

Rev. —— Fielde, Lancing V. Sussex.

Rev. Frederick Hotham, vicar of St. Werburgh, Derby, Dennington V. Suffolk, *vice* Longe, resigned.

Rev. W. Collett, Swanton Morley V. Norfolk, *vice* Larwood, dec.

Rev. J. Petch, B. A. North Cave V. in the diocese of York, *vice* Gee, resigned.

Rev. G. Brown, St. Cuthbert R. with St. Helen's on the Walls, and All Saints, Peasholme, united, and Holy Trinity V. in Micklegate, all in York, *vice* Newton, dec.; and Rev. Joseph Hargrave, M. A. St. Michael's, Spurriergate, R. York, *vice* Brown, resigned.

Rev. Robert Freer, Hovingham perpetual curacy, co. York, *vice* Forth, resigned.

Rev. Johnson Baines, M. A. Burwell V. co. Cambridge, *vice* Turner, dec.

Rev. Charles Burne, Tedburne St. Mary R. Devon.

Rev. John Storer, B. A. Hawksworth R. co. Nottingham.

Rev. Joseph Stephen Pratt, vicar of Peterborough, to a prebendal stall in Peterborough cathedral, *vice* Smith, dec.

Rev. John Holme, M. A. Hinton St. Andrew V. co. Cambridge.

Rev. Frodsham Hodson, B. D. St. Mary Stratford-le-Bow R. co. Middlesex, *vice* Henshall, dec.

Rev. Charles Augustus Stuart, M. A. Bawmarsh R. and Braithwells V. near Doncaster, co. York, *vice* Rev. George Auriol Hay Drummond, son of Archbishop D.—Rev. John Surtees, Edmonthorpe R. co. Leicester, *vice* Stuart, resigned.

Rev. Charles Phillott, M. A. curate of St. Michael's in Bath, Badsey and Wickhamford perpetual curacies, co. Worcester, *vice* Hon. and Rev. Hay Drummond, dec.

Rev. J. Radcliffe, Littlebourne V. Kent, *vice* Price, dec.

Rev. John Harvey, late curate of March in the Isle of Ely, Cuddicot V. Herts.

Rev. George Howes, M. A. Gazeley-cum-Kentford V. Suffolk; and the Rev. James Oakes, rector of Tostock, Rattlesden R. Suffolk; both *vice* Dove, dec.

Rev. Daniel Ferguson, B. A. rector of Broughton-Sulney, Notts, Walkington R. near Beverley, co. York.

Rev. Robert Pritchard, D. D. Rotherfield Peppard R. co. Oxford.

Rev. Richard Holmden Amphlett, M. A. Hadsor R. co. Worcester, *vice* Rev. John Amphlett, D. D. resigned.

Rev. Robert Uvedale, M. A. Fotherby-cum-Brackenbury V. co. Lincoln.

Rev. —— Pitchford, Hart V. Durham; and Rev. Dr. Prosser, prebendary of Durham, appointed archdeacon of that diocese; both *vice* Pye, dec.—Rev. Henry Phillpotts, Gateshead R. Durham, *vice* Prosser, resigned.

Rev. Samuel Cautherley, Royston V. Herts, *vice* Shield, resigned.

Rev. W. Rowe, St. John R. Cornwall.

Rev. Thomas Paley, M. A. Aldrington R. Sussex, *vice* Deighton, dec. This rectory, worth upwards of 400*l.* in the gift of Magdalen College, Cambridge, contains neither church, house, nor inhabitant.

Rev. —— Burke, Oswestry V. Salop, *vice* Griffiths, dec.

Rev. T. Arnold, B. A. Roydon V. Essex.

Rev. Hugh Cholmondeley, B. D. dean of Chester, Tarporley R. co. Chester, *vice* Jackson, dec.

Rev. Richard Snape, Brent-Eleigh R. co. Suffolk.

Rev. Harvey Marriott, Claverton R. co. Somerset, *vice* Graves, resigned.

Rev. Randolph Richard Knipe, M. A. rector of Walter-Newton, co. Huntingdon, West-Wickham R. Kent.

Rev. John Dunsterville, B. A. appointed chaplain of Cannanore, on the Madras Establishment.

Rev. John Hunt, B. D. South Walsham R. Norfolk; and Rev. Francis Ellis, B. D. Rockland R. in the same county; both *vice* Marsh, dec.

Rev. —— Harrison, St. Saviour's chaplaincy, in the borough of Southwark.

Rev. Thomas Harrison, B. A. Trinity chapel, Whitehaven, *vice* Church, dec.

DISPENSATIONS.

Rev. Thomas Leigh, M. A. to hold St. Magnus the Martyr and St. Margaret RR. New Fish Street, London, with Wickham Bishops R. Essex.

Rev. Henry Jenkin, D. D. to hold Wotton and Abinger RR. Surrey, *vice* Taylor, dec.

VIEW OF PUBLIC AFFAIRS.

We have been accustomed to offer a few political reflections on the close of every session of parliament, and the eventful circumstances of the present times increase our disposition occasionally to wander into the general field of politics. The session has been unusually busy. So various, important, and protracted, as well as reiterated, have been the debates, that, to borrow the expression of a member who abounds in strong language, in order to do the full duty of a representative it would have been necessary to have an understanding like lightning and a constitution like iron. This vast increase of parliamentary labour arises, partly, from the union with Ireland, partly from the present extent of our foreign possessions, partly from that disposition to personal controversy which is produced by the prevalence of party spirit; though chiefly from the new dangers against which we have had to provide, and the new course of policy which we have been led to pursue, in consequence of the acts of the great innovator of the continent. But if it has become difficult even for a member of the legislature to discharge his duty, how arduous must be the task of those who have both to give an unceasing attendance in parliament, and also to conduct the executive government; who have to provide for the national defence, to plan expeditions, to give instructions to commanders, to devise new systems of commercial intercourse, to suggest taxes, to detect

and reform abuses, to extend their regard to the church as well as state, and to carry on at once the war against our great enemy, and against the rivals whom they find in hostile array in the place appointed for conducting the business of legislation! It is this double war which now constitutes the difficulty of every British ministry. Mr. Pitt sunk under the cares and fatigues of the time in which he lived. Mr. Fox's life was probably somewhat shortened by the junction of his parliamentary to his other labours. If all future sessions of parliament shall much resemble that which is just past, ministries must be formed of those who have the most robust body, rather than the strongest mind; and to command an army will scarcely require so vigorous a constitution, as to take the lead at the council board and in the senate.

Of the subjects which have been canvassed in the late session, many have undoubtedly required ample discussion, and some have been fairly open to doubt. Whether the attack on Copenhagen was justified both in policy and principle, and whether the dereliction of the place after taking possession of the fleet was the wisest course which could be pursued; whether that species and degree of retaliation which have been resorted to, by the means of our orders in council, were the best adapted to answer the purpose of annoying our enemy, of assisting our West-India colonies, and of easing our own trade, without too much offending America; are points undoubtedly so complicated, and so worthy of a full investigation, that we ought not to consider our parliament as generally trifling away its time while agitating these questions. We nevertheless lament the violence with which the ministry were condemned in these two respects. They were charged with introducing a new and lax morality, and with thus degrading the British character in the eye of foreign nations. Had other arguments been wanting, the new state of the world would have been a sufficient answer to these imputations, as far, at least, as regards those rules of conduct which were the subject of conventional agreement. While Bonaparte violated without scruple every principle of international law which tended to counteract his grand design of destroying the commerce of Great Britain, it will scarcely be maintained that we were bound to regard those principles in the measures of retaliation we might deem it expedient to adopt against France*.

* In our number for April we gave our readers what appeared to us the general result of the evidence that had been laid before parliament on the subject of the orders in council of the 11th of November. An article has since appeared in the Edinburgh Review, in which the reviewer, professing to state that evidence fairly and impartially, mentions the following points among others as fully established by it: 1st, that up to the date of our orders in council, the Berlin decree, blockading England and interdicting all intercourse with her, had not been executed; 2d, that there was no interruption to our trade with the continent up to the date of our orders in council; 3d, that "the rate of insurance on vessels trading from this country to the continent did not experience the least advance in consequence of the Berlin decree, but remained precisely at the same point where it had formerly stood, till our orders in council raised it so high as to put an end to the trade altogether." (No. XXIII. p. 233). Now we have no hesitation in saying, that these several propositions contain such gross and palpable mis-statements, that we are at some loss to conceive how any man could have affirmed them, except for the purpose of misleading the public. We cannot possibly admit, in this case, the plea of ignorance: and even the unhappy circumstances which have degraded this review from the high station it formerly occupied, and converted it into the tool of a political party, notwithstanding the blinding effects of party zeal, are insufficient to account for such an extraordinary perversion of the plainest facts. Our limits preclude us from going fully into this subject at present: we have, nevertheless, thought it proper to bring it forward, for the purpose of obviating, as far as our authority

Upon the catholic question a greater moderation of language was employed, especially by the leader in the debate; but the charge of bigotry was vehemently urged by some, both against the ministry and their supporters. Our forefathers saw in popery much moral as well as political evil, and were eager to establish protestantism, as a religion in every respect unspeakably superior. They avowed this preference in plain and strong terms, and employed acts of parliament to maintain it. They erred, perhaps, by pushing too far their fears on this subject; and even that degree of apprehension, which would have been warrantable in them, may now reasonably abate. But is there not an error on the other side? Ought there to be no jealousy of popery? Are its religious and moral tendencies the very same as those of protestantism? Upon this point, at least, it is the opposition party who are inclined to the new morality; for it was a part of the good old English principles to favour the purer faith. The language of many friends to the catholic claims, we do not say of all of them, is nearly that of indifference to the distinction between the two kinds of faith. We are not entering into the whole of this question: we are only saying, that to grant encouragement to popery (and surely the measures asked are with a view to its encouragement, and must conduce to it) is not that unmixed good which it is represented to be; and that honest men, we mean especially men of the old school in morality, should be allowed to pause and to reflect before they consent to put the catholic and the protestant of these realms on one footing.

The budget of this year has not been peculiarly happy. Some part of the intended stamp duties was relinquished, and the tax which has been imposed on the transfer of real property is so heavy as to amount to nearly a year's income upon it.

The alleged abuses of our power in the East Indies have scarcely been able to attract the attention of parliament, the ponderous volumes of evidence bearing on this subject having probably been read by few of its members. It is one of the great evils of extended empire, that the remoter parts escape observation. While the history of two great revolutions, produced by a governor-general of India, have been detailed to almost empty houses, a

is capable of obviating, the effect of the misrepresentations which we have noticed. We shall now quote only one passage from the evidence taken before the house of commons, which we request the reader to compare with the reviewer's assertions, assuring him that the facts there stated have been confirmed by several witnesses, and contradicted by none.

"2. Was there any, and what, considerable advance in such premiums after the month of August (1807), and prior to the issuing of the orders in council of November last? *A.* Premiums to the continent in August were four per cent.; they then rose to five, six, and seven: then the seizures in Holland took place; and no business was done for a considerable time after that; then fifteen, twenty, and thirty guineas per cent. were given, prior to the 15th of October.—2. Do you ascribe those advances to the proceedings you have mentioned in Holland in the month of August? *A.* Decidedly.—2. And from that cause the premiums did advance, prior to the British orders in council, to thirty per cent.? *A.* They not only advanced in consequence of the seizures in Holland, but it was with the greatest difficulty any insurance could be effected: it could not be done, at any price, to any considerable extent.—2. Did the insurances continue at the high premiums you have mentioned to the end of the year? *A.* They did, but very few of them could be done: and, in short, the business was finally put a stop to, by not being able to effect any considerable sums of insurance.—2. Then, in your opinion, those high rates of insurance, of which you speak, were not the effect of the British orders in council, but of the proceedings in Holland, of which you have spoken? *A.* Certainly: the high premiums were given prior to the orders in council, prior to any idea of the orders in council."—*Evidence of Mr. Robert Dewar*, p. 128.

question respecting the grant of a few thousand pounds a-year to the father of a member of the house of commons, who had improved the post-office revenue by the introduction of mail coaches, has been debated four or five times in the fullest assemblies, and nearly led to a serious difference between the two branches of the legislature.

The foundation of a new system of military defence has again been laid, but we still travel slowly towards the accomplishment of this primary object.

The committee on public offices, which so much attracted attention at the moment of the dissolution of the last parliament, made in this year no report until nearly the last day of the session. The delay is stated to have arisen from differences among its members. Their report relates to pensions, sinecures, and offices performed by deputy; and it enumerates all the offices which are held by members of parliament.

But these and many other questions of a political and domestic nature, and of no ordinary moment, have begun to vanish from the mind, in consequence of the new and most interesting events which have arisen in Spain. Towards the close of the session, a member of parliament of considerable weight * endeavoured to guard the house against expecting too much from the spirit which had begun to manifest itself in that quarter. The king's speech, however, on the occasion of the prorogation of the parliament, spoke a strong and very encouraging language; a language calculated to re-animate Europe, and to give to Spain confidence in the readiness of our support, and in the magnanimity of our conduct towards her. The most sanguine hopes entertained at that time have already been exceeded; and we now behold the troops of Bonaparte surrounded, beaten, and destroyed in a variety of quarters; his fleet captured; a contiguous nation joining in the contest; and Britain holding out her valiant hand to assist the patriots in this terrible encounter with the regular and combined armies of the conqueror and tyrant of Christendom. What will be the issue of this tremendous conflict is known only to the Almighty. Thanks be to Him that the trial of strength is not made on British ground. We can assist Spain both with fleets and armies, but she could not have assisted us. Her mountains and forests are a protection to her. Her very poverty is in her favour. Her population is great. Her inhabitants are roused by a striking act of perfidy towards their lawful princes, and by numerous oppressions and cruelties actually experienced from the French soldiery quartered among them. Italy is at her back, and is scarcely less incensed against the tyrant. Austria is probably not indisposed to take advantage of the crisis; and Russia is likely to tread in the steps of Austria.—How soon may the colossal power of the great Napoleon be brought low! How easily can the Divine Providence open a door of deliverance in an unlooked-for quarter, and convert measures, intended to cement the new dynasty, into the means of its precipitate fall! Who can say that the man, whom we had been recently comparing to the invincible Alexander, and who had assumed himself to be the parent stock of a new line of kings; who seemed to be a modern Pharamond, or mouth of generations *; may not ere long be reckoned among the upstarts of the earth, and have his name and his whole family known only to be execrated? The restoration of the freedom of the press through a large portion of the continent is no small part of the benefits resulting from this surprising change; and the feelings

* Mr. Yorke.

* Some historians of France consider Pharamond (a term which means the "mouth of generations") to have been the first of their kings.

of the Spanish and Portugueze nations are now rendered the more vehement and ungovernable by their having been so long suppressed. We hope that America will catch some little portion of the spirit which their proclamations against that "monstrous man," who has so long deceived and desolated Europe, is calculated to inspire; a man, says the new government of Oporto (and let us apply to ourselves the lesson which their experience teaches) "who for these nineteen years has upset so many thrones, and ruined so many people; who has made a traffic in kingdoms and in men; who has put on the mask of religion the more impudently to profane it; a man whom vile flattery, or rather whom the fear of his tyrannies, has raised to the most unmerited titles; who after having announced, by his representative Junot, to our desolate nation, that he would protect us, has dared to conceive and to declare without a blush, 'that the house of Braganza had ceased to reign in Portugal.' Unthinking man! What right authorises this usurpation? Who constituted Napoleon the universal tutor of kings and of nations? Who devolved on him the succession of thrones wrested by his tyranny from their legitimate possessors? Who entrusted him with that extraordinary protection which authorises the spoliation of private property, and the trampling under foot of all rights and privileges, and destroys and confounds all order? Forty millions of cruzadors were levied on this unhappy country, as an extraordinary contribution of war; a country which the absence of its beloved prince, the invasion by numerous troops, the total stagnation of commerce, and the discouragement of industry and arts, had reduced to the greatest distress. But this is not all: those 40,000,000 were for the redemption of all private property: how had this been forfeited? Was it by our unbounded patience in suffering their extortions? by the docility with which their hard and oppressive yoke was borne? by the meekness with which we received our tyrants? Posterity will hardly believe that immorality could ever reach such a length—The promised protection went on in this way. The patrimony of the temples, the ornaments of the sanctuary, the inheritance of its sacred ministers, were all insufficient for the insatiable thirst of the oppressor of the continent. The national dignity disappeared—all public employments were given to the less informed and less worthy, who, discountenanced in their own country, shewed amongst us a matchless effrontery, and who appeared to be influenced by the most insolent pride and the most sordid avarice. The moment of liberty was, however, approaching: our valourous neighbours, the noble Spaniards, at length opened their eyes. The perfidious manner in which the reigning family of Spain were betrayed, roused the vengeance of that nation: and as soon as we were able, we have shewn that we still are what we have been, and what our forefathers have been before us—the most faithful and the most loyal to our prince, and the most capable of restoring his wished-for empire and our liberty."

At the close of our last number we expressed an apprehension that the agitations which had taken place in Spain would ultimately lead to no beneficial result. The events of the present month have greatly altered our views of the subject; and although our hopes are mixed with many fears, we begin not to think it by any means improbable that it may be the design of Providence to give to France and to the world another striking proof of the instability of human power and greatness, and of their entire dependence on His pleasure who ruleth supreme among the inhabitants of the earth. Twelve months ago, when the continent of Europe, one narrow nook excepted, was prostrate at the feet of Bonaparte, its emperors and kings

receiving the law from his mouth, and moving in servile submission to his mandates; even Russia, whom we had vainly deemed the hope of a falling world, crouching before him; had our most sagacious politicians ventured to suggest the possibility that Spain, sunk as she then was to the very lowest point in the scale of political degradation, should be the first to assert her own independence, to stay the progress of Bonaparte's domination, and to rouse the subjugated nations of Europe to fresh resistance; we should have derided the folly of such an expectation. And yet has this most improbable supposition been realized, and that by means which human foresight could no more have anticipated, than it could the end to which they have led. The extraordinary fatuity which has actuated the counsels of Bonaparte on this occasion, seems almost to bear a judicial character:

Quem Deus vult perdere prius dementes.

That he should have chosen the very moment in which he was expelling from the Spanish throne its lawful possessors, and placing upon it one of his own upstart race, to divest the pope of all those circumstances of pomp and state by which he had hitherto been surrounded, to strip him of every remnant of temporal power and dominion which remained to him*, and to load him with insult and indignity, was a course of proceeding which no one who had been an observer of the refined policy usually pursued by Bonaparte could possibly have expected.

Considering the length of time during which the Spanish people had tamely submitted to a government at once weak and tyrannical, and the apparent indifference with which of late years they had viewed the insolent interference and the exactions of France, we cannot wonder that Bonaparte should have laid his account with encountering from them little or no resistance to his projects of usurpation. But he must have been little aware of the force of religious bigotry, and of the degree in which its force was felt by the Spaniards, to have ventured unnecessarily to call it into action at a moment so critical. The whole priesthood could not fail to feel deeply the indignities which had been heaped on the head of their sovereign pontiff; and their influence in Spain is well known to be unbounded. The intoxication arising from uninterrupted success appears to have produced on this occasion its natural effect. How else shall we account, not only for Bonaparte's conduct towards the pope, a case in which he might possibly have supposed that remoteness would have diminished the irritation; but for the licence which appears, from various proclamations of the Spaniards, to have been given to the French troops (even while they yet maintained the character of allies), to violate the sanctity of their temples, to deride and disturb their religious worship, and to pour contempt on their saints and images. What exasperation this conduct must have produced, particularly if it be true, as is farther affirmed, that the soldiery were guilty of every species of excess towards the wives and daughters of the Spaniards, may be inferred from the superstition displayed even in their manifestoes, in which the aid of *our Lady*, and *St. James*, "*whose images have so long been worshipped*" in Spain, are invoked with great fervency.

Perhaps by offering the preceding remarks and quotations we may seem too confident in our expectations. When, however, the crimes, and more particularly the tyranny and perfidy of Bonaparte are contemplated, as well as the general in-

* The downfall of the popedom is certainly not an event which any true protestant can contemplate with regret. But whatever satisfaction this event may occasion will certainly not be diminished, if it should prove to have involved the fall of a power no less antichristian than that of the pope himself.

dignation which has now burst forth over a large part of southern Europe, it appears by no means unreasonable to assume that the vices of his system are at length beginning to produce their natural consequences. The empire of this man has been founded in robbery, in treachery, in cruelty, and in blood; and "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong." We ought at the same time to bear in mind the lamentable corruption of those states which he has overrun, and the obvious danger lest in such countries bribery should find its way where the sword cannot at once penetrate; lest steady principle should not come in aid of the momentary enthusiasm which is excited; lest individual ambition should usurp the place of the patriotism which is professed; lest mutual suspicion and distrust should arise in the case of any reverse of fortune, and the minds which were too much elated by victory should in case of defeat be too much depressed; and lest, also, an infuriated spirit in the defenders of their country should make them appear to their enemies to be the aggressors, should serve generally to provoke the French nation, and to accredit the cause of Bonaparte. We lament to see that in one important action the Spaniards gave no quarter. Most anxiously do we hope that this terrible severity will cease, especially wherever British troops shall appear. We have been also pained by their ascriptions of victory to particular saints, and especially to the miraculous interposition of the Virgin Mary, "the lady of battles." Fanaticism so gross implies a lamentable degree of religious blindness; and spiritual blindness indicates a low state of morals. Such ascriptions are also unquestionably offensive to Him from whom alone cometh the victory. May it please God to protect by his omnipotent hand that army of brave men whom we have sent to bear their part in this awful conflict. May He be pleased in his mercy to spare the blood both of Spaniards and of Frenchmen; and may He put an early period to the war which has so long desolated the world.

SPAIN.

After what has already been said, it will only be necessary for us to take a brief view of the course of events in Spain. The population of all its provinces, Castile excepted, are now in arms against Bonaparte, and appear to be animated by a deep-rooted hatred of his tyranny, and an enthusiastic determination to assert their independence, and to vindicate the cause of their king and country, their religion and laws. The feelings which actuate them may be inferred from the following extract of a declaration of the Junta of Seville (by whom the supreme government of the kingdom has been assumed in the name of Ferdinand VII.); and a similar spirit breathes through all the proclamations which have been issued in the other provinces.

"Napoleon has violated towards Spain the most sacred compacts—has arrested her monarchs—obliged them to a forced and manifestly void abdication and renunciation—has behaved with the same violence towards the Spanish nobles whom he keeps in his power—has declared that he will elect a king of Spain—has sent his troops into Spain, seized her fortresses and her capital, and scattered her troops throughout the world—has committed against Spain all sorts of assassinations, robberies, and unheard-of cruelties; and this he has done with the most enormous ingratitude to the services which the Spanish nation has rendered France, to the friendship it has shewn her; thus treating it with the most dreadful perfidy, fraud, and treachery, such as was never committed against any nation, or monarch, by the most barbarous or ambitious king or people. He has in fine declared, that he will trample down our monarchy, our fundamental laws, and bring about the ruin of our holy catholic religion. The only remedy, therefore, for such grievous ills, which are so manifest to all Europe, is in war, which we declare against him."

The proclamation then proceeds to declare war against Bonaparte and against France, and peace with England; and engages that Spain will not lay down its arms till Ferdinand VII. and the royal family are restored, and till France shall respect the rights, the liber-

ty, the integrity, and independence of the nation.

England has in a similar manner declared herself at peace with Spain. "His majesty having taken into consideration the glorious exertions of the Spanish nation for the deliverance of their country from the tyranny and usurpation of France," has been pleased to order that all hostilities against Spain shall cease; that the blockade of the Spanish ports shall be forthwith raised; that Spanish ships shall have free admission into English ports; and that Spanish ships met at sea shall be treated as ships of a state in amity with his majesty. Ample supplies of money, arms, and ammunition, have also been sent to Spain; the Spanish prisoners have been liberated, and conveyed to their own country; and large bodies of troops have either arrived there, or are on their way thither.

One of the first exploits of the Spanish patriots was to turn the batteries of Cadiz on the French ships which lay in that harbour, and to force them to an unconditional surrender. This was effected with hardly any loss. A French army consisting of ten or twelve thousand men, under Dupont, was detached from the army of Murat, at Madrid, with the view of preventing this disaster; but the fleet had already surrendered before Dupont was able to surmount the difficulties of the Sierra Morena. It is said that the number of his troops has been since greatly reduced in consequence of attacks made upon him by the patriots, and that he was so hemmed in on every side as to leave no doubt of his being compelled to lay down his arms. He had proposed, indeed, terms of capitulation, which were refused by the Spaniards.

In another part of Spain, Arragon, a most decisive victory appears to have been obtained beneath the walls of Saragossa, by the Spaniards under general Palafox, over a body of 18,000 French under Lefebvre. The proclamation issued by the general subsequently to the battle affirms that not a man of this large force escaped; and this statement is confirmed by the authority of the supreme Junta of Seville.

The patriotic forces are said to be moving from the different parts of Spain towards Madrid, with the view of crushing the French army which retains possession of the capital. An action appears to have taken place on the 14th instant near Valladolid, between a detachment of this army and a body of the Spaniards; in which the latter sustained a severe check; but it was added that reinforcements were arriving, which would put them speedily in a condition to advance again on the enemy.

While these things are passing in Spain, the Junta assembled at Bayonne proceed in framing a constitution for Spain, and in discussing its minute details, as if perfect tranquillity reigned throughout the country. Joseph Bonaparte had even commenced his journey towards Madrid, but is said to have halted before he had gone far beyond the Spanish boundary. The French papers have maintained an almost entire silence respecting the commotions in Spain. There can be no doubt however that Bonaparte is silently but actively making preparations for a dreadful conflict; and when he shall have collected a sufficient force wherewith to attempt the passage of the Pyrennees, we may expect that all the skill and valour of France will be employed to glut his revenge and to sooth his wounded pride. May the Almighty in mercy restrain his fury.

PORTUGAL.

The people of this kingdom have followed almost universally the example set them by Spain. The French garrison at Oporto have been made prisoners, and a provisional government has been established there, in the name of the prince regent, which has called loudly, and not in vain, for the united efforts of every Portugueze subject, to vindicate their independence. The garrison of Lisbon, under Junot, amounting to 10,000 men, is now almost the only French force in Portugal. These are busied in strengthening Fort St. Julien against attack. An expedition under sir Arthur Wellesley, consisting of about 10,000 men, which sailed from Cork on the 12th instant, is supposed to be destined for Lisbon. If so, we hope soon to hear that, with the aid of the Portugueze patriots, they have completely emancipated that country from Bonaparte's dominion.

SWEDEN.

The recent occurrences in the north are certainly very extraordinary. Sir John Moore, after remaining for a considerable time in a state of absolute inaction at Gottenburgh, has returned with his army to England, and is now about to proceed with it to the southward, probably to Spain. No satisfactory explanation of this proceeding has as yet been even suggested. We had hoped that it might have arisen from such an understanding between Russia and Sweden, as, under the present circumstances of the south of Europe, rendered our interference in the north unnecessary; and that we might look for an early accommodation of all their differences. This hope, however, is precluded by the continuance of the war in Finland, where the arms of Sweden are still victorious. The contest, however, proceeds on so minute

a scale, that it may fairly enough be supposed that it is protracted merely to serve as a cover for the renewal of a confederacy hostile to Bonaparte's power. We shall be glad to see this supposition realised.

ITALY.

The people of this country are said to have shewn great dissatisfaction with the conduct of Bonaparte towards the pope; a dissatisfaction which it is supposed has been felt, and even expressed, by the government of Austria. An answer from the pope's secretary of state, to a Note of the French minister peremptorily insisting on the pope's joining in the war against England, has been published. It is well drawn up, and must produce a great effect in Roman catholic countries.

GREAT BRITAIN.

The only point which we have to notice under this head, is the speech made by the king's commissioners previous to the prorogation of parliament on the 4th inst. After mentioning with approbation the improvements which have been made in our military system, and the measures adopted for retaliating on the enemy his own decrees against our commerce, and thanking the commons for their liberality; the speech thus proceeds:

"His majesty has great satisfaction in informing you, that notwithstanding the formidable confederacy united against his ally the king of Sweden, that sovereign perseveres, with unabated vigour and constancy, to maintain the honour and independence of his crown, and that no effort has been wanting on the part of his majesty to support him in the arduous contest in which he is engaged.

"The recent transactions in Spain and Italy have exhibited new and striking proofs of the unbounded and unprincipled ambition which actuates the common enemy of every established government and independent nation in the world.

"His majesty views with the liveliest interest the loyal and determined spirit manifested by the Spanish nation in resisting the violence and perfidy with which their dearest rights have been assailed.

"Thus nobly struggling against the tyranny and usurpation of France, the Spanish nation can no longer be considered as the enemy of Great Britain; but is recognized by his majesty as a natural friend and ally.

"We are commanded to inform you that communications have been made to his majesty from several of the provinces of Spain, soliciting the aid of his majesty. The answer of his majesty to these communications has been received in Spain with every demonstration of those sentiments of confidence and affection which are congenial to the feelings and true interests of both nations; and his majesty commands us to assure you that he will continue to make every exertion in his power for the support of the Spanish cause; guided in the choice and in the direction of his exertions by the wishes of those in whose behalf they are employed.

"In contributing to the success of this just and glorious cause, his majesty has no other object than that of preserving unimpaired the integrity and independence of the Spanish monarchy. But he trusts that the same efforts which are directed to that great object, may, under the blessing of Divine Providence, lead in their effects, and by their example, to the restoration of the liberties and the peace of Europe."

These are sentiments worthy of the patriot monarch of a free people. Their influence, we trust, will be widely felt, not only in Spain, but throughout Europe.

ANSWERS TO CORRESPONDENTS.

SUNDAY MORNING; LETITIA LOVELIGHT; and G. S. FABER, will be inserted; as also, probably, will HORATIO.

The paper of CANDIDUS, he will perceive, has been in some measure anticipated. We shall nevertheless be thankful for any information, of the kind he mentions, that he may think proper to convey to us.

Y. Y.; U. S.; and X. Y. Z.; are received.

A letter of a Correspondent, in answer to the inquiries of "A COUNTRY CLERGYMAN," states, that a very considerable number of copies of Robertson's Clavis Pentateuchi remains in the possession of that gentleman's executors, and may be obtained by applying to Mr. W. Whyte, bookseller, Edinburgh.

THE

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I DO not find that your correspondent Talib advances in his last letter (Christian Observer, June 1808,) any fresh arguments in proof of his opinion, that the 1260 years have already expired, except two: 1. It is not necessary to suppose, that the Jews will begin to be restored *precisely* at the expiration of the 1260 years; therefore they *may* have expired, though the Jews are still scattered: 2. The 1260 years expire at the coming of the Ancient of days; the coming of the Ancient of days synchronizes with the sounding of the seventh trumpet; the seventh trumpet began to sound in the year 1792; therefore the 1260 years *must* have expired.

In these positions there is a mixture of truth and error. I believe the 1260 years to expire at the coming of the Ancient of days, and I believe that the seventh trumpet began to sound in the year 1792; but I deny that the coming of the Ancient of days synchronizes with the first blast of the seventh trumpet; I deny that the 1260 years expired when that trumpet began to sound; and I deny the validity of the supposition, that, consistently with prophecy, the Jews may begin to be restored at some indefinite time after the expiration of the 1260 years. In short, I still maintain, what I have ever maintained: 1. That the Jews will begin to be restored so soon as the 1260 years shall have terminated; and 2. That these 1260 years commence at the sounding of the first woe-trumpet, and expire at the effusion of the seventh vial. If I can establish these two positions, the hypothesis of Talib, however apparently supported by current events, must be erroneous.

1. In opposition to the lax ideas of Talib on the subject, the era of the restoration of Judah seems to me to be very definitely marked both by our Lord, by St. Paul, and by Daniel.

Our Lord teaches us, that the Jews shall be led away captive into all nations, and Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled. I need not tell Talib, that these *times of the Gentiles* are no indefinite period; but that, by the general consent of our best commentators, they denote either *the times of the four great monarchies*, or (what amounts to the same thing in point of termination) *the three times and a half*, which are the last times of the last monarchy. Since, then, the Jews are to be led away into all nations until the times of the Gentiles are fulfilled, it follows, that, when those times *are* fulfilled, they will *cease* to be led away captive; in other words, when the three times and a half shall have expired, they will begin to be restored.

St. Paul assures us, that blindness in part is happened to Israel only until the fulness (of the times) of the Gentiles be come; but, when that fulness *is* come, then all Israel shall be saved, and the Deliverer shall come out of Zion. Here we again see the beginning of the restoration and conversion of Israel fixed to the completion of the times of the Gentiles or the expiration of the 1260 years.

Daniel gives us exactly the same

information. He teaches us, that, to the end of the period of wonders, there shall be three times and a half; and that, when all the wonders comprehended within that period shall be finished, the power of the holy people shall cease to be scattered. Since, then, all the wonders contained within the period of the three times and a half are finished when the scattering of the holy people is finished; it is manifest, that the period of their scattering will come to a close, and consequently that they themselves will begin to be restored, when the three times and a half shall have expired *. Nor is this point revealed by Daniel only in a single passage: we may collect it indirectly from another remarkable declaration of his. All the prophets, who treat of the restoration of the Jews, represent it as synchronizing with some very signal destruction of God's enemies in the land of Palestine. Now Daniel informs us, not only that his people shall cease to be scattered at the close of the three times and a half, but likewise that they shall be delivered contemporaneously with an expedition into Palestine by Antichrist, who is there destined to perish; and moreover that this expedition shall take place at a period denominated *the time of the end*. But this time of the end, as may be collected from other parts of Daniel, denotes *the period of 75 years*, which commences at the expiration of the 1260 years, and extends to the beginning of the Millennium. Hence it follows, that the restoration of the Jews, synchronizing with the expedition of Antichrist, must likewise take place at the time of the end, or at the expiration of the 1260 years.

2. I next inquire, at what particular epoch in the Revelation it will commence; that is to say, at the beginning of which of the apocalyptic periods the 1260 years expire.

Here we may first observe, that, since the Jews are to be restored in the midst of great political convulsions, and since in the course of their restoration a great confederacy of God's enemies is to be overthrown in the land of Palestine, that apocalyptic period, under which the confederacy is described as being overthrown, must plainly be the period during which the Jews are restored, and at the commencement of which the 1260 years expire. Now the only apocalyptic period which answers to this representation, is that of the seventh vial. Under this concluding vial, the great Antichristian confederacy of the beast, the false prophet, and the kings of the whole ecumenè or Roman world, is routed at Armageddon, to which it had been previously gathered together under the sixth vial. But *Armageddon* signifies *the cursing to utter destruction at Megiddo;* and Megiddo is a town of Palestine. Moreover, St. John teaches us that this dreadful winepress of God's indignation should be trodden in some country, the extent of which should be 1600 furlongs; and such is found to be precisely the extent of Palestine. Hence it appears, that the destruction of the apocalyptic confederacy of God's enemies will take place in Palestine; and consequently that it must be the same as the final destruction of God's enemies in Palestine, which the ancient prophets have foretold. But this destruction they unanimously represent as synchronizing with the restoration of Judah. Therefore the restoration of Judah must likewise synchronize with the destruction of the apocalyptic confederacy, and consequently must take place under the seventh vial. But the restoration of Judah commences at the expiration of the times of the Gentiles, or at the close of the 1260 years. Therefore the times of the Gentiles must expire, and the 1260 years must terminate, at the effusion of the seventh vial.

This matter may be further proved almost to an absolute demonstration

* Mede's Clav. Apoc. Pars ii. Synchron. 5. Works, B. iii. c. 4. p. 590. B. iii. p. 709. B. iv. p. 753. Wintle on Dan. xii. 7, 11.

by pursuing another train of argument, the length of which will readily be excused, when the importance of ascertaining the right chronological arrangement of prophecy is considered.

That part of the Apocalypse, which treats of "things that must be hereafter," is divided into three septenaries; that of the seals, that of the trumpets, and that of the vials. Of these, the seals are successive to each other; and, by the general consent of commentators, the seventh seal introduces and comprehends the seven trumpets, which are likewise successive. But there is not quite the same agreement respecting the arrangement of the vials.

Mr. Mede maintains, that the six first vials belong to the sixth trumpet, and that the effusion of the seventh vial synchronizes with the first blast of the seventh trumpet*. His chief arguments in favour of this arrangement are, that the seventh trumpet introduces the third woe, that this third woe is the battle of Armageddon, and that the battle of Armageddon evidently belongs to the seventh vial; therefore that the seventh trumpet and the seventh vial commence together: that the seventh trumpet and seventh vial both equally introduce the consummation of God's mystery, because it is said that the mystery of God is finished when the seventh angel begins to sound, and that it is done when the seventh vial is poured out†; but the same mystery cannot be finished at two different times; therefore likewise that the seventh trumpet and the seventh vial commence together: and consequently, since this is the case, that the six first vials must necessarily precede the seventh trumpet, and ought to be arranged under the sixth trumpet‡.

The first of Mr. Mede's arguments is built on the assumption, that the battle of Armageddon is *exclusively* the third woe: but this we are not bound to allow; for all the seven vials are *jointly* called *the last plagues;* therefore we are equally at liberty to suppose, that they *jointly* (though as so many component parts) constitute the last woe. His second argument is built on an erroneous translation; which moreover, consistently with another very just criticism of his own, he cannot but allow to be an erroneous translation. The great angel does not swear that the mystery of God should be *finished,* when the seventh angel should be about to sound his trumpet; but only that it should be *about to be finished;* it should not then be *actually consummated,* but should only be *drawing near to its final consummation.* As Mr. Mede himself observes, "every grammarian knows, that the aorists subjunctive supply the place of the future, which the subjunctive wants." Hence he rightly translates Rev. xi. 7, *when they shall be about to finish their testimony,* not *when they shall have finished their testimony.* And hence, in a similar manner, the passive subjunctive aorist τελεσθῇ, which speaks of the finishing of God's mystery, ought to be rendered in the future *shall be about to be finished,* not in the past *shall be finished.* Thus it appears, that the mystery which was only *about to be finished* at the commencement of the seventh trumpet, is afterwards declared to be *actually finished* at the effusion of the seventh vial. Consequently Mr. Mede's proof, that the seventh vial and the seventh trumpet commence together, is unsatisfactory.

The other hypothesis, which I think ought to be adopted in preference to Mr. Mede's, is this: that, as the seventh seal comprehends the seven trumpets, so the seventh trum-

* Clav. Apoc. Pars ii. Synch. 3.

† Rev. x. 7. xvi. 17.

‡ Mede's Works, B. iii. c. 2. p. 585. Ibid. c. 8. p. 595. Comment. Apoc. in Vind. p. 521, 522. Ibid. in Tub. vii. B. v. p. 910. Ibid. p. 920. Clav. Apoc. Pars ii. Synch. 3. B. iii. c. 6. p. 592.

pet comprehends the seven vials. The propriety of such an arrangement is manifest, from the following considerations:—The seventh trumpet is styled *the last* of the three great woes; and all the seven vials are jointly styled *the last plagues*, nothing peculiar being said to distinguish the last vial from its predecessors, but *all* being *jointly* designated *the last*. There cannot, however, be *two* last periods; nor can the six first vials, no less than the seventh, be justly denominated *the last plagues*, if they precede the third and last woe. Consequently, the last woe must necessarily synchronize with the last plagues. But, if the last woe synchronize with the last plagues, it must comprehend them as forming so many parts of one grand whole. But there is another argument, perhaps more decisive than this, which was urged against Mr. Mede by Mr. Wood, and has since been stated afresh by Mr. Fraser. It is said by St. John, that one of the effects produced by the sounding of the seventh trumpet was *the opening of the temple of God in heaven*, which therefore was *previously* shut*. And it is likewise said by him, that out of the temple *thus opened* the seven angels came, who were appointed to pour out the seven vials †. This being the case, since the temple opens at the sounding of the seventh trumpet, and since the angels come out of the temple *after* it is thus opened to pour out the seven vials; it necessarily follows, that the sounding of the seventh trumpet must precede and introduce the effusion of *all* the seven vials ‡. To this argument the only answer which Mr. Mede returns is a denial of the premises on which it is founded. He allows that the temple is not opened in heaven until the seventh trumpet sounds, but he asserts that it likewise is not opened until the plagues of the seven vials are fulfilled; because it is said that the temple was filled with smoke, and that no man could enter into it until after the accomplishment of the seven plagues*. But such a reply by no means meets the objection. The apostle only says, that *the temple was filled with smoke, and that no man could enter into it until the plagues of the seven angels were fulfilled;* not that *the temple remained shut during the fulfilment of them, and was only opened after their fulfilment.* This will be abundantly evident, if we attend to the plain statement of the apostle. The order of the circumstances is as follows:—The seventh trumpet sounds, and the temple is opened. From the temple, *thus opened*, seven angels come out. To these seven angels, one of the four living creatures gives the seven vials. The temple, *although now opened*, is nevertheless so filled with smoke, that no man is able to enter into it until the plagues of the seven angels are fulfilled. The angels having now come out of the *opened* temple, and having received the seven vials, proceed forthwith to pour them out †. Hence it appears, that Mr. Mede's denial of the premises is groundless; and consequently that the argument decidedly proves *all* the seven vials to be introduced by, and therefore to be comprehended under, the seventh trumpet.

Having now established the proper arrangement of the vials, I proceed to deduce from it *at what pre-*

* Rev. xi. 15, 19.

† Rev. xv. 5, 6.

‡ Wood's second argument in Mede's Works, B. iii. c. 6. p. 592. Fraser's Key to the Prophecies, p. 54, 55.

* Rev. xv. 8. Mede's Works, p. 592.

† Rev. xi. 15, 19. xv. 5, 6, 7, 8. xvi. 1. Mr. Mede, by way of yet further extricating himself from this difficulty, observes, that, according to the reading of the Complutensian edition, the angels do not come out of *the temple*, but out of *heaven*. This however, even if it be the true reading, will by no means warrant his gloss; for St. John beholds the temple opened, before the seven angels even *receive* the vials from the living creature, much more therefore before they *pour them out*.

cise point of the Apocalypse the period of 1260 *years begins, and at what precise point it ends.*

The four first trumpets, as all our best commentators agree (with some slight varieties in their *particular* exposition of them), relate to the incursions of the northern nations, and the consequent downfal of the western part of the Roman empire. Now St. Paul teaches us, that the revelation of the man of sin, who is clearly the papal little horn described by Daniel, should be preceded by a great apostacy; and that it should moreover be prevented, until a certain determined time, by a power then in existence, which power should be taken away previous to such revelation of the man of sin. What this power is, St. Paul does not directly specify; but, according to the universal tradition of the ancient church, a tradition most probably received from the Thessalonians to whom the apostle (as he himself unequivocally intimates*) had *verbally* declared the power, the western or original Roman empire was intended by him. The western Roman empire, however, was finally taken away under the fourth trumpet. Therefore the open revelation of the man of sin, which synchronizes (as I have elsewhere observed) with the commencement of the 1260 years, must be *subsequent* to the fourth trumpet; because the power that prevented it was not completely taken away until the sounding of that trumpet. Consequently, the 1260 years must have commenced *subsequent* to the blast of the fourth trumpet.

After the four first trumpets have finished sounding, St. John evidently points out to us the beginning of some new and remarkable period; for he specially styles the three last trumpets *three woes.* Now, since these trumpets by being thus designated are plainly more or less connected with each other; since the preventing power has now been removed under the fourth trumpet; since therefore we may expect the speedy revelation of the man of sin; and since (notwithstanding what Talib says to the contrary) most persons will think it highly improbable that so remarkable an epoch as *his revelation* and *the commencement of the* 1260 *years* should not synchronize with the beginning of some one of the great apocalyptic periods; we are naturally led to expect, that the man of sin is revealed, and that the 1260 years commence, at the beginning of the first woe-trumpet. This, I say, we are naturally led to expect *a priori;* but we have no right to conclude that our expectation is well founded, unless the chronological era of the beginning of the first woe-trumpet will correspond with the mark by which Daniel teaches us to ascertain the commencement of the 1260 years. The mark is, *the delivering the saints into the hand of the papal little horn;* and the chronological era of the beginning of the first woe-trumpet, according to the general consent of our ablest expositors, is *the commencement of the Mohammedan imposture.* But this imposture commenced in the year 606: therefore the first woe-trumpet began to sound in the year 606. Now in this very year the saints were given into the hand of the little horn by the grant of *universal episcopacy* to the pope: therefore we have reason to conclude, that the 1260 years commence at the beginning of the first woe-trumpet. I may add, that this is only one reason out of many for such a conclusion. Various other arguments are adduced, in my Dissertation on the 1260 Years, to prove the same point.

So much for their apocalyptic commencement: we must now endeavour to ascertain their apocalyptic termination.

Mr. Mede, as we have seen, makes the beginning of the third woe-trumpet to synchronize with the beginning of the seventh vial; and he assigns, as one reason for this

* 2 Thess. ii. 5. 6.

arrangement, the taking place of the completion of God's mystery equally at the beginning of them both. On the same ground he maintains, that the 1260 years terminate equally at the beginning of them both: because, since *the finishing of God's mystery* must mean *the expiration of the 1260 years and the consequent introduction of Christ's kingdom upon earth*, and since this mystery is alike said to be finished at the beginning both of the third woe-trumpet and of the seventh vial, the 1260 years must alike expire at the beginning both of the third woe-trumpet and the seventh vial *.

This argument of Mr. Mede would be perfectly conclusive, if its premises were well founded. I think it clear, that *the finishing of God's mystery* means *the finishing of the 1260 years, and the consequent introduction of Christ's millennian kingdom*; and I think it equally clear, that the finishing of this mystery is alike spoken of by the great angel who announces the future sounding of the seventh trumpet †, and by the great voice from the throne, which, upon the effusion of the seventh vial, exclaims *It is done*, that is to say, *The mystery is done* ‡. But, though the finishing of the same mystery be alike spoken of in both these passages, it is by no means spoken of in the same manner. For, as I have already shown, the mystery is only declared to be *about to be finished* at the commencement of the seventh trumpet, while it is said to be *actually* done at the commencement of the seventh vial. And this future rendering of the original word τελεσθῇ is equally required by the genius of the Greek language, and by what I have proved to be the proper arrangement of the seven vials: because, since all the seven vials are introduced by the seventh trumpet, and since therefore the effusion of the seventh vial is considerably posterior to the commencement of the seventh trumpet; that mystery, which is *actually finished* at the effusion of the seventh vial, cannot *likewise* be *actually finished* at the *prior* commencement of the seventh trumpet, which introduces, not only the seventh vial, but all the six preceding vials. Such being the case, since the mystery of God is finished when the 1260 years expire, and since this mystery is also finished at the effusion of the seventh vial (whence Mr. Mede justly denominates it *the vial of consummation*); it will follow, that the 1260 years expire at the effusion of the seventh vial. This same mystery seems to me to be spoken of by St. Paul (Rom. xi. 25). A part of the great mystery of God is the unconverted state of Israel until the fulness of the times of the Gentiles be arrived. When that fulness *is* arrived, when the 1260 years *have* expired, then the mystery is accomplished. Daniel evidently alludes to this same mystery of the 1260 years in chap. xii. 6, 7; as will appear to any one who compares that passage with Rev. x. 5, 6, 7. What St. John styles *a deep mystery*, Daniel speaks of as *a period of wonders*. When the wonders are finished, when the three times and a half have expired, and when the holy people cease to be scattered, then the mystery of God is accomplished.

The preceding statement perfectly accords with the opinion entertained by the Hebrew doctors respecting the future restoration of the Jews. They suppose that it will take place at the time that the Roman empire in its last state is finally overthrown. And their opinion seems to have been founded, partly on the persuasion that by *the Edom*, whose downfal is so frequently

* See Mede's Clav. Apoc. Pars ii. Synch. 5. p. 429. Com. Apoc. in Tub. vii. Works, B. iii. c. 4. p. 590. B. v. c. 11. p. 910. Bishop Newton and Mr. Lowman agree with Mr. Mede in referring the γεγονε of Rev. xvi. 17. to *the mystery* of Rev. x. 7. Indeed it is hard to say to what else it can be referred.

† Rev. x. 7.

‡ Rev. xvi. 17.

connected in prophecy with the return of Judah, *the Roman empire* was intended; and partly upon the comparison with each other of two passages in Daniel. In the first of these, the tyrannical domination of the Roman beast, under the influence of his little horn, is limited to three times and a half; at the end of which the judgment is to sit, and the beast is to be slain. In the second, the scattering of the holy people is said to be finished at the end of the period of wonders; which period is itself limited to the times of the beast, or the three times and a half. Hence they drew the obvious conclusion, that the slaying of the beast, and the restoration of the Jews, both equally taking place at the close of the three times and a half, were necessarily synchronical *.

If, then, there be any validity in this train of argument (and I am not aware of any lurking fallacy in it), the 1260 years cannot as yet have expired, as Talib supposes. The seventh vial is not yet poured out, because the sixth (even to say nothing of the fifth) yet remains to be poured out upon the Ottoman power; the times of the Gentiles are not yet fulfilled, because the Jews are still scattered among all nations; therefore the 1260 years cannot yet have expired. I much doubt whether any thing, but the actual immediate restoration of the Jews, will convince me to the contrary. The arguments at least which Mr. Bicheno and Talib have *hitherto* adduced in proof of their opinion, seem to me to weigh as nothing against those in favour of the opposite side of the question. The former of my respectable opponents has argued, that, considering the wonderful rapidity with which events have lately succeeded each other, it is difficult to believe that the 1260 years will not expire till the year 1866, which I have conjectured to be the era of their termination. This mode of arguing is rather an appeal to the imagination, than to the judgment. We know not *what* may occur to retard matters. Who, for instance, shall venture *positively* to assert, that the fifth vial is already poured out? But if it be *not* already poured out, it must be poured out upon the French government: for that government is evidently now the head of the Roman beast. And, since it is to be poured out on the throne of the beast, it is not easy to conceive what can be intended by it, except some direct attack upon his tyrannical imperial authority. I mention this, *not even as a conjecture*, but merely to shew the weakness of any argument founded on passing events. *Things cannot continue till the year* 1806. My answer is, *How do you know that they cannot continue till then? How do you know that the fifth vial does not yet remain to be poured out?*

I believe we have now pretty nearly exhausted the question, *whether the* 1260 *years be already expired, or not:* but, however that may be, I greatly fear we shall have exhausted the patience of most of your readers. Yet there is one matter I cannot forbear noticing. I have maintained, in opposition to Mede and Newton, that *the little horn of the Roman beast* symbolizes *the spiritual kingdom of the pope*, not *his petty Italian principality*. That I was right, is now proved by the event. The pope is stripped of his principality: consequently, if *that* was symbolized by *the little horn*, the little horn is no longer in existence. This, however, will not quadrate with the prophecy. Whatever be the duration of the horn's *bare existence*, it is at any rate to *exist* not less than 1260 years, because so long the saints are to be given into its hand. But, if the patrimony of St. Peter be the horn, then the horn is no more, after having been in existence, not 1260

* See Mede's Works, B. v. c. 8. p. 902. Bishop Newton's Dissert. vol. ii. p. 190---194. Vol. iii. p. 392.

years (which the prophecy requires), but only about 1000, or 1050 years. If Pepin or Charlemagne made the pope to be a horn in the year 756 or 800, by conferring upon him a temporal principality (as Mede and Newton suppose), Bonaparte has caused him to cease to be a horn by depriving him of that principality in 1808. But, in that case, the little horn will plainly not have existed 1260 years. Hence I think it manifest, that *my* interpretation of the symbol must be the right one.

I do not choose to enter into any dispute with Talib respecting our Lord's prophecy. All that I know on the subject, I have stated in my work on the restoration of the Jews. I must still say, that an argument drawn from a disputed interpretation of a prophecy, cannot be allowed to be altogether conclusive. I do not believe, that the word γινομαι will bear any such sense as "*a plain honest man*" assigns to it. It doubtless signifies either *to come to pass*, or *to be born*; for these are kindred ideas: when an event comes to pass, *it is born out of the womb of time*; when a man is born *he is*, whereas before *he was not*. But I doubt whether an instance can be found, where it either signifies *to begin to come to pass*, or *to begin to be born*. If we translate the passage, *this generation shall not pass, till all these events shall be born*; according to *my* conceptions, we shall be just where we were. For, if the present generation was not to pass till all those events had been born out of the womb of time, it surely was not to pass till all those events had been fulfilled. The sense seems to me to be precisely the same, according to either translation. If Talib will give a perfectly unobjectionable interpretation of that very difficult prophecy, I shall be happy to avail myself of it: for my own part, I readily confess, that I do not understand it, and that I have never yet met with an interpretation which altogether satisfied me.

Stockton, July 6, 1808. G. S. FABER.

To the Editor of the Christian Observer.

I APPREHEND, Mr. Editor, that one object of the Christian Observer is that of enlarging the views, diversifying the knowledge, and exalting the taste of many of your truly pious readers, whose minds have been contracted, partly perhaps in consequence of that very separation from the world which is one proof of their religious sincerity. I am no friend to that kind of liberality for which many plead; a liberality which leads to a conformity to the world in practice, and to latitudinarianism in principle. Though I partly agree with the correspondent in your number for December 1806, who objects to an *indiscriminate* recommendation of the works of such men as Whichcote, &c., yet I cannot help thinking that a few quotations from that author, or from other writers whose views on some leading points of doctrine may be imperfect, but whose spirit nevertheless is occasionally excellent, may now and then be permitted to enrich the pages of your work. Saurin seems to me a divine of this class. He is faulty in several respects: he is even defective in his statement of some evangelical doctrines. Saurin, however, often makes the most striking use of generally-acknowledged truths; such as the omniscience or eternity of God, the mortality of man, the nearness of death, and the importance of the day of judgment. He sometimes takes the sublimest flights; and his sublimity is that, not of genius alone, but of genius and piety most happily and delightfully combined. I will now submit to you a passage from this author, which will, I am sure, approve itself to every class of your readers; and though it may not particularly instruct the head, is calculated to excite the utmost solemnity, and to warm the best affections of the heart.—He is speaking of no less a subject than the eternity of God, and the dissolution of this perishable world.

"First," he says, "the destruction of the universe affords us a picture of the *power of our Judge*. How powerful, my brethren, is this Judge! 'Who can resist his will?' Once there was no sea, no earth, no firmament; one frightful night covered the whole face of the universe. *He spake*, and all these things appeared. Now we behold a sea, an earth, and a firmament. *He will again speak*, and the sea shall be dry, the earth shall be consumed, the stars shall disappear, the firmament shall be found no more. Such is the God whom the sinner attacks. A God, 'who taketh up the isles as a very little thing.' A God, 'who removeth the mountains, and overturneth them in his anger; who shaketh the earth out of her place, and the pillars thereof tremble.' A God, 'who commandeth the sun and it riseth not, and sealeth up the stars; who doth great things past finding out; yea, and wonders without number.' Job ix. 5, 6, 7, 10.

"Secondly. The conflagration of the universe affords us a picture of *the horrors of vice*. It is not enough to condemn to eternal flames, and to confine in chains of darkness, those who have fled from his justice. Not content to punish the ambitious, he will destroy even the instruments of ambition, and overturn those thrones and palaces which have caused it. Not content to punish the voluptuous, he will destroy even the objects of voluptuousness; and consume the heavens, the earth, and the elements which have afforded matter of concupiscence. Heavens! earth! elements! are ye guilty? But if ye be treated with so much rigour for having been the unconscious instruments of the crime, what must the condition of the criminal be!

"Thirdly. In the burning of the universe we find a representation of *the vanity of the present world*. What is this world which fascinates our eyes! It is a funeral pile, that already begins to burn, and will soon be entirely consumed: it is a world that must end; and all that must end is far inferior to an immortal soul. The thought of death is already a powerful motive to us to place our affections on another world: for what is death? It is to every individual what one day the final ruin will be to the generality of mankind: it is the destruction of the heavens, which *pass away with a great noise;* it is the dissolution of elements; it is the entire conflagration of the world, and of the *works which are therein*. Yet vanity hath invented refuges against this storm. The hope of an imaginary immortality hath been able to support some men against the fear of real death. The idea of existing in the minds of those who exist after them, hath in some sort comforted them under the miserable thought of being no more. Hence pompous buildings and stately edifices: hence rich monuments and superb mausoleums: hence proud inscriptions and vain-glorious titles inscribed on marble and brass. You will not only be stretched in your tombs, and cease to use the houses and fields and palaces which you inhabit; but these houses, these fields, these palaces, will be consumed; and the memory of all that is fastened to the world will vanish with the world. Since, then, this is the condition of all sensible things; since all these sensible things must perish; immortal man, infinite spirit, eternal soul, dost thou fasten thyself to vanity and instability? Dost thou not seek for a good more suitable to thy nature and duration? *Seeing all these things must be dissolved, what manner of persons ought ye to be in all holy conversation and godliness!*

"Fourthly. The conflagration of the world furnisheth a description of *the world to come*. You often hear us declaim on the nothingness of earthly things. We frequently say with Solomon, *vanity of vanities, all is vanity;* vanity in pleasures, vanity in grandeurs, vanity in riches, vanity in sciences, vanity in all! Could I extract the choicest dignities and

fortunes; could I inhabit the most temperate clime and the most pleasant country; could I choose the most benevolent hearts and the wisest minds; could I take the most happy temper and the most sublime genius; could I cultivate the sciences, and make the fine arts flourish; could I collect and unite all that could please the passions, and banish all that could give pain; a life formed on this plan how likely to please us! Ah, my brethren, a life formed on this plan might indeed answer the ideas of happiness which feeble and finite geniuses form; but such a plan cannot even approach the designs of an infinite God. A life formed on this plan might indeed exhaust a terrestrial love, but it could never reach the love of an infinite God. To accomplish this love, there must be another world; there must be new heavens and a new earth; there must be objects far more grand.

"Finally. The destruction of the universe displays *the excellence of piety*. O that I could represent the believer amidst fires, flames, winds, tempests, the confusion of all nature, content, peaceable, unalterable! O that I could represent the heavens passing away, the elements dissolving with fervent heat, the earth and the things which are in it burning up, and the believer, that man, that inconsiderable man, little by his nature, but great by the privileges with which piety endows him, without suspicion, rising fearless above all the catastrophes of the universe, and surviving its ruins! O that I could describe the believer, while 'all the tribes of the earth mourn and smite their breasts,' while the wicked shall be 'as if they were giving up the ghost,' while their despair exhales in these dreadful howlings, 'Mountains, fall on us; hills, cover us from the face of Him who sits on the throne, and from the face of the Lamb!' O that I could describe the believer, assured, triumphant, founded on the Rock of Ages, 'hasting unto the coming of the day of God,' as the apostle expresseth it; aiming with transports of joy which we cannot express (O may we one day experience these transports!), aiming to approach the presence of Jesus Christ as his tenderest friend and deliverer, literally proving the truth of this promise, 'When thou passest through the waters, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt.' O that I could represent him crying, 'Come, Lord Jesus, come quickly!' come, receive a creature once defiled with sin, sometimes even rebellious, yet always having at the bottom of his heart principles of love to thee; but now ravished with transports of joy, because he is entering an economy in which he shall be always submissive and always faithful.

"What shall I say to you, my dear brethren, to incline you to piety, if all these grand motives be without success? if the words of my text; if the voice of an apostle—what do I say?—the voice of an apostle!—if the 'sun darkened,' if 'the moon changed into blood,' if the 'stars fallen from heaven,' if 'the powers of heaven shaken,' if the 'heavens passing away with a great noise,' if the 'elements dissolving with fervent heat,' if the 'earth consumed, with all that is therein,' if the universal destruction of nature and elements, be incapable of loosening and detaching you from the present world?

"It is said, that, some days before the destruction of Jerusalem, a voice was heard proceeding from the holy place, and crying, *Let us go hence, let us go hence.* We preach (if I may be allowed to say so) in sight of the ruins of this whole universe. Yes, from the centre of the trembling world and crashing elements, a voice sounds, *Let us go hence*, let us quit the world, give our hopes more solid bases than inkindled worlds which will shortly be burnt up. And then pass away, heavens, with a great noise; consume, elements; burn, earth, with all thy

works; perish, universe; perish, nature—our felicity is above all such catastrophies; we cleave to the God of ages; to God, who is the source of existence and duration; to God, before whom 'a thousand years are as one day, and one day as a thousand years.' 'O Lord, of old hast thou laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou shalt endure; yea, all of them shall wax old, like a garment; as a vesture shalt thou change them, and they shall be changed. But thou, Thou art the same, and thy years shall have no end.' 'The children of thy servants shall continue, and their seed shall be established before thee!' Amen."

For the Christian Observer.

ON PEACE WITH GOD, AND THE MEANS OF OBTAINING IT.

To enjoy a well-founded peace with God is a blessing of such inestimable value, especially when our state as sinners, and the awful account we must all soon give at the tribunal of God, are considered, that we cannot be too earnest to obtain it, nor too solicitous to ascertain that it is built on stable ground. A mistake in this respect would be tremendous. There is, it is true, a large description of persons to whom the proposed inquiry will be likely to prove uninteresting; they conceive themselves to be already in possession of peace and acceptance with God, and therefore entertain no anxieties on the subject. They never are uneasy on account of their sins, nor tremble while they reflect on the holiness and justice of God; assuming that the Divine mercy will be extended to them in another state, with the same confidence with which they rely on the continuance of his goodness in the present. Such persons may doubtless be said, in a certain sense of the word, to possess peace. But the peace which they possess, is not the peace of the Gospel; for let it be remembered, the inquiry which is to be instituted respects not the degree of tranquillity which may be enjoyed, but the nature of that tranquillity, and the source from which it proceeds. The infidel who rejects revelation, even the Atheist who says there is no God, may enjoy a quiet and peaceful mind, disturbed by no spiritual doubts or fears. But it would obviously be wrong to assume that he is therefore at peace with God. And even among those who are nominally Christians, we generally find that such as are most ignorant and careless about religion are the most secure and confident with respect to their future state. A person who is ignorant is very apt to be presumptuous: not perceiving danger, he naturally has no fear. Inconsideration produces a similar effect, especially when a man's attention is so much engrossed by the business of the world, or the pleasures of sense, as to leave him neither leisure nor inclination to inquire into the state of his soul, to examine the word of God, or to reflect much on the various obligations of religion, and the account which he has to render of their fulfilment. And here it may be observed, that the taste of the age strongly tends to encourage a careless security on this point. Other ages have been superstitious and erroneous as to the means of obtaining the pardon of sin. They trusted to penances, to confessions, to works of charity: but still their object was good: they acknowledged their sin, and sought to appease the indignation of their Judge. But the present age, in throwing off the superstition and other errors of our forefathers, have laid aside also, it is to be feared, their just concern for the interests of eternity. The liberal ideas which it is now fashionable to entertain of the Almighty, banish all fear of his justice; and it would by many be regarded as indicating a want both of sense and piety, to express a doubt respecting

the indiscriminate extension of the Divine mercy.

These considerations sufficiently account for that indifference about salvation which is so often mistaken for peace with God: but such a peace is established on no solid foundation, the result of no serious investigation, neither the offspring of a religious frame of mind, nor accompanied by pious dispositions; a peace enjoyed in defiance of the declarations of God, and which stands in direct contradiction to the holiness of his nature.

The first indications of true religion manifest themselves by discarding this unfounded confidence: for true religion opens the eyes to behold the glorious majesty, the spotless purity, the awful justice of the Supreme Judge of the world. It leads us to listen with reverence and fear to his solemn denunciations. It impresses the heart with a dread of the Divine displeasure against sin, and produces an anxious desire to obtain his favour, as a benefit truly inestimable, and in comparison of which all other enjoyments are but as dross. The man awakes from his brutish insensibility. He has now a more just view of the nature and character of God, an increased reverence of his authority, a more earnest desire to please him, a more grateful sense of his mercies, a truer apprehension of the evil of sin, a better acquaintance with himself, and a more accurate idea of the nature and value of this world as compared with the next. Before, he was like the beasts of the field, insensible to future eternal consequences. He now begins to feel as a rational and immortal being, and becomes therefore alive to divine subjects. Hence his diligent study of the Holy Scriptures, his solicitude respecting the safety of his state, and his fervent applications to the Throne of Grace for pardon and acceptance. Such is the character to whom the Gospel addresses itself. This is the humble and contrite man to whom the Lord looks, the "poor in spirit" to whom the kingdom of heaven is promised. To the careless, the worldly, the sensual, the Gospel speaks nothing but what is calculated to shake their confidence and alarm their fears: to the humbled, the awakened sinner, it breathes the language of mercy and peace.

It is the great design of revelation to impart to our sinful race solid and durable peace; though many strangely conceive religion to be the parent only of gloom, and the great enemy to happiness. This design appears in nothing more clearly than in that wonderful method of communicating to man a joyful hope in Christ, which is made known by the Gospel. The Son of God comes down from heaven and dies upon the cross, to take away our sins, to remove every obstacle to an union between us and God, to produce a cheerful confidence in the mercy of our heavenly Father, and to fill all who truly receive the gospel with joy and peace; a peace founded on the promises, and established on the attributes, of the unchangeable God, which will keep the mind tranquil amidst all the troubles of this stormy life, and support it in the hour of sickness and death; a peace, which, while it enables us to enjoy with a purer relish the temporal mercies we receive, will also be the pledge and earnest to us of heaven itself.

But how is this peace to be obtained? I reply in the words of St. Paul: *Being justified by faith, we have peace with God, through our Lord Jesus Christ.*

I scarcely need observe, that this is not the common method by which men seek to obtain peace with God. In general, they expect to derive their peace and their hope of future glory from their obedience to God; in other words, from their own merits. The method prescribed by the apostle, differs entirely from this. The one presents before God our own righteousness: the other makes the sacrifice and death of

Christ the consideration on account of which God is pleased to pardon sins. The one regards our salvation as an act in some respects of justice on the part of God: the other, as an act of the free grace and undeserved mercy of God through Christ. The one looks to the past life with a degree of approbation: the other with self-loathing, humiliation, and repentance. The one leads the sinner to undervalue the purity of the law, in order to bring it down to his own standard: the other encourages the highest possible conception of the demands of the law, and the justice of the Judge, but beholds those demands fulfilled by the righteousness of Christ, and that justice satisfied by his death. The one claims heaven as a reward: the other hopes for it as a free gift from the boundless mercy of God. The one expects the Divine favour as of right: the other sues for it as a criminal supplicates pardon. The tendency of the one is to exalt man: that of the other to abase man, and to glorify God.

Nor do these two modes of seeking peace with God differ more in their nature than in their effects. The peace which the one produces must necessarily be deferred, till obedience shall have been performed with a sufficient degree of exactness to justify the hope derived from it. Hence many persons, who are too enlightened, too sincere and humble, to think very favourably of their own excellence, never do attain to what may be called peace with God. They hope it may be well with them at last, through the mercy of God covering the defects of their obedience; but as for having peace with God, they do not pretend to it; they even suspect that enthusiasm or presumption alone can produce the profession of it. Hence they not only do not enjoy much consolation in religion; but their peace is very liable to be shaken by increasing knowledge of the duties they owe to God, and of the holiness of his nature; for this will necessarily diminish their confidence, and thus fill their minds with fear and perplexity.

On the other hand, it is clear that the first Christians, on their believing in Christ, enjoyed, as a fruit of their faith, a great degree of hope and peace. They are represented as being filled with joy and peace in believing, as blessing and praising God continually; as rejoicing in hope of the glory of God. These effects are spoken of by the apostle as the natural fruits of faith; and our faith in Christ, not our works, are stated to be the source from which they are derived. Nor is a mistake in this point of small account. Were it attended with no other disadvantage than that of losing, during a great part of our pilgrimage in this evil world, the delightful sense of reconciliation with God, and the cheering hope of eternal glory, we should be led most anxiously to inquire whether we are building our peace on a stable basis. But this is not all. The spirit and temper with which we obey the commands of God, will be very materially influenced by the motives which actuate us. If we rely on our own righteousness to justify us before God, we shall want the main spring to obedience. It is a view of the love of God in Christ Jesus; it is the filial confidence we feel in him as a reconciled Father; it is our fervent love to him in the contemplation of his innumerable excellencies and of his pardoning grace in Christ, which must give energy to our obedience, cheerfulness to our self-denial, activity and perseverance to our efforts. The Gospel is intended to supply men with powerful motives; motives sufficiently powerful to enable them to overcome the world, the flesh, and the devil, and to take up their cross daily. It is designed to renew the fallen nature of man, to carry him beyond himself and the world in which he lives, and to communicate to him a measure of the spirit and fire which animate the bright se-

raphs above. And how is this to be effected? only by a display of the same goodness which captivates those blessed spirits. They behold the transcendent glory of God, his infinite wisdom, power, and goodness; and in consequence of this, they feel so ardent a love to him, so perfect a confidence in him, so transporting a delight in his perfections, that they gladly give themselves up to his service. In like manner, when God would raise man from the low and abject state of sin, he begins by manifesting the infinite greatness of his mercy and grace, and by exhibiting such an affecting display of it, as shall captivate his heart, and lead him to adore, to praise, and to live in some measure as the angels in heaven. He sends his only begotten Son into the world to take our nature upon him, to die in our behalf, to rise again for our justification, to publish to the whole world the glad tidings of reconciliation, and to commission his apostles to beseech every creature to be reconciled to God.

It was this wonderful display of mercy and grace which affected the hearts of the first Christians. They gazed with astonishment, believed, adored, loved, and obeyed. Struck with the glorious view of Divine love, they surrendered themselves at once to Christ, as his willing servants; they readily sacrificed their vices and their evil tempers at his shrine; they even esteemed it an honour for his sake to suffer shame, or loss, or pain, or death itself. The glorious prospect which opened upon them produced an entire revolution in all their sentiments and feelings; the love of the world was wholly mortified in them; the world became no more in their estimation than the light dust of the balance; a moral change was wrought in them, corresponding to the change in their views; their own righteousness, which before was highly prized, they now accounted but as dross; and a ravishing hope of immortal glory, and an overflowing joy in God, through Jesus Christ, was at once the effect and the reward of their faith.

Let us now pause for a moment, and compare the views and feelings of such a person with those of the man who is endeavouring to found his peace on the merit of his own obedience. In the former case, Christ is the sun of his system, the fountain of light and life, of strength and peace, of hope and glory. In the latter, Christ is left out of view, or is dimly seen behind the shade of his own merit. He is acting on the same principles, and from the same motives and views, which might equally have influenced him if Christ had not come into the world and suffered on the cross. In the former, we perceive the spring of obedience to be, gratitude for the grace of God bestowed in Christ Jesus. In the latter, the moving spring of obedience is the hope of propitiating God by the excellence of his life, or the sincerity of his repentance. No two things therefore can be more different in their principles, their motive, and their effects.

Let us figure to ourselves a person, who has hitherto been a stranger to the grace of God in Christ, becoming acquainted with the treasures of Divine mercy revealed in the Gospel. He begins to muse on the frailty of man, to consider his latter end, to ponder on the judgment to come, and to shudder at the bare possibility of his being excluded from heaven. He reflects on his past sins, and trembles. When he remembers how often he has resolved to break off his sins and turn to God, and yet has failed in maintaining his resolution, he grows pale under the conviction of his utter inability to become righteous. His life he perceives to be daily shortening, while his habits of sin are becoming more inveterate. In despair he lifts up his voice to God for mercy. He studies the word of God. He begins to behold a new way of salvation pointed out

to him in its sacred pages. His attention is directed to the extent and spirituality of the Divine law. He reflects also on the extent of Christ's power, the merit of his death, and the efficacy of his atonement and intercession, and begins to be affected by the view of such mercy and love. Heavy laden with sin, and wearied with its burden, and with his endeavours, hitherto vain, to extricate himself from its power, he now commits himself to Christ; and believing his promises, hope springs up in his mind. With tears of mingled penitence and hope, he addresses himself with earnestness and anxiety to the Saviour of sinners, and his prayer is heard. He obtains an increasing measure of light, grace, and consolation. The desires of his heart are turned towards spiritual blessings, and above all towards that Redeemer who purchased them. He loves him; he reverences his name; he venerates his word, his ordinances, his people; he begins to serve God with a free and willing spirit, as his reconciled Father in Christ. He now has peace with God. Through Jesus, he can now rejoice in the hope of the glory of God. He now obeys, from the honourable motives of gratitude and affection. He dreads, above all things, to displease his heavenly Father; and he begins to contemplate with exultation the day when he shall see Him, whom, having not seen, he nevertheless has loved; and in whom, though now he sees him not, yet believing, he rejoices with a joy unspeakable and full of glory.

There appears to be but one objection of any moment to this method of deriving peace with God from our "being justified by faith," rather than from our own righteousness; namely, that it may tend to relax the strictness of our obedience. But, in reply to this objection, it will be sufficient to state, that though our own obedience is not to be the foundation of our peace, it is, nevertheless, to be the guard of it. Take the case of a dutiful son. He entertains a perfect confidence in his affectionate parent. Now this confidence is founded not upon the merit of his own obedience, but on the knowledge he has of his father's character: it is the persuasion of his goodness and love which has produced it. Still, however, obedience is the *guard* of his confidence. Were he to become undutiful, his confidence would be justly shaken, and he would feel that he had forfeited all title to his father's favour. God is the father of believers, their reconciled Father through Jesus Christ. While, therefore, their hearts condemn them not of wilfully continuing in sin, or accuse them of insincerity and hypocrisy in their profession of religion, they have confidence in God. But, if the contrary be the case, they then justly conclude, that, as God cannot be deceived, so must he be displeased by an insincere profession of attachment to him.

It must indeed be allowed, that there are some persons who are sincere in their obedience to God, but who enjoy little peace in religion, and look forward only with apprehension to the day of death. But let such contemplate the glorious grace of the Gospel, and the method of obtaining peace which St. Paul has prescribed. Let them call to mind how all holy men have died; rejoicing in Christ, confiding in his merits, trusting his promises, and disclaiming all self-dependence. Let them hence learn what must be the ground of their peace; faith in Christ, a humble reliance on him who gave himself for the sins of the world. Considerable difficulty may indeed be experienced in overcoming the natural bias of the mind to self-dependence. The scrupulous and the melancholy may also be constitutionally disposed to resist the clearest evidence of their own integrity; but these cases apart, the result of adopting the plan which has been pointed out, may confidently be expected to be an increasing measure of peace with

God, and joy and confidence in him. I do not say that his peace will suffer no interruption. Negligence will not fail to disturb it. A course of vigilant circumspection, of cheerful and unremitting obedience, can alone preserve it from decay. And though the troubles of life, or the state of bodily health, may even in this case affect our peace; yet, on the whole, such a degree of that blessing may be expected, as will remove all disquieting apprehensions respecting our acceptance with God; as will cause us to entertain a confidence in our heavenly Father's wisdom and goodness, and an entire resignation to his will; and will make us, if not joyful, at least tranquil in the prospect of death.

If I have succeeded in the object which I had in view in writing this paper, my readers will perceive that the doctrine of justification by the free grace of God in Christ, through faith, is not an empty speculative doctrine, but one which, when rightly received, is indeed most effective, through the power of the Holy Spirit, to communicate to man all the blessings of salvation.

N. D.

To the Editor of the Christian Observer.

It gave me pleasure to observe, in one of the numbers of your miscellany, a letter on a subject that has frequently engaged my serious attention: I mean, the state of the Gypsies. It is painful to reflect how many thousands of these unhappy creatures have, since the light of Christianity has shone on this island, gone into eternity ignorant of the way of salvation, and without one cheering thought of a Saviour. Surely, sir, there is an awful responsibility attached to this neglect.

If we look back over the history of the Christian church, from the earliest ages, we shall find that the introduction of the Gospel amongst any people has generally been effected by means of missionaries: and so numerous are the Gypsies, and so desultory in their habits of life, that it might well occupy the time of more than one zealous individual to go amongst them, and by plain, simple, affectionate conversation and exhortation (when practicable) instruct them in the knowledge of their Redeemer. Nor, in this favoured land, where there are so many who zealously embrace the doctrines of Christianity, would there, I trust, be wanting, both one or more persons who would devote themselves to this truly apostolic work, and benevolent individuals who would open their hearts and their purses for the support and encouragement of such an undertaking. This labour of love would doubtless prove less arduous than the attempts which have been made to establish missions among the American Indians, the natives of the South Seas, or the inhabitants of Southern Africa. The dread of the magistracy in this country would prove a protection from personal injury, while the painful relinquishment of friends and country would not be required.

I will also beg leave to mention another suggestion: I have understood that in different parts of the kingdom the neighbouring clergy meet at stated times, for the purpose of conversing on the important duties of their pastoral office. At such a time, would it not be well to take into consideration the perishing condition of so large a part of the community as that which forms the subject of this letter? Some plan might probably be thus devised, that, through the blessing of the Lord, would prove effectual for the salvation of this outcast and hitherto neglected people. I would also take the liberty of recommending the cause of these unhappy partners of our kind to the humanity of our dissenting brethren; and most earnestly solicit Christians of all denominations to unite in prayer to the God of all grace, that he would

prosper every attempt which may be made to communicate to them the knowledge of his will.

I trust, sir, I shall obtain your excuse for detaining you on this important subject; and as I know your pages are read and valued by real Christians of various denominations, perhaps they may, through the Divine Providence, be the means of exciting effectual attention to the spiritual wants of this deplorable set of beings; and the same benevolence which induced you to exert your talents and influence in behalf of the oppressed negroes, be again successfully employed in ameliorating the condition of a numerous class of our fellow-creatures, who are second only to them in wretchedness and spiritual misery.

I am, &c.,

FRATERNICUS.

To the Editor of the Christian Observer.

I PERCEIVE, in "The Admonition to all Ministers Ecclesiastical," prefixed to the second part of the Homilies of our church, the following words: "Where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or holidays *which were better to be changed with some other of the New Testament of more edification*, it shall be well done to spend your time to consider well of such chapters beforehand," &c.

By these words it should seem, that a minister has a discretionary power to use or not to use the Lessons of the Old Testament, as they are appointed to be read on particular days, and to substitute others from the New, which he deems more likely to conduce to the spiritual improvement of his people. It would give me pleasure to be satisfied on this head, as I cannot but think, that there are many Lessons which might occasionally be read with better effect than those which are commonly used.

Has then a minister a right to read in the church a Lesson in the New Testament, instead of the appointed one in the Old? Has he a right to substitute one chapter of the *Old* Testament for another?

An answer to these questions will probably be of service to many others, besides your constant reader,

A "MINISTER ECCLESIASTICAL."

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE attention of your readers has lately been called to a subject somewhat new, while it is very important. It is indeed a subject that, in some way or other, comes home to every bosom; and as a sort of general invitation has been given for the discussion of it, I shall presume to deliver my opinion, though very ill qualified in comparison with those who have already written upon it. As, however, a few hints, drawn from the observation and experience of twenty years, may lead to a more close and practical investigation of the subject, I shall not, perhaps, be deemed assuming, if I submit them to your judgment.

The inquiry, then, upon which I am about to enter is, "What degree of cultivation should be given to female talents? and what advantages, and disadvantages, may be expected to result from bestowing on young women a liberal education?"

We should first, I think, inquire, What is the great end and design of education? and next, what description of females are intended as the subjects of it?

In respect to the first, it seems to me that the intention of education is to improve the rational powers, and to inform the mind upon all those subjects which are in any way connected with its duties and interests. Now if this definition be a just one, we should, again, inquire, how far these objects would be promoted by giving to women an education that would greatly enlarge the sphere of their intellectual enjoyments, and point to higher objects than those usually allowed to the sex? It must, I think, be admitted, that the pursuits and objects of life, and even many of its duties, are very different in the two sexes. Men are called out to duties and employments which require a higher cast of character. In the *superior* ranks of life, their country may justly make a demand for the exercise of talents, whose usefulness greatly depends upon an enlarged and careful cultivation. In those which are subordinate, there are professional studies or extensive occupations, which perpetually demand an exertion of the intellectual faculties, and to which, therefore, the previous training must be proportioned. A display, too, of the heroic qualities of the mind will be more frequently called for in men than in women, and for this, also, they must be trained and prepared. But the employments and duties of females are widely different from these. It it not to them, in general, that their families must look for pecuniary support; they are not called upon to declaim from the pulpit, nor to plead at the bar; neither are their talents wanted in the senate or at the council-board. Their chief employments are at home. Within the same narrow circle, too, their duties are, chiefly, confined. The education, therefore, of females should point to these two objects: either, to qualify them for making good wives and mothers; or, to enable them to pass through life happily and usefully in a single state. To qualify for each of these, *moral* cultivation is by far the most important, and on this should every improvement of talent be founded. This does by no means so narrow the system as to exclude from it a familiar acquaintance with subjects of general literature, or even with the elementary parts of science; but it would (except in particular cases) exclude them from an acquaintance with the dead languages, and with all that is abstruse in modern ones.

It will not be wholly irrelevant here to inquire, what situation and rank of life women, by the laws of Nature and Providence, seem designed to fill? I am, perhaps, venturing beyond my depth; but it does certainly appear to me that women hold but a secondary rank in the creation, and that this was even designed by their great Creator, perhaps for the preservation of that order which an acknowledged subordination is ever found to produce. The woman was created "*for* the man," and "the man is the head of the woman." So, in after ages, whether it was the mere effect of the despotism of man, the exercise of which was permitted, or whether from some allowed inferiority in the female sex, it has, without dispute, been customary (as your sensible and ingenious correspondent S. G. remarks), "in all ages and countries of the world, to treat women as the occupants, not merely of a secondary, but of a very inferior scale of being." Since, however, "the light, which lighteth every man that cometh into the world," has appeared, this, with all other subjects connected with the moral happiness of man, has been better understood. Christianity is a universal leveller; and while it inculcates the strictest subordination in civil affairs—while it teaches us to pay (so correct, and uniform, and tending to the good of society, are all its precepts) "honour to whom honour is due, and tribute to whom tribute"—it maintains, apart from these distinctions, the most entire equality, and shews that "God is no respecter of per-

sons." This religion, then, has bestowed on women privileges unknown in those countries where it is not professed; and the better the Gospel is understood, the more assuredly will the claims of the sex be admitted. We will now then inquire, how far these claims ought to extend in respect to education, and what description of females are the subjects of it?

To women born in quite the superior rank of life, much may be conceded which will not apply to those in the middle classes of society. It would, indeed, be a most happy change for the nation, if, instead of the examples held out by the nobility, of time wasted in a useless, a senseless, an extravagant dissipation, we were to behold their daughters trained up in the schools of Aristotle and Plato, or qualified to compare the eloquence of the British with the Roman senate. But I apprehend that we are to consider this inquiry as directed chiefly to females in the middle rank of life; to the daughters of such men as have had a liberal education themselves. Taking this for granted, I must first observe, that whatever equality there now appears among persons of this description, there is, in many important points, so wide and essential a difference, as to lay the foundation for great diversity of situation in the succeeding generations of their families. Education must *look forward*; and we should consider what is likely to be the *future* situation of our daughters. It is very possible so to raise the mind above the situation in life which it is destined to fill, or so above the connections which from considerations of prudence, or inclination, it may be desirous to form, as to produce positive unhappiness. There are, also, diversities of another kind, which must be considered before we can decide upon either the *propriety* or the *practicability* of a general *system* of liberal education for females. Few things are more various than the natural talents even of children in the same family. Not merely shall one have a taste for this branch of study, and another for that; but one shall be endowed with a quickness of capacity which brings every thing within its reach, while another (though, perhaps, in the moral qualities of the mind equal, or superior) shall have so little strength of intellect as to attain to nothing *well*, even with very laborious exertion. In the establishment, therefore, of systems by which the interest and happiness of society is affected, we must be careful not to raise one so much above another, as to make the subordinate one contemptible in the eyes of those whose wisdom and virtue it is to be governed by it. Now, I have my doubts whether this might not be the case in bringing the education of females to one general standard, and raising this standard much higher than it has at present reached. I desire, however, in the delivery of this sentiment, to provide for exceptions. Where the natural talents are *much above* the common level, it would be neglecting the gifts of Providence not to bestow upon them a high degree of cultivation. We have some living instances (besides many which may be recollected) of masculine powers in the persons of females. And none who have either religion, virtue, patriotism, or taste, but would lament if the talents of a Mrs. More had not been so cultivated and matured, as to enrich the favoured nation to which she belongs. We are placed here (as well by the wisdom as the will of God) amidst all the varieties of situation, disposition, health, and natural powers. It is indeed one of Nature's miracles (if I may be allowed the expression), that, among the many millions of created human beings, no two have yet been seen exactly alike: entire resemblance is what we never meet with. Amidst all this diversity, it has ever, I believe, been found a most difficult and arduous task to lay down settled rules, or to form

systems, for any but the outward actions of man. And as to education, it seems to me to be the most difficult of all. Societies, families, and individuals of the same family, are not only different from each other in the outset, but they are perpetually changing. I may educate my daughter upon a plan which appears suitable to her present situation in life: she is thrown perhaps into another, where such a mode of intellectual cultivation has no advantages. Yet these varieties, and changes, happen not only by a sort of providential necessity, but are calculated for the exercise of those qualities by which the moral purposes of God in our creation are in a great measure fulfilled.

But perhaps I shall be thought to have assumed too much by these preliminaries. If I have done so, I am very willing to be corrected. However, as they strongly attach to my own mind, I shall unavoidably be influenced by them in the second part of my inquiry; namely, in considering the advantages, and disadvantages, which may be expected to arise to young women and to society, from extending very widely the limits of female education.

The *advantages* are so well stated by S. G., in his cursory remarks in your number for March, that it would be almost presumptuous in me to attempt another description of them. I beg leave, therefore, to refer your readers to these; satisfied, myself, that they contain as inviting a picture as can be drawn, of the probable effects of an enlarged cultivation of the female mind. All I shall do, is to make one observation on S. G.'s remarks. He speaks of a varied education among females: but it appears to me that there is so little variety in the duties and employments of women; and they are so circumscribed in respect to the exercise of those talents which they do possess in common with men; being, moreover, restricted from a *display* of talent, which, until a higher principle is induced, is usually not only the prime mover, but the great encourager of perseverance in the cultivation of it; that, however well the appropriate cultivation of varied talents may sound in theory, to the *practice* there might be found many objections, and it would doubtless meet with many impediments.

I come now to a consideration of the *disadvantages* which may be expected to attend a much more liberal cultivation of female talents; and I shall direct my inquiry to the influence it may have on their *employments*, their *virtues*, and their *happiness*. The employments of women, as connected with their duties, are most of them of a subordinate cast. While men conquer by the energies of their mind, women must *stoop* to conquer. Life, important as it is in the aggregate, is chiefly made up of trifles. In the detail of domestic occurrences, what unimportant matters meet the eye! Yet these must be attended to, or the management is incomplete. Now, though the drudgery of domestic occupation need not engage the females to whom these observations refer, yet a general superintendence of the domestic economy of a family is what, I conceive, they are pledged to attend to. Whether she be married or single, the knowledge of what is going forward becomes every mistress of a family: and an attention to her expenditure is so far from being beneath her, that I conceive every woman is imperiously called upon to regulate her expenses conformably to her own or her husband's income. She should thus act as a joint steward for herself and the poor. Now I rather doubt whether a woman who has been occupied almost exclusively in the pursuit of literary attainments (for so it must be, unless her talents are above the common level); I doubt whether a young woman so educated, would readily bring her mind to attend to these minute, and what would at first appear trivial, concerns. All the lesser charities of

life, too, belong to females: the kind offices of friendship, attention in sickness, consolation in distress. They are, as it were, related to every object with whom they come in contact, if, by such relationship, any useful service can be performed. Here, again, the mind must descend; and time perhaps would reluctantly be spared from enjoyments which are more in unison with those enlarged capacities, by which we become, as it were, related to a higher order of beings.

The *virtues* which females are peculiarly called to exercise, seem to me, too, of an opposite description from those which would be fostered by an intimate acquaintance with the sages of Greece and Rome. Meekness, and modesty, and humility, and diffidence of herself, should be leading features in the character and deportment of every female: but would not there be some danger of exchanging these for arrogance, self-esteem, and vanity, and a sort of rivalship with the other sex, were the sphere of education so enlarged as to give a general acquaintance with the sentiments entertained by the classical writers of antiquity? From the little acquaintance I have had with men of *mere* erudition (for where the religion of the Bible has taken possession of the heart these baneful effects are counteracted), it appears to me that nothing is so difficult to be subdued as the *pride of intellect;* nothing so apt to make us "think more highly of ourselves than we ought to think;" nothing by which the jealous and selfish passions are so readily excited. Where indeed, as I just now hinted, religion goes hand in hand with intellectual improvement, if education could be built on the basis of genuine Christianity, we might raise any superstructure, without danger from either its height or breadth. The delusions of vanity and the incursions of self-love, would be restrained; and we need not apprehend a neglect of the higher branches of duty for those which are subordinate. If pride and competition were roused, there would be a super-induced principle within, equal to the suppression; and the fruits of the Spirit might grow and abound, while the intellectual faculty was both sanctified and improved. In short, religion is the philosopher's stone, which turns all it touches into gold. But as we too well know that education is too frequently prior to the infusion or growth of the religious principle, and that they seldom proceed together, so the question, as to a very enlarged cultivation of female talents, becomes more disputable.

I come now to inquire What influence such a cultivation of the understanding may have upon the *happiness* of those concerned in it? We have seen, in S. G.'s animated description, what are the pleasures and advantages resulting from such a cultivation of female talents: that it leads to a participation of the intellectual pursuits of the other sex, and produces a sort of mental sympathy, which is of a uniting and an endearing nature. To this I will add, that it would also open a source of self-satisfaction and enjoyment to those women who, from various causes, may not make a connection in marriage. I have always looked upon sensible and amiable women, under such circumstances, as objects of peculiar consideration. We may fairly presume that no young woman would *prefer* a single state: but if, from motives of delicacy, or prudence; if, I will say, she has virtue and hardihood sufficient to bear the sneers of the more successful adventurers in life, rather than connect herself with a man whom she cannot exclusively love, or whom she does not wholly esteem; she is surely entitled to the notice and encouragement of every thinking and well-disposed mind. To a woman thus circumstanced, literary resources are of great consequence; because they not only employ the time, but the mind; and thus serve

as a counteracting principle to any disposition to envy or discontent, which may be produced perhaps, though without being indulged, by viewing the more advantageous situation of her female associates. An unmarried woman, also, has more leisure than is usually afforded by a married life: to her, therefore, the habit and the love of study may be both useful and desirable. Admitting, then, all which is so well said by S. G., I proceed to what I apprehend are the practical disadvantages, as they affect the happiness, of an education so conducted. The arguments which I have before used, to prove that such a mode of education cannot become general without breaking into the *seeming* (and what I believe the *real*) order of Nature and Providence, must here be admitted. The varieties in talent, also, shew the difficulty that would attend it; and the differences in situation, with the perpetual changes which take place in families, mark, I think, the general inexpediency of the plan. If, then, we cannot look to its becoming general, a partial improvement (it is already admitted) will be no improvement at all. I am of the same opinion. There are few things more inimical to individual happiness, than a mind raised much above its outward circumstances. Let persons of refined taste, and a capacity for high intellectual enjoyments, be thrown into a society where none of these are relished, and their knowledge and taste will be a perpetual source of disgust and mortification. Place persons, also, so educated, in situations where active duties are more particularly required, and the bias of the mind towards intellectual pursuits will, I fear, render such duties burthensome. I question, also, whether a near approach, in point of literary attainments, between the sexes, would not beget a rivalship unfavourable to the happiness of both. What is it that renders the social intercourse between them (apart from other considerations) more interesting and agreeable than between persons of the same sex? I imagine that it arises, in part, from the different feelings which are excited towards each other. While a woman looks up with a tender respect to her husband, her father, or her friend, the benevolent affections are excited towards her. An allowed superiority on the one hand, and a cordial desire to render this unfelt on the other, certainly, I think, call into exercise virtues and feelings favourable to that state which, under every varied circumstance, is so constituted as to make large demands on the heart and affections. Family harmony is allowed to be much more promoted by kindly dispositions of the heart, than by the most enlarged powers of the understanding. Talents, *rightly directed*, are, beyond all dispute, the first of blessings both to the possessor and to society; but as nothing is more abused than intellectual gifts and acquirements, and as nothing, when abused, spreads so wide its baneful influence, it becomes an important question, how far we are benefiting society by such a general diffusion of *mere* intellectual knowledge? This, however, is a discussion from which every enlightened mind shrinks; and it makes no part, but by a very remote connection, of my present subject. I shall therefore only remark further, that if talent is oftener abused than properly used (which no considerate person, I believe, will deny), a very serious conclusion follows. It shews to persons, who profess to believe the great truths of Christianity, that it is their indispensable duty to make these truths the basis of all instruction. Religion should be taught *with* every thing, and *in* every thing. And though it is not in the parent, or the instructor, to insure success, yet if we faithfully and perseveringly use the means, we may look with confidence to those promises, which are not to us only, but to *our children*. At least, being found in the way of our duty, we may expect a blessing.

From the observations I have made on human life (though, indeed, my opportunities for these have been few), I should pronounce those the most *happy* persons, who, with the inclination, possess the best talents for being *actively useful to others*. Now the pursuits of literature are not commonly favourable to the use, whatever they may be in some instances to the cultivation, of such talents; they lead, rather, to self-indulgence and to self-importance. The pleasure they afford is certainly of a more refined, and, while it lasts, of a more exquisite kind; but it does not seem to diffuse so much general cheerfulness and satisfaction, as more active pursuits in the sphere of usefulness. And as in the *attainment* of intellectual pleasures, so in the *enjoyment* of them, when attained, a more sedentary course of life is necessary, this might be injurious to the health of females, unless they were taught, at the same time, the *exercises* of boys, and brought up in these, as in other respects, without distinction of sex. But here we should trench upon that modesty and decorum, so indispensably necessary in the education of females.

The above considerations lead me to think, that an education much beyond what is at present allowed the daughters of liberal, enlightened, and pious parents, is not generally practicable; or, if it were practicable, is not, in the present state of society, greatly to be desired. Yet far be it from me to plead for bringing up young women in ignorance, and to neglect the culture of the understanding; far be it from me to recommend an indolent waste of time in trifling pursuits, or, even, that much should be devoted (where the situation does not require it) to the useful employment of the needle. But I think that women may be made pleasing and rational companions to the other sex, without going into those studies which have been so long considered (and this by wise and considerate persons) as the peculiar province of men. Their minds may be sufficiently enlarged to raise them above that insipidity and folly so much complained of, without a knowledge of the learned languages, or a practical acquaintance with the higher branches of literature. Much has been said, and well and justly said, upon the unreasonable portion of time which is now commonly devoted to the acquirement of elegant accomplishments; but, though no considerate parent would sanction such an abuse and misapplication of time, yet I must plead for accomplishments, if brought within certain limitations and restrictions, as innocent amusements, which young women in certain situations may be permitted to enjoy. They tend agreeably to vary the more important business of life, and to diffuse cheerfulness through the domestic circle. They give, also, a grace and a zest to society, which in these situations is becoming and desirable. It seems, however, as if I were pleading for just as much as is now, by universal consent, granted to the sex. And, indeed, I am somewhat surprised that such charges should be brought against females of the present day, as those which are alleged by your correspondents. Young women, I think, appear now to be well informed upon subjects of history, morality, and various parts of useful and elegant literature: a taste for the arts is cultivated by some, and many of the branches of natural philosophy are sufficiently understood to beget in the mind a habit of inquiry: botany is a fashionable study: and, therefore, with an exception of the deeper parts of science and an acquaintance with the dead languages, young women of the present day are, many, perhaps most of them, qualified to converse among themselves, or with the other sex, upon subjects that are neither degrading nor unuseful. But, indeed, I am inclined, with S. G., to think that the fault lies a good deal with the men. Were they decidedly to en-

courage in the weaker sex that cultivation of mind which would bring them nearer upon a level with themselves; were they to shew a decided preference to companionable qualities, over those which merely interest the affections, or please the eye; they would, I am persuaded, see the female character rise in proportion. Women would devote less time to the arts of attraction and the system of display; and men would have less cause to complain of either their moral or intellectual deficiencies.

I am, &c.

April, 1808. MATER.

To the Editor of the Christian Observer.

IT has ever been considered the privilege of old age to complain of the degeneracy of modern manners, and to extol the superiority of former days. I am not naturally censorious: my disposition has been from my earliest years benevolent and kind: age has neither soured my countenance nor changed my character: the smile of conciliation is ever on my face, and the melody of my voice no time can impair. But the respect which was paid me in youth, is denied to my grey hairs; and in return for all my kindness, I am, in these later times, frequently exposed to the mockery of insult or the coldness of neglect.

It has been my custom for many years, sir, before you were born, to pay regular visits to the inhabitants of every country which professed to treat me with regard. My appearance was the signal for a general holiday: labour was suspended, and a season of rest proclaimed. My power was universal: that part of the creation, which groaneth and travaileth in pain, that it may minister to the comforts and supply the wants of man, welcomed with joy the season of repose; the little tenants of the air seemed to carol more cheerfully their song of exultation; and the whole face of nature was covered with a smile. But the chief object of my regard was man. O sir! had you seen the welcomes which I received! Animation in every eye, and pleasure on every countenance! Hymns of thanksgiving rose upon my ears, and the incense of praise ascended to the sky! My best friends were ready for my approach even before the morning watch; and all who beheld me united to exclaim, "this is the day that the Lord hath made; we will rejoice and be glad in it."

In the midst of many and continued discouragements, I have still persisted in paying my regular visits, and have still held forth the same allurements and advantages which I proffered at first; but my presence has ceased to impart gratification, and my voice, you would imagine, had lost its charms. If you will inquire in houses of opulence, even where they profess to respect me, you will find my sad story but too fully confirmed. They have seen nothing of me for many a day. I look in at their windows, but their curtains are closed: I wait for hours by their apartments, but they are too drowsy to attend my call. At length they condescend to appear; but my time has expired, and I am gone. Thousands, both in London and the country, have entirely rejected my acquaintance; yet do they continue to speak of me with familiarity, as if I were extremely well known to them, merely because they choose to attach my name to one who comes after me; as the fashionable world acknowledges no winter till January, nor summer till July.

This contemptuous treatment is sufficiently discouraging; but, alas! I am condemned to suffer insult as well as neglect: my holiday charter is in a great measure destroyed, and its articles are violated without excuse or remorse. I will give you two instances, which especially grieve me; for it was ever my character to be the friend of the poor and the protector of the brute creation.

"What means all this trampling of horses and rattling of harness in my ears?" said I to a stable-boy: "do not you know that I have proclaimed a holiday, and that its benefits extends to beasts?" "You may proclaim what you like," said the varlet; "but master will want them to take him to church, and then we must drive missess either in the Park or round the common. Holiday indeed! why this is one of our busiest days: there is scarcely a horse in London unemployed."

Nor am I better satisfied with the violations of my law among the labouring poor; though the fault is not wholly theirs. Formerly they had received their wages, and bought their holiday provisions, long before I appeared; and when I did come, were thus at liberty to receive me, and wholly devoted to my service. But now, in too many instances, their employers can find no time to pay them but the very season of my visit: hence I meet with nothing but paying and receiving, and buying and selling, and distraction and barter of every sort.

O sir! bear with the garrulity of age, and tell me, whether I have not indeed reason to complain. If you have any influence in these degenerate times, you cannot better employ it than in claiming reverence for my person and appearance. The Apostles knew me; and without hesitation I will assert, they sincerely loved me: the early Christians were ever accustomed to receive me with joy: the good and the wise have for many ages been the most cordial of my friends: and no good or wise man will ever regard me, but with pleasure and delight.

I am, sir, your sincere friend,

SUNDAY MORNING.

To the Editor of the Christian Observer.

As you are a man of learning, you have doubtless heard that the Egyptians once had a language of hieroglyphics; a sort of conundrum method of communicating their notions by pictures and figures, without regular writing. Thus, for instance, a ring might represent matrimony, and a turtle stand for an alderman. I am not versed in the mystery, as you will readily believe, but I was much pleased with their ingenuity, when my uncle told me, the other day, that a dark-lantern was with them the emblem of a man who was silent and dismal, and kept all his learning and information to himself.

You have no idea what quantities of dark-lanterns it has been my misfortune to meet with. I declare, that, in general, if we have six gentlemen to dine with us, three at least are of this description: so long as the ladies remain, not a single ray of intelligence escapes them. Little as they dream of it, I have watched some of them narrowly, and unless I mistake their moping, there are three principal reasons for their taciturnity, none of which redound much to their credit—pride, or idleness, or ignorance. Do not start at the mention of ignorance; for it is not necessary that every dark-lantern should carry light within it.

With specimens I will not trouble you, for you have doubtless found many, but there is one sort of dark-lantern which provokes and puzzles me more than all the rest: I really know not to what class to refer it: It came to our house in the shape of a learned member of the university: it knitted its brows, and it frowned with such dignity, and put on such a quantity of Oxford graces, that I hardly durst venture to plant myself in its neighbourhood. Well, sir, see us at dinner: it ate and it drank like a common mortal; but seemed all the time so totally abstracted from the world, that I concluded it had got at least into the planetary regions. So I said to it; "Pray, sir, when shall we have another comet?" "Humph," it cried. "This, said I to myself, is a proud lantern: it may conceive, like Mahomet, that

women have nothing to do with heaven: let us try it again." "You, have doubtless read Marmion, doctor, and the Lay of the Last Minstrel? My aunt and I do not agree which to prefer: what is your opinion?" "Ha!" said the lantern. Is this, thought I, pride or idleness? I scarcely knew how to assail it next; but on seeing its attention deeply engrossed by a fine hare, which just then made its appearance, I ventured to solicit a little information on the subject of natural history. Another "humph" was the only answer I could obtain; and I now doubted whether it were not an ignorant lantern. Whatever were the cause, a dark-lantern it certainly was; and I was so provoked with it, that, though the moon shone bright at its departure, I could not help running to ask it, Whether John should not carry a light to shew it the way? You cannot think how angry it looked. Now, sir, as you have thought proper to lecture us about the alarming decrease of women, I wish you would say something about the alarming increase of dark-lanterns. Of what use are such articles to the world? In mixt society, I am sure they are of none: are they of service in any other respect? My aunt frequently intimates to me that I talk too much: perhaps I may; but is not cheerful conversation better than none at all? Is not a rush-light which does shine, better than a dark-lantern which cannot? I am, &c.

LÆTITIA LOVELIGHT.

To the Editor of the Christian Observer.

THE editor of Charlotte Richardson's poems intreats your indulgence, and that of your readers, whilst she states the occasion of her attempting to publish by subscription a second little volume of the same writer. It was the intention of the young woman herself, in conformity with the advice of her friends, to bid adieu to the Muses, and to give the whole of her mind in future to teaching a school. She had succeeded in obtaining thirty little scholars, at 5s. per quarter; and gave so much satisfaction to the parents, by her judicious treatment, and by the rapid improvement of their children, that no doubt remained of her success, should her health be tolerably re-established, of which there appeared some hope last year, on her return from a visit to a friend in the country, where she had spent the summer holidays. But this flattering hope soon vanished: the close confinement and renewed exertions of her school brought on an increased return of her former complaints; and she was taken so extremely ill the beginning of January last, as to be wholly confined to her bed more than five months, and although now considerably better, is yet unable to sit up longer than two or three hours, at different intervals, in the course of the day.

But it may be objected, what is all this to the public? Are there not many widows in Britain, whom delicacy of constitution may equally disable from procuring a comfortable livelihood? Undoubtedly there may; but the editor would plead, Not one perhaps who, with so few advantages, or rather without any one advantage of a cultivated education, has been capable of the same measure of mental, moral, and religious progress. Often, during the last half year, have her medical and other friends conceived her to be at the point of death; but still was her mind ever actively employed. Unable to read, to increase her little stock of knowledge, or to beguile the tedious hours of pain and languor, she would put down from time to time, with a pencil, in a moment of mitigated suffering, such thoughts as might have presented themselves, whether connected with her own afflicted situation, expressive of gratitude for the kindness of her friends, or suggested by any thing she might hear accidentally of the events that were passing around her. These

little pieces were shewn to the editor; and it was her intention, on the death of the composer, which was then daily expected, to make a selection of them for publication, both as being highly curious and very interesting in themselves, and also for the benefit of her orphan boy, now four years of age. In this design, it is apprehended, there would have been no impropriety, nothing that should have been deemed obtrusive and impertinent; and she hopes, therefore, that it will not be thought so now, although the life of the mother is still spared, her recovery being yet extremely doubtful, and the great expense of a severe illness, indefinitely prolonged, exceedingly distressing.

The editor flatters herself that many of the subscribers to the former little volume, which is now out of print, and which met with so much favour from them and from the public (six hundred copies more than the number subscribed for having been sold), will again come forward to patronize the present *. If she does not deceive herself, they will not repent of their kindness; being persuaded that they will recognize in this second publication the same pious resignation, the same interesting sensibility, the same humility of spirit, which distinguished the first, improved by a greater variety of ideas, and expressed in more correct and appropriate language. They will clearly perceive that the intelligent teacher of little children has possessed greater opportunities for the improvement of original genius, than the lowly cook-maid, educated by the frugal hand of charity.

A specimen of the intended selection will be subjoined; and a subscription opened by Messrs. Johnson, St. Paul's Churchyard; Hatchard, Piccadilly; Mawman, Poultry; and Longman and Co., Paternoster Row.

* The first little volume was so much liked in America, that it has been printed there.

By inserting the above in the next number of your magazine, you will kindly patronize a very afflicted and deserving young woman, and will much oblige

Your humble servant,

York, July 23, 1808. C. CAPPE.

STANZAS,

BY CHARLOTTE RICHARDSON.

Written in May 1808, *when under the pressure of severe disease.*

Month after month its course has run,
Yet still no dawn of hope I see;
No more will health's reviving sun
E'er shine on me.

Cheerless to me the dawn of day,
While sinking 'neath stern sickness' pow'r,
Meridian sun, or ev'ning grey,
Or midnight hour.

For fierce Disease his bow has bent,
And pierc'd me with his keenest dart;
While pain my vital strength has spent,
And chill'd my heart.

Beneath his pow'r, I strive in vain
In balmy rest my eyes to close:
From opium's aid alone, I gain
A short repose.

Oh when will all those sorrows cease,
Whose weight o'erpowers my fainting breast?
When shall this fluttering heart find peace,
And be at rest?

Be still, my soul; with patience wait,
And meekly bear the chast'ning rod:
Remember, all thy suffering state
Is known to God.

Doubt not his care and tender love,
Although his dealings be severe;
Strive by affliction to improve,
And him revere.

What though disease thy days consume,
Soon Death will bring a sweet release,
And thou within the silent tomb
Shalt rest in peace.

Dust unto dust shall there return,
While th' immortal soul shall fly,
By heavenly messengers upborne,
To God on high.

REVIEW OF NEW PUBLICATIONS.

Fragments, in Prose and Verse: by a young Lady, lately deceased: with some Account of her Life and Character, by the Author of "Sermons on the Doctrines and Duties of Christianity." 2d Edit. London: Cadell. 1808. 12mo. pp. 219. Price 6*s*.

We are reasonably fond of biography, and approve exceedingly the present fashion, by which a deceased author is made the principal contributor to his own history. Yet we agree with Voltaire, that most books are too long; and really are much better pleased with a neat thin duodecimo, such as that now before us, than with the ponderous quartos in which the memory of some celebrated characters has been lately enshrined. Friends indeed, very naturally, suppose, that the rest of the world will feel an equal interest with themselves, in all the letters, critical remarks, odds and ends of poetry, and the like, which they can glean from the cabinet of an admired writer; but they should recollect, that there is so much to be done in the world as well as read, and so much to be read besides biography, that if these massy volumes should multiply, men must either give up reading, or die, like Varro, upon a funeral pyre of quartos. There is no living through it.

——— Ces lugubres gens,
Pour honorer les morts, font mourir les vivans.

We have said that this memoir is given to the world in a neat thin duodecimo; and the relief we felt on first catching a glimpse of its dimensions may perhaps account, in part, for the pleasure with which we afterwards perused it, and the prejudice (if a prejudice it be) which we entertain in its favour. No author is entitled to censure us for the eulogy which we are about to pass on this book, unless he himself has written as small an one. We may have praised him less, but he has plagued us more. Biographers complain that we are ill-natured; but really they have no notion of what reviewers suffer with heaving about their bulky tomes in the dog-days*.

The little volume before us contains some particulars of the life, and various specimens of the writings of Miss Elizabeth Smith†; a young lady whose talents and attainments appear to have been of the very first class, and whose character was as interesting as her genius was extraordinary. The anecdotes of her life are few and unimportant; but there is a certain beauty in their simpleness. They harmonize with the rest of the piece, which is quite unostentatious, without glare or bustle. The excellent and amiable being, towards whom the public eye is now attracted, never sought it for herself. She was contented to live and die in privacy. In the affection of her friends, the cultivation of her talents, and the performance of those duties which belonged to her station in life, she found at once improvement and happiness; nor sought to extend her fame beyond the little circle of those whose tenderness she valued. Her life, therefore, consists only of a few dates, which mark little more than the commencement and close of her career;

Enough, if virtue fill the space between,
Proved by the end of being to have been.

* Our review of Mrs. Carter's Life was censured for severity. Let any man weigh the volume, and judge between us.

† The initial only is given, but the real name is now generally known.

Miss Elizabeth Smith was born in December 1776, at B— in the county of Durham, where her parents then lived in affluence. She was remarkable, in her early years, for a thirst of knowledge, for regularity, and reflection. During her youth, she does not seem to have enjoyed any peculiar advantages, except in the instruction of her mother, who appears, from some letters inserted in this memoir, to possess an elegant and cultivated understanding. In 1785 Mr. and Mrs. Smith removed to Piercefield, a celebrated and romantic seat on the Wye; where in the summer of 1789 Elizabeth became acquainted with the lady who has published this memoir. The title-page only describes her as the "Author of Sermons on the Doctrines and Duties of Christianity;" but these are generally understood to have been written by Mrs. H. Bowdler, of Bath. Notwithstanding the difference in their years, Elizabeth and Mrs. H. Bowdler soon became intimately acquainted; and their friendship only terminated with the death of the former——and let us not say terminated; we would humbly hope that it is but suspended awhile, to be renewed for ever in happier regions. By Mrs. H. Bowdler Miss Smith was introduced to another lady, whose initials only are given us (Miss H.), to whom most of the letters contained in this volume are addressed. In 1793 a bank in which Mr. Smith was engaged failed; and this unexpected stroke at once reduced Elizabeth and her family from affluence to very narrow circumstances. She lost her books, her instruments, and the command of all those elegant comforts and conveniences which are generally found so necessary to the formation of female character. From that time till the summer of 1801, Miss Smith had no certain home. Some part of that period she passed with Mrs. H. Bowdler at Bath; several years were spent in Ireland, where Mr. Smith was quartered, amidst the inconveniences and distractions of military cantonments; and the rest at the houses of friends, or in a hired house on the banks of the Ulswater. Yet it must have been during these years, and under such disadvantages, that Miss Smith acquired that variety and depth of erudition which justly rendered her an object of admiration to all who knew her. After the year 1801, Miss Smith principally resided at a small farm and mansion, which we collect to have been seated among the lakes; where, in the summer of 1805, she caught a cold, which, though at first it seemed trifling, terminated her life on the 7th of August 1806. She was at the time of her death not quite thirty years of age.

Of the force of Miss Smith's genius, and the variety of her attainments, our readers will be able to form some judgment, by the extracts we shall presently make from her writings. In the mean time we subjoin the following summary, which is contained in a letter from Mrs. H. Bowdler, to Dr. Mumssen, given in the appendix.

"The lovely young creature on whose account I first applied to you, had been for above a year gradually declining, and on the 7th of August she resigned her spirit to God who gave it. Her character was so extraordinary, and she was so very dear to me, that I hope you will forgive my dwelling a little longer on my irreparable loss. Her person and manners were extremely pleasing, with a pensive softness of countenance that indicated deep reflection; but her extreme timidity concealed the most extraordinary talents that ever fell under my observation. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well, and was a mistress of perspective. She shewed an early taste for poetry, of which some specimens remain; but I believe she destroyed most of the effusions of her youthful muse, when

an acquaintance with your great poet, and still more when the sublime compositions of the Hebrew bards, gave a different turn to her thoughts. With all these acquirements, she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate; nothing was neglected, which a woman ought to know; no duty was omitted, which her situation in life required her to perform." pp. 209---211.

It will naturally be asked, by what magic such acquisitions could be gained, at so early an age, and under the disadvantages before described. Doubtless the real magic was that, which resides alone in minds of the first stamp; the magic by which those who might be great subdue the world, and those who really are great direct and improve it. Yet, as in every powerful engine there are many inferior parts concurring to give the principal agent its full energy, so there were certain circumstances and habits which favoured the developement of Miss Smith's extraordinary faculties, and which, if they did not add to their force, at least prevented it from being wasted. The following passages, while they mark the extent of her attainments, explain in some measure her secret of acquiring them.

"When I first saw Miss S---, in the summer of the year 1789, she was only in her thirteenth year, and her extreme timidity made it difficult to draw her into conversation: but even then I saw many proofs of very uncommon talents. We were frequently together during the three following years; either at Piercefield, where Mr. and Mrs. S--- then resided; or at Bath, where Miss S--- and her sisters were often with us. At that time Elizabeth astonished us by the facility with which she acquired information on every subject. She excelled in every thing that she attempted. Music, dancing, drawing, and perspective, were then her chief pursuits, and she succeeded in all; but even at that early age, her greatest pleasure seemed to be reading, which she would pursue with unwearied attention, during so many hours, that I often endeavoured to draw her away from her books, as I feared that such close application might injure her health. She was then well acquainted with the French and Italian languages, and had made considerable progress in the study of geometry, and some other branches of the mathematics. At every period of her life she was extremely fond of poetry." p. 2.

"In a few days after I went to Piercefield, my friends quitted it for ever; and the young ladies spent seven or eight months with us, in and near Bath. The time which was thus spent with my mother, was certainly of great advantage to my young friends; for she was extremely fond of them, and nothing can be more just than what Mrs. S--- says of her peculiarly happy manner of conveying instruction. Many of their favourite pursuits had been interrupted. They had lost the sublime scenes of Piercefield, which furnished an infinite variety of subjects for the pencil. They drew extremely well, and Elizabeth was completely mistress of perspective. Her musical talents were very uncommon: she played remarkably well both on the pianoforte and harp, but she had lost her instruments. The library, of which she so well knew the value, was gone. Always averse to large parties, and with no taste for dissipation, she readily agreed to a plan of employment proposed by my mother, and we entered on a regular course of history, both ancient and modern. At other times we studied Shakespeare, Milton, and some other English poets, as well as some of the Italians. We took long walks, and often drew from nature. We read with great attention the whole of the New Testament, Secker's Lectures on the Catechism, and several other books on the same important subjects. After my mother retired to rest, we usually studied the stars, and read Bonycastle's Astronomy, which reminds me of the following circumstance:---Elizabeth told me one evening that she did not perfectly understand what is said in Bonycastle, page 91, of Kepler's celebrated calculation, by which he discovered that the squares of the periods of the planets are in proportion to the cubes of their distances. She wanted to know how to make use of this rule, but I confessed my inability to assist her. When I came down to breakfast at nine the next morning, I found her with a folio sheet of paper almost covered with figures; and I discovered that she rose as soon as it was light, and by means of Bonycastle's Arithmetic, had learnt to extract the cube root, and had afterwards calculated the periods and distances of several planets, so as clearly to shew the accuracy of Kelper's rule, and

the method of employing it. In such pursuits as I have mentioned, I could accompany her; but in others she had a much better assistant in our mutual friend, Miss H---, who, fortunately for us, spent four months in our neighbourhood, and was the companion of our studies and our pleasures. She led Miss S--- to the study of the German language, of which she was afterwards particularly fond. She assisted her in botanical and other pursuits, as well as in different branches of the mathematics. I do not know when Elizabeth began to learn Spanish, but it was at an earlier period than that of which I am now speaking; when she was with us, she seemed to read it without difficulty, and some hours every morning before breakfast were devoted to these studies. She acquired some knowledge of the Arabic and Persian languages during the following winter, when a very fine dictionary and grammar, in the possession of her brother, led her thoughts to oriental literature. She began to study Latin and Greek, in the year 1794, when Mr. C---'s excellent library, and improving conversation, opened to her an inexhaustible fund of information. She studied Hebrew from my mother's Bible, with the assistance of Parkhurst; but she had no regular instruction in any language except French. Her love of Ossian led her to acquire some knowledge of the Erse language, but the want of books made it impossible for her to pursue that study as far as she wished." p. 22---25.

Amid such pursuits and enjoyments, we need not wonder if Miss Smith felt little regret for the loss of affluence. She had only resigned that which thousands enjoyed in common with herself; which, though it may shelter us from some sorrows, can never confer happiness; but she retained her best riches, those faculties and feelings which are the true fountains of enjoyment, and which Providence had bestowed on her with a liberal hand. Poverty neither dimmed her intellect nor chilled her heart; and while her mind was daily occupied with new inquiries after knowledge, her affections were cherished and satisfied with the friendship of those she loved.

It is surely profitable to observe how greatly Miss Smith was indebted for her resources, in the reverse of fortune she experienced, to her early habits of reading and reflection. These fortified her mind, and enabled her, with Religion for her instructress, to form a just estimate of the things which really minister to our happiness. These secured to her friends whose conversation delighted and improved her; whose approbation animated her ardour; whose experience directed her pursuits; and whose tenderness excited, without fear of excess, the most delightful sentiments of our nature. These furnished, through succeeding years, the means of constant occupation; not constrained by necessity, or by a dread of vacancy and restlessness; not limited to a single pursuit, which becomes wearisome from its continued recurrence, and narrows the understanding, even while it quickens the faculties; but always new, always useful; equally fitted for society and solitude, sickness and health, prosperity and misfortune.

We begin our extracts from Miss Smith's writings, by two specimens of her poetical powers. The following stanzas were composed in June 1792.

" The sun, just rising from his wat'ry bed,
Shook from his golden locks the briny drops;
The earth her many-colour'd mantle spread,
And caught the crystal on her flow'rets tops;
While nature smil'd, to see her rising crops
With brighter beauty glow, and richer hues;
As now the night her sable chariot stops,
Each drooping flow'r, refresh'd with morning dews,
Lifts its gay head, and all around its fragrance strews.

So fair the morn, when Emma, fairer still,
Left the lone cottage, now her sole retreat;

And wander'd musing o'er the neighb'ring hill,
With downcast eyes, which weeping look'd more sweet.
Down to the vale she turn'd her trembling feet;
There, in the middle of a shady wood,
O'erhung with trees, which branch to branch did meet,
Glided a gentle stream, where, as it stood,
Each bough its image shew'd in the clear glassy flood.

Here paus'd the nymph, and on the bank reclin'd,
'Neath a large oak fann'd by each gentle gale;
She swell'd the brook with tears, with sighs the wind,
And thus her melancholy fate 'gan wail.
And ye, who read her sad and mournful tale,
Oh! drop one tender sympathetic tear!
Think that the best of human kind is frail,
Nor knows the moment when his end is near;
But all sad Emma's hapless fate must fear.

'How fair each form, in youthful fan-
'cy's eyes,
'Just like the tender flow'rs of bloom-
'ing May;
'Like them in all their beauty they
'arise,
'Like them they fade, and sudden die
'away.
'We mourn their loss, and wish their
'longer stay,
'But all in vain;—no more the flow'rs
'return,
'Nor fancy's images divinely gay!
'So pass'd my early youth; then in
'its turn
'Each fancied image pleas'd; for each at times I burn.

'How charming then o'er hill and vale
'to stray,
'When first the sun shot forth his morn-
'ing beam;
'Or when at eve he hid his golden ray,
'To climb the rocks, and catch the last
'faint gleam;
'Or when the moon imbru'd in blood
'did seem,
'To watch her rising from the distant
'hill,
'Her soft light trembling on the azure
'stream,
'Which gently curl'd, while all beside was still;
'How would such scenes my heart with
'admiration fill!

'But now, alas! these peaceful days
'are o'er;
'Fled like the summer breeze that
'wakes the dawn,
'Wafts spicy odours swift from shore
'to shore,
'And gathers all the fragrance of the
'lawn;
'Yet ere his noon-day crown the sun
'adorn,
'Tis past, 'tis gone; no more the
'scorching plains
'Can shew *where* blew the gentle breath
'of morn;
'The brook, the cattle, and the shep-
'herd swains,
'All seek the shade;—but peace for
'Emma none remains!'" p. 3.

This, surely, is a very extraordinary performance for a girl of fifteen. The first, second, and fifth stanzas are inferior only to the very best in the Castle of Indolence; a poem which contains more true delicacy and perfectness of composition, than any other of equal length in our language. The whole is rather in the style of Thomson than Beattie. It is truly surprising to find so much richness of imagination, chastized, almost in childhood, by such exquisite taste and so correct a judgment: but Miss Smith appears to have "borne the blossom and the fruit at once." The canzonet which follows is styled "Song from afar," and is taken from a German poem by Matthison. We think it even superior in its kind to the last.

"When in the last faint light of ev'ning
A smiling form glides softly by,
A gentle sigh its bosom heaving,
While thou in oaken grove dost lie;
It is the spirit of thy friend,
Which whispers—'All thy cares shall end.'

When in the mild moon's peaceful twilight
Foreboding thoughts and dreams arise,
And at the solemn hour of midnight
Paint fairy scenes before thine eyes;

The poplars give a rustling sound,—
It is my spirit hovers round.

When, deep in fields of ancient story,
Thou hang'st enraptur'd o'er the page
That gives and takes the meed of glory,—
Feel'st thou a breath that fans thy rage?
And does the trembling torch burn pale?—
My spirit drinks with thine the tale.

Hear'st thou, when silver stars are shining,
A sound as Eol's harp divine;
Now the wild wind full chords combining,
Now softly murm'ring — 'Ever thine!'
Then careless sleep,—to guard thy peace,
My watchful spirit ne'er shall cease."
p. 85.

This little volume does not contain any great number of Miss Smith's letters. We collect that Mrs. H. Bowdler was her principal correspondent; but, either from delicacy or some other cause, most of the letters to her are suppressed. Those which are printed were evidently composed without the least idea of publication. They are written without effort, betray not the least vanity, generally relate to books, but are sometimes on miscellaneous topics; with no very striking features of excellence, yet such as few could have furnished. Take the following specimens.

"*London, Feb.* 1795.

"I believe I told you I should learn Latin before I saw you next, and Shirley was a very good place for it, I therefore began soon after I went there; and I have read Cæsar's Commentaries, Livy, and some volumes of Cicero, amongst which I almost wish the letters to his friends had not been, for they shew his whole character to be so much *put on*, that they have let him down many degrees in my opinion. As to Persian, all my books are at Bath, so that I shall most probably forget the little I knew when I saw you last. I have met with neither German nor Spanish books; so that if it were not for Latin, I should be quite in despair. I am very impatient to begin Virgil.

"*March* 11, 1795.

"I have just finished the second book of the Georgics, and was particularly delighted with the last eighty-four verses. The description of the storm in the first book I think is very fine."

"*Shirley, July* 28, 1795.

"I think as you do of Emilia Galotti. Die Räuber I never saw. Indeed I have scarcely read any German or Spanish since I left Bath. I must tell you that I cannot help being quite reconciled to Cicero. I have gone through all that I can find here of his works, and am so fully persuaded that a man who could write as he does, could have no *great* faults, that I must, with your leave, forgive his *little* ones. If you have not yet met with it, only read, as a sample, the first book of his Tusculan disputations, 'de contemnenda morte,' and I think you will agree with me, that with the addition of Christianity to confirm his suppositions, and rectify a few mistakes in them, and the knowledge of the true state of the universe, no doctrine can be more perfect than his; and that half the modern books on the subject might have been spared, had the writers of them, before they began, read this dialogue.

"I have just finished Clarendon's History of the Rebellion, which Miss B— long ago desired me to read. It is extremely interesting and instructive. Here is another of her favourites, Spencer, which I once gave up in despair, but which I am very glad I have read, for I am charmed with it, and I think some of the lesser poems are even superior to the Fairy Queen. We have read Mr. Gisborne's book* aloud, and all the party was extremely pleased with it.

"I have got a new atlas of all the remarkable fixed stars that are visible to us, without the figures. I would shew it to you, if you would meet me on the wings of Pegasus, or any other convenient place you will appoint in the upper regions, for it does not seem probable that we should soon see each other in these below. Have you read Horace yet? Pray do not lose a moment; he is indeed delightful."

"*Shirley, October* 5, 1795.

"I have not seen Gellert. Oberon I have read, and was much pleased with some parts of it. It is a little in the style of Ariosto. Pray tell Miss — (since she

* On the Duties of Man.

does me the honour to enquire), that of Spencer's lesser poems I was most pleased with Astrophel, some of the Eclogues, particularly January and June, and the Hymn in honour of beauty, which is as well written as if he had studied Lavater. I have just finished Froissard, which, though rather tedious, I found very entertaining, and in a much pleasanter style than most of the modern French writers. Immediately before this great undertaking, I read the Memoirs of Petrarch, which made a very good line of history, containing the whole of the fourteenth century. With this book I was excessively pleased. It is impossible not to love Petrarch, if it were only for crying when his father threw Cicero and Virgil into the fire. He was a passionate admirer of Cicero, and I think a strong resemblance may be traced between their characters, though the circumstances in which they lived were so different. You see in both the same love of glory, the same patriotism, the same high opinion of himself, which he endeavours to conceal from others, perhaps even from himself, by a cloak of humility. You discover in each an equal warmth of friendship; and I cannot help thinking that if Cicero had met with Laura, or Petrarch been consul in the flourishing times of the Roman republic, the former would have been the poet, and the latter the orator. I hope I have improved a little in botany this summer as well as you." p. 30—34.

Miss Smith was at this time just turned of eighteen!

Here is a letter in a different style.

Conway, July 10, 1798.

"We are grown such vagrants that it is not without many fruitless efforts that I sit down to write, even to you. I believe you will not doubt that my inclination makes that a lighter task than if I were addressing myself to any one else; but I am afraid, if we stay much longer amongst these delightful scenes, I shall grow completely and irrecoverably idle. It is not so with you, I dare say; you are studying hard, and enjoying peace, quietness, and leisure, in your comfortable little retreat. I believe I should envy you, if I were not where I am. I often recollect how we all *groaned* together at Bath, at the idea of the unpleasant summer we expected to pass in our different lots; and comparing that idea with the happiness we actually enjoy, (of which from our want of confidence we were so particularly undeserving), I determine never again to be *anxious* about any thing; persuaded that all events are much better disposed than if *I* had the management of them. You will think I am beginning to philosophise, because there is nothing at present to disturb me; but indeed I expect a very great misfortune. I will not think of it beforehand, nor complain if it happen; this is all my philosophy can do.

"And now you must mount your old friend Pegasus, and go with me to the top of Snowdon to adore the rising sun. If you think your steed will not be tired, you may as well meet me at Caernarvon at five o'clock in the evening of the seventh of last month. You know present, past, and future, are all one to your *dear friends*. Meet me then at Caernarvon, go with me into the Castle, ramble with me through dark passages without end or number, many more than I had time to go into, for there are galleries leading all round the walls, and round every tower, lighted only by small slits, in a wall twelve feet thick, for shooting arrows; so that many hundred soldiers might be employed in defending this castle, and be visible neither without nor within. Ascend with me the Eagle Tower, and count if you can the number of steps, for indeed I forgot to reckon, and having no book of travels from which to extract a journal, I cannot tell you. Hear Mr. C—, the barber, our *cicerone*, very learnedly refute the opinion of Mr. Pennant, that Edward II. was born in a little dark shabby room in the tower, and establish his own, that that event certainly took place in the large circular room on the first floor; acknowledging at the same time that the nurse might possibly retire occasionally with the child into Mr. Pennant's room. Come on into another little room, and if you choose to be remembered amongst fools, write your name upon the planks which still remain. Hear a long account from Mr. C—, of a boy being let down to the bottom of one of the towers, where there is water, to fetch up a dog that had been thrown there, and discovering an iron grate, through which he saw a subterraneous passage never yet explored; and hurry away from the Castle, wishing to spend days and weeks in examining it." p. 61—63.

Our limits forbid us to insert a letter, which immediately follows,

describing the ascent of Snowdon, which Miss Smith, though deserted by her fellow travellers, had the courage to undertake and accomplish alone. This is the longest and best letter in the collection. The description is given with great accuracy, simplicity, and spirit, and would make an excellent study for our modern tourists. We were peculiarly pleased with the features of character that break forth at every line—energy, ardour, contempt of danger, vigour of fancy, closeness of observation.

We could wish to have seen more of Miss Smith's letters, even though this memoir had been swelled into an octavo. If Mrs. H. Bowdler is in possession of her correspondence, we do not say she ought to publish it, but really we should like exceedingly to read it. The letters of intelligent women are generally very interesting; they have a facility and fineness of finish that is quite captivating. They come, too, immediately from the heart; for female friendship is very confidential; and there is more play of ideas in them, than is common in set compositions. Gentlemen, we think, are poor performers in this way, Cicero and Cowper always excepted. Habits of business seem to stiffen their understandings; and almost all of them, notwithstanding their professions of openness and sincerity, throw a cloak around them, and deal with their friends as if they were one day to become their enemies.

By far the most striking parts of this memoir are the reflections, by Miss Smith, on various subjects, which were found among her papers after her death. We have room only for a few specimens, which are taken pretty much at hazard.

"Humility has been so much recommended, and is indeed so truly a Christian virtue, that some people fancy they cannot be too humble. If they speak of humility towards God, they are certainly right; we cannot, by the utmost exertion of our faculties, measure the distance between Him and us, nor prostrate ourselves too low before Him; but with regard to our fellow-creatures, I think the case is different. Though we ought by no means to assume too much, a certain degree of respect to ourselves is necessary to obtain a proportionate degree from others. Too low an opinion of ourselves will also prevent our undertaking what we are very able to accomplish, and thus prevent the fulfilment of our duty; for it is our duty to exert the powers given us, to the utmost, for good purposes; and how shall we exert powers which we are too humble-minded to suppose we possess? In this particular, as in all others, we should constantly aim at discovering the truth. Though our faculties, both intellectual and corporeal, be absolutely nothing compared with the Divinity, yet when compared with those of other mortals they rise to some relative value, and it should be our study to ascertain that value, in order that we may employ them to the best advantage; always remembering that it is better to fix it rather below than above *the truth*.

"It is very surprising that praise should excite vanity; for if what is said of us be true, it is no more than we knew before, and cannot raise us in our own esteem; if it be false, it is surely a most humiliating reflection, that we are only admired because we are not known, and that a closer inspection would draw forth censure, instead of commendation. Praise can hurt only those who have not formed a decided opinion of themselves, and who are willing, on the testimony of others, to rank themselves higher than their merits warrant, in the scale of excellency." p. 101—103.

"Study is to the mind what exercise is to the body: neither can be active and vigorous without proper exertion. Therefore if the acquisition of knowledge were *not* an end worthy to be gained, still study would be valuable on its own account, as tending to strengthen the mind; just as a walk is beneficial to our health, though we have no particular object in view. And certainly, for that most humiliating mental disorder, the wandering of the thoughts, there is no remedy so efficacious as intense study."

"An hour well spent condemns a life. When we reflect on the sum of improvement and delight gained in that single hour, how do the multitude of hours already past rise up and say, what good

has marked us? Would'st thou know the true worth of time, *employ one hour.*"

"To read a great deal would be a sure preventive of much writing, because almost every one might find all he has to say, already written."

"A woman must have uncommon sweetness of disposition and manners to be *forgiven* for possessing superior talents and acquirements." p. 106, 107.

We do not quite agree with the last observation. A woman, without sweetness of disposition and manners, would not be agreeable, with the wit of Moliere and the knowledge of Bacon; but we do not think she is the less agreeable for her talents and acquirements. It must be remarked, too, that softness of demeanour, however pleasing, is the natural resource of weakness. Women of strong characters are apt to neglect it, as powerful nations disdain the arts of diplomacy. This, perhaps, is unwise. Certain at least it is, that true benignity of disposition is recommended, to both sexes, by prudence as well as religion; for, after all, admiration is a wretched substitute for affection. It provides no fund of happiness for the future: it allows, therefore, of no repose. Till we drop into the grave, there must not be a moment's remission of effort and energy; for the tribute which is exacted by force, by force only can be retained. But affection, willingly yielded because free, and willingly cherished because the sentiment is delightful, lives and acts without stimulants, gathers strength with years, can survive the decay of those qualities which first excited it, and sheds a mild lustre round the path of life, which, without dazzling, warms, cheers, enlightens, animates, and directs us.

There is much truth in the ensuing reflection.

"It is not learning that is disliked in women, but the ignorance and vanity which generally accompany it. A woman's learning is like the fine clothes of an upstart, who is anxious to exhibit to all the world the riches so unexpectedly acquired. The learning of a man, on the contrary, is like hereditary rank, which having grown up with him, and being in a manner interwoven with his nature, he is almost unconscious of possessing it. The reason of this difference is the scarcity of the commodity amongst females, which makes every one who possesses a little, fancy herself a prodigy. As the sum total increases, we may reasonably hope that each will become able to bear her share with a better grace." p. 108.

We recommend the following sentiment to the consideration of some of our religious friends.

"To be good and disagreeable, is high treason against virtue." p. 109.

Here are two others;

"A happy day is worth enjoying, it exercises the soul for heaven." p. 110.

"Happiness is a very common plant, a native of every soil; yet is some skill required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin." p. 112.

There is more wisdom in both these observations than at first may strike us. When the spirits are gay and the heart light, the performance of all the common duties of life is easy. On the contrary, distress naturally generates dejection and indolence, too often asperity and stubbornness. We are persuaded, therefore, that one of the most promising methods of improving the spiritual condition of our fellow-creatures, is to begin with their temporals. It is not enough that we are charitable to the souls of men: they are so much the creatures of circumstances, that he who supplies their wants, and soothes their sorrows, may thereby as truly furnish them with the means of salvation, as if he preached or expounded the Holy Scriptures. The concerns of this world seem trifling when our thoughts are on eternity; but

"These little things are great to little man;"

and if, like our heavenly Master, we would turn many to righteousness, like him we must feed the hungry and heal the broken-hearted.

The second reflection contains a store of thought which we have not room to display. Suffice it to observe, that a great part of the discipline of life consists in the sad experience by which we learn how erroneous are our first judgments respecting the sources of felicity. Nothing perhaps, in the natural order of things, so much disposes us to resign ourselves wholly to God, and believe that he alone can discover to us the true path of peace, as this feeling conviction of our mistakes in the pursuit of it. It is one of the most singular phænomena in the world, that so few are the wiser for their failures.

We fear that we have been rather too moderate in our extracts from Miss Smith's reflections, and too prodigal of our own. Many of Miss Smith's thoughts, which we must leave unnoticed, are raised on a large basis of elemental truth, and indicate great comprehension as well as originality of understanding. Some of them would do honour to Paschal. It is plain, indeed, notwithstanding the vigour of Miss Smith's imagination and the surprising accuracy of her memory, that reason was the presiding power of her mind, and swayed, though with mild authority, the intellectual sceptre.

We pass the translations from the Hebrew, because it would require much more research than it is in our power to bestow to judge of their value; and also Miss Smith's critique upon Locke, because we should have more to say than any body would like to read. We must, however, express our amazement at the testimony borne by Dr. Magee to Miss Smith's translation of the book of Job. We do not question its accuracy, for any thing is credible of this extraordinary young woman; but we do venture to affirm, that if the doctor is himself as profound in Hebrew as we believe him to be, and if his judgment has not been biased by the partiality of friendship, this performance is as great a prodigy in literature as the world ever witnessed. We trust Mrs. H. Bowdler will not allow any slight obstacles to prevent its publication; but at last afford us a hope of understanding something of the train of argument pursued through that sublime and profound composition.

We think the imitation from Ossian might have been omitted. It is long, and somewhat heavy. Miss Smith, like many others, was a more passionate admirer of the Gaelic bard, during her youth, than when her judgment was matured. The authors of Ossian have seized, and presented to the mind with great vividness, those images which a mountainous region and rude state of society furnish. These are often highly solemn and striking; but to oppose a production formed from such materials to the master-pieces of ancient and modern genius, is to compare a ridge of Caucasus to the continent of Asia.

We trust that all our readers will ere this have felt anxious to ask, whether Miss Smith's religious sentiments and attainments were such as should belong to so elevated a character. We shall endeavour to satisfy these inquiries by some further extracts from her writings. The following minute bears date January 1, 1798. It was written by Miss Smith at the end of a pocket-book, which contained some part of the reflections given in the memoir. The writer was then just one-and-twenty.

"Being now arrived at what is called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have had, and the bad use I have made of them; the hours I have squandered, and the opportunities of improvement I have neglected;—when I imagine what with those advantages I ought to be, and find myself what I am;—I am resolved to endeavour to be more careful for the future, if the future be granted me; to try to make amends for past negligence, by employing every moment I can command to some good purpose; to endeavour to acquire all the little knowledge that human nature is capable of on earth,

but to let the word of God be my chief study, and all others subservient to it; to model myself, as far as I am able, according to the Gospel of Christ; to be content while my trial lasts, and when it is finished to rejoice, trusting in the merits of my Redeemer. I have written these resolutions to stand as a witness against me, in case I should be inclined to forget them, and to return to my former indolence and thoughtlessness, because I have found the inutility of mental determinations. May God grant me strength to keep them!" p. 57.

Among the reflections there are many which breathe strongly a spirit of humility, dependence, and devotion. We see indeed in almost all of them a mind deeply impressed with the value of religion, and vanity of worldly things. The following are peculiarly striking.

"The Christian life may be compared to a magnificent column, whose summit always points to heaven. The innocent and therefore *real* pleasures of this world are the ornaments on the pedestal; very beautiful, and highly to be enjoyed when the eye is near, but which should not too long or too frequently detain us from that just distance, where we can contemplate the whole column, and where the ornaments on its base disappear."

"The cause of all sin is a deficiency in our love of God. If we really loved Him above all things, we should not be too strongly attached to terrestrial objects, and should with pleasure relinquish them all to please him. Unfortunately, while we continue on earth, our minds are so much more strongly affected by the perceptions of the senses than by abstract ideas, that it requires a continual exertion to keep up even the remembrance of the invisible world." p. [illegible]

"When I hear of a truly great and good character falling into some heinous crime, I cannot help crying, 'Lord, what am I, that I should be exempt? O preserve me from temptation, or how shall I stand, when so many, much my superiors, have fallen?'" p. 104.

Again:

"Perhaps there is nothing more difficult to guard against than the desire of being admired, but I am convinced that it ought never to be the *motive* for the most trifling action. We should do right, because it is the will of God; if the good opinion of others follow our good conduct, we should receive it thankfully, as a valuable part of our reward; if not, we should be content without it." p. 89.

"Hope without foundation is an *ignis fatuus;* and what foundation can we have for any hope, but that of heaven?"

"Great actions are so often performed from little motives of vanity, self-complacency, and the like, that I am more apt to think highly of the person whom I observe checking a reply to a petulant speech, or even submitting to the judgment of another in stirring the fire, than of one who gives away thousands." p. 109.

Such, among others, are the indications of piety which Miss Smith's writings furnish; and we are happy in being able to confirm the hopes they excite by the testimony of her friend. The extract is from a letter written by Mrs. H. Bowdler in September 1806.

"But the part of her character on which I dwell with the greatest satisfaction, is that exalted piety, which seemed always to raise her above this world, and taught her, at sixteen years of age, to resign its riches and its pleasures almost without regret, and to support with dignity a very unexpected change of situation.—For some years before her death the Holy Scripture was her principal study, and she translated from the Hebrew the whole book of Job, &c. &c. How far she succeeded in this attempt I am not qualified to judge; but the benefit which she herself derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness, the sweet attention which she always shewed to the feelings of her parents and friends, and the heavenly composure with which she looked forward to the awful change which has now removed her to a world, 'where (as one of her friends observes) her gentle, pure, and enlightened spirit will find itself more at home than in this land of shadows.'" &c. &c. p. 211.

This goodness seems to us of a very genuine kind. Miss Smith's religion, it must be remembered, was not raised in the hot-bed of controversy, nor trained up in the

nurseries and forced soil of a party. It grew freely and abroad; watered only by the dews and rains of heaven. It was less the offspring of feeling than reflection. It was rather solid than shewy. It taught her seriousness and humility, kindness, resignation, and contentment. It sustained her through the trials of life, and cheered her dying hours.

We must add yet one testimony more to the merits of Miss Smith. It is taken from a copy of verses written by T. W., a quaker, upon her death, and full of genuine feeling.

"Though rich in intellect, her powers of thought
In youth's prime season no distinction sought;
But ever prompt at *duty's* sacred call,
She oft in silence left the social hall,
To trace the cots and villages around,
No cot too mean where misery might be found.
How have I seen her, at the humblest shed,
Bearing refreshment to the sick man's bed:
His drooping spirits cheer'd, she from his door
Return'd, amid the blessings of the poor." p. 207.

Farewell, happy maid!
The living honour'd thee, and, being dead,
With funeral praises do adorn thy tomb.

The author of this memoir has been more studious to display her subject than herself. The *setting* only belonged to her; and it is executed with taste and judgment. There is a letter in the appendix, written to Miss Smith at the time of her confirmation, which we earnestly recommend to the perusal of every young female.

Our readers perhaps, knowing how little we are accustomed to flatter, may feel some surprise at the spirit of eulogy prevailing through this article. Let it be recollected, that she whom we have freely praised is deaf to our praises. We are slow to commend a living author, lest applause, however worthless, should feed or awaken vanity. In general, we think we render him a service more valuable, though equally unwelcome perhaps to him and to ourselves, by plainly announcing his defects. But to posthumous merit we can do justice without fear; and the office of commendation is delightful.

We cannot close this article without adding a few reflections which the perusal of it has suggested.

It is not, we think, enough considered, how important the cultivation of the mind must be to every female, with a view to her personal independence.

Why are single women regarded (by the inconsiderate multitude at least) as in some measure unfortunate? 'They are weak and unprotected.' But, in these days of security and refinement, when does weakness provoke injury? Or if protection be needed, they, as well as others, have parents, relatives, and friends. Above all, opinion has thrown its shield around them, guarding them from wrong by the infamy to which those are deservedly consigned who have the cowardice to insult them.—'They are excluded from the endearments of domestic tenderness.' But how dearly is the hope of such blessings purchased by thousands! How many are made wretched, beyond all names of wretchedness, by the coarseness, or narrow prejudices, or ill-regulated tempers of husbands, whom they selected, not in the folly of youthful fondness, but with all the cold and cautious deliberation of riper years! How many a hapless girl has thrown herself into the arms of a ruffian, whose tenderness expired at the altar! How many has parental tyranny violently united to those from whom their hearts recoiled! How many, nursed in luxury and softness, have sacrificed prudence to generous affection, and embracing poverty with eagerness, have inconsiderately subjected themselves for life to evils of which they

little knew the bitterness! — 'Single women are solitary.' They may be so, if they please. If they are ignorant and unaccommodating, they must. It is, in part, to prevent this necessity, that intellectual improvement is recommended. Yet in this country, at least, society is easily purchased; and they must be very weak, or very unhappy, who dread to pass some hours of each day in privacy.

Oh! lost to reason, lost to manly thought,
Lost to the noblest sallies of the soul,
Who deem it solitude to be alone.

We must repeat then the question, Why are single women generally considered as unfortunate?— We think this may, in part, be owing to the impertinence of men, who are always pleased with the idea that the sex is dependent on them for happiness, and repeat the boast till they learn to believe it. But doubtless the main reason is this, that the education of women has always been formed in a narrow mould, and exclusively with a view to marriage. The object has been to please the men, not to provide for happiness without them. Thus, in elder days, when our fathers were poor and frugal, an acquaintance with the arts of domestic economy was the first branch of female learning. Every young lady was early instructed in the mystery of compounding custards and clearing jellies, and admitted (on arriving at years of discretion) to all the family secrets of the store-room. In the gradual advancement of society, wealth increased, and ease succeeded; a taste for amusement was acquired; habits of mixed company and conversation became general; and the fashion of female attainments changed with the times. It was no longer sufficient to be a good housewife. Men were grown fastidious: they were idle, and wanted to be amused: they were vain; and if they united themselves to women, expected to find them possessed of acquirements which might command admiration. Those arts were soon discovered to be the most attractive, which, while they entertained men in their hours of gaiety, were shewy enough to suit well the growing rage for dissipation and applause; and what was once discovered to be attractive, soon became universally cultivated. Such, we fear, is the natural history of female education; and such the reason why the acquisition of those graces which are commonly called accomplishments, now too generally occupies almost all that period of life which should be devoted to form the character, discipline the understanding, and rectify the heart.

But we must guard these observations. Though the system, we are persuaded, has owed its origin to the causes above mentioned, he must be equally ignorant and insolent who can suppose, that all who yield to the fashion of the age are actuated by the motives which gave it birth. When any thing is become general, and opinion adjusted to it, it is necessary, in some measure, to drop down with the current, though the degree in which this acquiescence is proper may be a matter of very nice consideration. Many girls, whose hours are dedicated to accomplishments, never dream of pleasing the male boobies that surround them. They desire only to excel in those arts which the world calls excellent, without possessing the means of inquiring whether there may not be others more worthy of their regard.

We must not forget too, that the accomplishments now in fashion, though greatly over-estimated, and pursued to the neglect of far nobler attainments, do possess an intrinsic worth. Their value is not purely conventional. They favour elegance; and elegance is far better than coarseness. They furnish occupation; and occupation, even without improvement, is far better than lassitude.

But these solitary accomplishments, while they increase but little the chances of marriage, are a

scanty provision indeed for celibacy. Few women spend much time at their instruments after they are thirty; drawing sometimes lasts longer; and both, doubtless, in their measure, are acquisitions of no mean importance. But, surely, it is perfectly evident that neither one nor both, nor fifty similar graces, are suited to occupy the life of a rational and immortal being. Is it not also equally clear, that she who has been educated only for one state of life, must be ill prepared to find her happiness in another?

We repeat, that the sex sacrifice their independence to their present course of education. A foolish dread of single life has been the source of this mischief; and, in the natural progress of error, the evil which was at first ideal, has in some degree realized itself. While women are taught any thing, and every thing, except to read, inquire, and reflect, single life is and will be sorrowful. But let their minds be disciplined by active exertion and stored with useful knowledge, and happiness, we will venture to predict, almost as vivid, and far more secure, than connubial felicity, will be found attendant on a state, to which not melancholy, but peace, freedom, and safety, naturally belong. Good matches are not very common; and we quite agree with the Italians, that "bad company is worse than none:"

"E 'meglio andar solo, che mal' accompagnato."

These sentiments, we fear, will not be popular with our readers of either sex. Yet let us not be the slaves of opinion, unless opinion is truth.

Without pressing these topics further, we are safe at least in saying, that Miss Smith's life offers a striking example of the *general* advantages of intellectual improvement among women. That her talents and attainments were extraordinary, no one will deny; yet it is equally clear that she was amiable. To be lovely then, it is not necessary to be trifling. Her time must have been greatly devoted to study; yet was she perfectly feminine: "nothing was neglected; there was a scrupulous attention to all the minutiæ of her sex; for her well-regulated mind, far from despising them, considered them as a part of that system of perfection at which she aimed." p. 179. In a reverse of fortune, almost sufficient to have soured the most benign and to have depressed the most aspiring spirit, she was cheerful, animated, and happy. Though deprived of riches and every external means of communicating pleasure, she preserved and improved the friendships of brighter days. Amid the distractions of an unsettled life, and some of the inconveniences of dependence, her mind was tranquil, her curiosity unabated, her resources ever new and multiplying. Above all, she found in reflection and knowledge the path to true wisdom. Her extensive learning only humbled her more and more under a sense of weakness and ignorance; and her depth and justness of thought gradually raised her heart from earth to heaven, and, convincing her of the vanity of all worldly pursuits and attainments, taught her to seek true wisdom and perfect happiness in Him from whom they flow, and in whose presence only they shall be found.

The path to peace is virtue: what we shew,
Thyself may freely on thyself bestow.
Fortune was never worshipp'd by the wise,
But, set aloft by fools, usurps the skies.

Memoirs of Dr. Joseph Priestley.

(*Continued from p.* 451.)

We have brought down our account of Dr. Priestley to the time when he published his great work, entitled "History of the early Corruptions of Christianity." Of the controversy to which this work gave

rise, we find in p. 99 the following account:

"I am now engaged in a controversy of great extent, and which promises to be of considerable consequence, relating to the person of Christ. This was occasioned by my 'History of the Corruptions of Christianity,' which I composed and published presently after my settlement in Birmingham; the first section of which being rudely attacked in the Monthly Review, then by Dr. Horsley, and afterwards by Mr. Howes, and other particular opponents, I undertook to collect from the original writers the state of opinions on the subject in the age succeeding that of the Apostles, and I have published the result of my investigation in my 'History of early Opinions concerning Jesus Christ, in four volumes octavo.' This work has brought me more antagonists; and I now write a pamphlet annually in defence of the unitarian doctrine against all my opponents."

The first of these works, which appeared in 1782, was intended originally but as a conclusion to his Institutes of natural and revealed Religion. Finding, however, his matter increase before him, and his friends demanding a large discussion of so important a subject, it swelled into two volumes octavo: to which his name, respectable in other things, very soon called the attention of the public. The great object of his work was to make it appear that a regular and rapid deterioration of Christian truth took place immediately subsequent to the apostolic times. Beginning with the admission of Platonists into the Christian communion, which happened early in the second century, it exhibited (according to Dr. Priestley) an instance more than usually illustrative of the position of the poet:

"Omnia fatis
In pejus ruere, et retro sublapsa referri."

The doctrine of the Trinity, and more particularly of the divinity of Christ, led the van in this incursion of error. This was followed, though not till after the time of Austin, by that of the Atonement. The doctrines of grace, as they are called, were first roused into existence by the Pelagian controversy. Much earlier began a superstitious respect for the martyrs, which Dr. Priestley traces to Tertullian; and which by degrees, through the intermediate stages of pictures, images, shrines, relics, intercessions, and invocations, ended in general and established idolatry about the fifth century. The two sacraments received their share in the general corruption, and as early as the second century were deemed 'necessary to salvation.' The other sacraments are then traced to their origin, with the various modes of church government. This is easily followed by the history of persecution; and the progress of popery and monasticism brings up the rear.

It would be impossible to give even the most succinct account of the arguments by which Dr. Priestley has sustained this comprehensive plan: and we shall therefore only offer a few general observations on its nature and success. The principle is evidently just, that nearest to the fountain the stream will be the purest; and, next to the declarations of the teacher himself, the fairest appeal for his opinions will lie to those of his most immediate followers. The very obviousness, however, of this principle constitutes the danger of its application. For in these latter days the first origin of the Christian faith being very remote, must necessarily be clouded with some darkness and uncertainty. And these clouds, while they take little from the light where all Christians are agreed, as for instance in the general truth of Christianity, will yet very considerably affect the evidence of particular opinions, where the testimony is both incomplete and discordant. In this case a field may be opened for never-ending contention: while the man who has most accustomed himself to view antiquity through a favourite medium, and is moreover gifted with the greatest assurance in holding and broaching his own opinions, will be

at once able and sure to attract that attention by a display of *facts*, with which his *arguments* perhaps never would have been flattered. Besides, if, as in the case before us, these facts are brought to prove the general corruption of certain doctrines, there is more than ever reason to be upon our guard, even in proportion to their conclusiveness, with respect to the hypothesis they are brought to prove. For supposing the corruption to have arisen, in truth, as early and as generally as they represent it, what proof have we that the statement offered to us for the true one, is not a part of that very corruption which these facts have so completely established? A principle, therefore, so slippery in its application, may well be used with extreme caution: and the very first requisites we may assume as indispensable for its proper use, are, a complete knowledge of the times whose opinions we pretend to detail; a knowledge of their language and their writers; a spirit of the utmost patience and impartiality in adducing every document that materially bears on either side of the question; a mind, finally, well skilled to abstract, combine, compare the various and discrepant materials, so as to deduce from the whole a consistent and rational result.

How far Dr. Priestley may or may not have failed exactly in those points which would have rendered his undertaking either difficult or decisive, is for those to determine who have opportunity to enter at large in the controversy. His great antagonist has unquestionably professed to discover in the work the following capital defects: "Instances of reasoning in a circle; instances of quotations misapplied, through ignorance of the writer's subject; instances of testimonies perverted by artful and forced constructions; instances of passages in the Greek fathers misinterpreted, through ignorance of the Greek language; instances of passages, misinterpreted through the same ignorance, driven further out of the way by an ignorance of the Platonic philosophy; instances of ignorance of the phraseology of the earliest ecclesiastical writers."

These allegations were first hurled at Dr. Priestley by Dr. Horsley, then archdeacon of St. Alban's, in a charge to his clergy; and when repelled in a series of letters from our philosopher to Dr. Horsley, appeared again in the form of "Letters from the Archdeacon of St. Alban's to Dr. Priestley." These were again answered in a second series of letters from Dr. Priestley; which were again considered in a Sermon on the Incarnation, and Remarks on Dr. Priestley's second Letters.

Thus it appears that the hypothesis, as far as it concerns the first and principal position, respecting the divinity of Christ (and to this Dr. Horsley confined himself), underwent a full discussion. And we shall now adduce a few specimens, selected indeed chiefly from our own examination of the work, to justify the credit which we are disposed to give to all that has been advanced, against it in that controversy.

The opening statement, noticed also by Dr. Horsley, in which he *proves* from ancient history (according to his plan) that the apostolical doctrines were Unitarian, is the following: "That the ancient Jewish church must have held the opinion that Christ was simply a man, and not either God Almighty or a superangelic being, may be concluded from its being the clear doctrine of Scripture, and from the apostles having taught no other." Hist. of Corrup. vol. i. p. 6. It never, we presume, occurred to our philosopher, that he had in fact saved himself the trouble of writing his two volumes of history, by taking for granted in the outset the very point they were written to prove; nor that an appeal from the sacred writings to contemporary history for their meaning, did not include an appeal to the very writings in question.

More in conformity to the real

plan of the work, we next find the following confirmation of his position;

"Almost all the *ancient* writers, who speak of what they call the heresies of the two first centuries, say that they were of two kinds: the first were those who thought that Christ was a man only in appearance; the other, that he was a mere man. Now that this second heresy, as the *latter* writers called it, was really no heresy at all, but the plain truth of the Gospel, may be clearly inferred from the apostle John taking no notice of it, when he censures the other .... Christian writers, indeed, afterwards imagined an allusion to this heresy in the opening of that apostle's Gospel:" but this Dr. Priestley only attributes to "the common habit of interpreting the writings of others according to our own previous ideas and conceptions of things. On the contrary, it seems very evident that in that introduction the apostle alludes to the very same system which he had censured in his Epistle, ... and affirms that the Logos was not a being distinct from God, but God himself; *that is, an attribute of God*, or the divine power and wisdom, &c." ib. pp. 9, 10, 11.

Shall we insult our reader's understanding by enlarging on the above curious specimen of logical skill? They will doubtless have observed for themselves the convenient transformation, in its due place, of *ancient* writers into latter writers, to make it appear (without indeed asserting the falsehood) that whilst ancient writers testified to the existence of the heretical opinion, latter writers only *called* it heretical. The appeal to St. John, our readers will have observed, partakes strongly of the figure alluded to in the foregoing instance. They will have seen the irrefragable argument with which the author quashes those who *imagined* a meaning in the apostle contrary to his own: of his own they will have admired the extreme obviousness, backed by the lucid statement which identifies an attribute of God with God himself; a part with the whole.

Clearing, however, at length, the rocks and shoals of scriptural argument, which had manifestly nothing to do with his own, his first launch into the ocean of ecclesiastical history discovers to him that "there are unfortunately very few remains of any of the writers immediately succeeding the apostles, especially of Hegesippus, who wrote a continuance of the Acts of the Apostles about A. D. 160 (p. 6); and who, he has no doubt, had he survived, would have proved a Unitarian. This deficiency, indeed, in Dr. Priestley's hands, turns to very good account: for it enables him to come down upon his opponents with this thundering fact; viz. "that we find nothing like divinity ascribed to Christ before Justin Martyr" (p. 32), who bears date 140. And this *strong negative* argument gathers further strength from Epiphanius, who, in writing of the Nazareans, a sect of Jewish Christians, and identified most falsely by Dr. Priestley, first with the Ebionites, notorious heretics, and then with the whole Christian church in Judea, "makes no mention of any of them believing the divinity of Christ," (p. 8). An omission which, in Epiphanius himself, quoted by Dr. Horsley, is a mere confession, that on the descent of Christ, whether from Joseph only or from God, he could not say what they held.

This gap in the series of Christian writers has been *indeed*, amongst other things, supplied in some measure by certain Epistles from Ignatius, which, as being "rari nantes in gurgite vasto," it is no wonder Dr. Priestley, in "looking over" the vast abyss, had "overlooked." In these the following passages might have been found: "there is one physician, fleshly and spiritual, made and not made, God incarnate, in mortality true life, both of Mary and of God, first passible and then impassible. Let no one deceive you, as hitherto you are not deceived, but are wholly of God." And again: "Jesus Christ, our God, was conceived of Mary, according to the divine dispensa-

tion, being of the seed of David, and of the Holy Ghost." And this good man, as Waterland observes, threatens in the same place hell and damnation against all impugners of this doctrine, though a man otherwise of admirable lenity and most exalted charity. Possibly Dr. Priestley, by a dignified silence, meant to intimate that such *vulgar orthodoxy* was quite beneath the notice of all *rational Christians*.

These few instances, which we think leave the question of imbecility or unfairness, as applicable to Dr. Priestley's arguments, about equally divided, might be followed by others of a less questionable nature. For having at length arrived amongst the divines, *i. e.* the Trinitarians, of the 2d and 3d centuries (and, unfortunately for the Doctor, they are synonimous terms), his necessity knows no law. Truth, fairness, consistency, even probability, with all other rational weapons of defence, he seems as much to have discarded, and for the same reason, as mariners do their guns in a storm: nor can we at all believe, however hurried by the necessities of the moment, but that Dr. Priestley was aware he *had* discarded them. He attempts, for instance (p. 17), to prove that Justin Martyr, a confessed Trinitarian himself, yet attached little or no importance or authority to his own doctrine. And this he does by adducing a single passage from his dialogue with Trypho the Jew; a manifest concession for argument's sake, and which, in spite of Dr. Priestley's pretended originality in the discovery of it, had been adduced and answered about a hundred times in former controversies. He catches some old fathers napping over the forty-fifth Psalm (p. 30), and whimsically finding an allusion to the Logos in the first verse; and this he adduces as a *leading specimen* of the reasonings of the early Trinitarians. He refers to an accusation against the Sabellians, that "they acknowledged the divinity of Christ in too boundless and unrestrained a manner" (p. 49), from whence he artfully infers, that as these Sabellians were heretics, the opinion of the church was hostile to the doctrine there stated; which is not only against his own confession of the state of the church at that time, but a manifest perversion of the heresy itself, which he must have known, by making Christ the same with the Father, destroyed his *proper* divinity, and *therefore* was opposed by the orthodox *.

In heading his list of Unitarian worthies (p. 70, &c.), with Theodotus of Byzantium, whom he curiously enough finds among the first distinct assertors of the humanity of Christ,

* Had we professed to enter at large on the substance rather than the character of this work, we should not of course have omitted two arguments, which have given rise to much subsequent discussion, and in which Mr. Belsham still holds Dr. Priestley to have completely triumphed. The first is founded on a passage from Origen, which seems to denominate all the Jewish Christians of his time, from their retaining Judaism, by the name of Ebionites; the other, a seeming concession of Tertullian, that the majority of believers, consisting of the simple and unlearned, shrunk from the *economy* of the Trinity, as laid down by the orthodox in his time. Now, without discussing the passages ourselves, we would only suggest to those who do, that if they were to concede the whole (which indeed we are far from advising), yet they might still safely ask, what progress is made towards proving the *primitive* church unitarian? Origen lived A. D. 240: if the Jewish Christians were then called Ebionites, from their Judaizing spirit, does this prove that the primitive church of Jerusalem were all Ebionites, in the apostolical sense of the word—viz. as holding the simple humanity of Christ? Tertullian also lived A. D. 200. If then the ignorant of his day did not understand, were alarmed, at the peculiar system or economy into which the orthodox had now been obliged to arrange the doctrine of the Trinity, is that again a proof that the apostolical churches held the simple humanity of the Second Person? These surely, if they are steps in a demonstration, are at least very wide steps.

though flourishing in 195, he forgets not the "acknowledgment" that he was a man of ability, and even of learning; that he was at first well received at Rome, though afterwards excommunicated by Victor:—it happens only to slip his memory, that this said Theodotus is stated to have been an apostate from Christianity; having abjured his Saviour in times of persecution, and then to have justified himself by the plea that he had only denied a man, which he ever afterwards asserted Christ to be.

Praxeas the Montanist he finds the next undisputed Unitarian: and in his times, it is true, the champions of the cause happily redeemed their credit, by being, many of them, men of science, and addicted to geometry; so much so, as even to treat questions of theology in a geometrical method! Geometry, pure white-robed Geometry, we cannot think is much indebted to these gentlemen for introducing her into such company: and we cannot but think that a certain champion of a certain school in modern days, has acted more consistently in introducing into *his* system only the less reputable "doctrine of chances."

After Noetus and Sabellius, whose Unitarian orthodoxy seems indeed questionable, Paul of Samosata disgraced the cause again, by "a profligate life, and the arrogance and ambition incident to bishops of large sees." Beryllus, a man of learning and modesty, succeeded in the chair; but was most unseasonably converted by Origen to the orthodox faith: and Photinus, a little after the Nicene council in 345, brings up the rear. "And here," concludes Dr. Priestley, "I reluctantly bid adieu to what I apprehend to be the genuine doctrine of the Scriptures concerning the nature of Christ; but we shall see it re-appear with growing lustre in a later period." Unfortunate church! doomed to a long long night indeed of error and corruption, in which not a shadow, not a glimmering, of that pure scriptural and apostolical faith was to be found, against which we had vainly hoped the gates of hell would never wholly prevail. But will our readers excuse our detaining them to view the glorious return of this grand luminary, the Unitarian creed, struggling through the gloom, and at last bursting with meridian lustre on our benighted country in the 16th and 17th centuries?

"In England this doctrine appears to have had many advocates about the time of the civil war; the most distinguished of whom were the truly learned and pious Mr. Biddle, and his patron the most excellent Mr. Firmin; and it does not appear that there were many, if any, Arians amongst them..... Afterwards, however, chiefly by the influence of Mr. Whiston and Dr. Clarke in the established church, and of Mr. Emlyn and Mr. Peirce among the dissenters, the Arians became so numerous that the old Unitarians were *in a manner* extinct! But of late years, Dr. Lardner and others having written in favor of the simple humanity of Christ, this doctrine has spread very much, and seems now to be the prevailing opinion among those who have distinguished themselves by their freedom of thinking in matters of religion. This has been more especially the case since the application made to parliament, by some members of the Church of England, for relief in the business of subscription, and more particularly so since the erection of the Unitarian chapel by Mr. Lindsey.... and the publication of his Apology, with its sequel, and other excellent works in vindication of his conduct and opinions." pp. 140, 141.

Without challenging Dr. Priestley to count hands in defence of our respective opinions, may we not at the same time, notwithstanding all his boasts of the number and respectability of his witnesses, fairly exclaim, "And is this all?" Mr. Biddle, and his patron Mr. Firmin, Dr. Lardner, and suppose we add, to swell the catalogue, his followers, Dr. Priestley, Mr. Lindsey, Mr. Belsham! Is this really all! And if so, can we help being reminded strongly of the invader's trick, who, to disarm opposition, boasts of the myriads he has poured into the one-

my's country, when the few he has there are hemmed in, trembling and fainting, amid a spirited population risen to avenge their rights, and crush their oppressors? If Dr. Priestley appeals to *authority*, we must tell him the truth, that his is a hapless, hopeless cause, called into momentary notice by the respectable names of a Biddle or Lardner, but ready, the very moment after they are fled, to sink back into the gulph of Arianism, Deism, or—oblivion.

And, now, do our readers expect to be taken on a similar visit to Dr. Priestley's history of the Atonement, to which he has assigned a large province of his "terra incognita?" Truly, if they knew half the trouble we have found in pushing through the mazes, and disentangling ourselves from the traps, which have beset our path thus far, they would willingly excuse us such an additional sacrifice of time and labour. Dr. Priestley has indeed evidently given himself so little time to arrange either his own ideas or those of his authors, is so little to be followed in what he has said, and so little to be depended upon in what he has not said, that he rewards the most diligent reader neither with argument nor information. Slender in the extreme in his authorities, and trite as any other Socinian in his reasonings, he yet contrives to throw them together in so undistinguished, so unconnected a heap, that our attention is bewildered, and we are wholly disabled from coming to any rational conclusions. Private opinions are blended with public ones, sectaries with members of the church, the orthodox with heretics, till we never know in whose company we are: and whether it be the most solemn truth or most ridiculous fancy, the dogma of a council or the dream of a friar, we are still called upon to listen with the same gravity of face, and decide under the same conditions of impartiality. In short, we discover "veteris vestigia flammæ," the old false light of Socinianism, in every page; an attempt to shake all belief, rather than a plan to establish any. Be any thing that you please, only do not be orthodox: adopt no system, and then you may be right. Explain away this, and rub away that, till you come—to what? why to the very same a man comes to who has peeled his onion to the core.

It is impossible to conceive that Dr. Priestley had any serious expectation, or even intention, in this book, to establish, by a regular and conclusive train of facts and inferences, that the unitarian was the apostolical faith. His utmost attempt is at a kind of impotent negation, that since no other was, this must have been: which would have as successfully proved the apostles to have been Mohammedans. And we suspect the real, though concealed, plan is, to cast such a mist over the eyes of weak men as shall give them an entire distrust of their own organs of vision; and then to infuse such a distrust of all other guides as shall prompt them, in a moment of despair, to place themselves under the direction of the great philosopher and enchanter Dr. Priestley.

These remarks, for we must not yet have done with the work, apply as much to the History of the Atonement as to that of the Trinity. The line he takes in both cases is exactly similar; viz. first to prejudice the reader, by pre-occupying the post of Scripture, which is the very ground to be fought for; and having explained that to serve his hypothesis, thence to assume the agreement of the earlier writers, whose language is for the most part scriptural; and finally to bring up a host of later fathers, ante-Nicene and post-Nicene, orthodox and heterodox, whom he sets together by the ears, and then exhibits them in all their dust and heat to the reader, and asks whom you prefer. His negative argument he wields, as usual, with wide-sweeping, and as he conceives irresistible, force; of

which we shall once more exhibit the following specimen.

"We have seen in the Old Testament that the Jews had never any other idea than that God was placable on repentance. We find no other sentiment in Job or his friends, and certainly no other among the Ninevites, or among the Jews of later ages, as the books of Apocrypha, Philo, Josephus, and all their later writings, testify. We also see nothing of any other opinion in the doctrine of the Hindoos or other oriental nations."

Will our readers attribute the foulest misrepresentation to Dr. Priestley, or to ourselves, when we assure them, on the word of reviewers, that this view of the Jewish creed is taken without the smallest attempt to explain, nay without the most distant hint to remind us of, a single sacrifice in the whole expiatory code of Moses! And if they are disposed to consider us as "true men," what will they think of our author's boldness? But he proceeds:

"It is remarkable that Dr. Clarke, when, like others before him, he represents all mankind as absolutely at a loss on what terms God would receive offenders into his favor, produces not so much as a single fact or quotation, in support of what he asserts, though he is known to be peculiarly happy in his choice of the most pertinent ones on all other occasions."

Barren indeed, Dr. Clarke, not to say unfair, to charge upon all mankind a dilemna of which you find it impossible to adduce a single fact or quotation in support! Let us contrast with this singular infelicity of unlearned Dr. Clarke, the extent and profundity of learned Dr. Priestley's reading, in support of the contrary hypothesis. We shall quote from his theological Repository, which it is well known contains his maturest thoughts, and where he has manfully enlarged upon this very subject—viz. "that, from a full view of all religions ancient and modern, they will be found destitute of any thing like the doctrine of proper atonement;" and he offers "the whole range of the Jewish and heathen world to supply a single fact in contradiction." He then surveys this range himself, and adduces, first, a passage from Virgil, asserting that even the implacable hatred of Juno can be appeased; secondly, an example of freedom from fear of the divine displeasure in the case of Socrates, in the Phædon; thirdly, a quotation or two from Mr. Dow and Mr. Grose, with a prayer from Dr. Hyde, to ascertain the religious notions of the modern Parsis and Hindoos!* We mean not to examine how far even these appeals are in his favour; but we wish our readers to admire the reach of mind with which our philosopher makes a single passage from a single Latin poet stand proxy for the sentiments of the whole Latin world; and a single privileged sentiment of a Greek philosopher, for the Grecian; a modern Parsi made to speak for his ancestors to a thousand generations, and, in conjunction with a Hindoo, actually represent the whole remainder of the Heathen world ancient and modern! After all, was Dr. Priestley really not aware that the tide of every religion, ancient or modern, true or false, set full and clear and strong the opposite way? Was he not aware that *had* Dr. Clarke been silent on the subject (which he was far from being), it would have been the abundance and obviousness, not the deficiency or remoteness, of his matter, that had stopped his mouth; as he might have ranged at large, from the offering of Abel to the cock devoted by Socrates to Esculapius; from the clean beasts offered in sacrifice by Noah, to the "exta, et candiduli divina tomacula porci" of the poet; from the sanctity of the Paschal lamb, to the ghastly spectacle of human victims in the groves of Mona, or on the banks of the Ganges: in short, that every altar and every victim supplied him with 'a fact,' every worshipper and

* Vide Magee on the Atonement, pp. 103 et seq.

every prayer with 'a quotation,' in his favour.

We take the opportunity of adducing a specimen of this kind, to prove, once for all, the profound ignorance and intolerable arrogance (for we can no longer keep terms with him) of this superficial philosopher—Ex uno disce omnes.—Well assured how much a hardy assertion will do in the world, and that the vulgar seldom look farther for the proof of an opinion than the positiveness of its advocate, he seems to have outstripped even the hardiest of his compeers in the ignoble race. He proceeds with the gravest tone through the gravest falsehoods, and with a most unmoved front adduces the most glaring sophisms: pursuing an uncertain hypothesis through still more uncertain paths; original, if we may so speak, without originality, and plausible through the very neglect of plausibility. His positions are, in fact, substantially the same with those of other and far abler advocates of the same cause, that have preceded him. To Znicker, a Socinian of Prussia, he is, or ought to have been, indebted for the *assertion*, and to Episcopius for the unwarranted *concession*, that the old Christian churches were, at least very generally, Unitarian, and grew up gradually into Trinitarianism by the steps which Dr. Priestley has laid down for them: and to Lardner he owes most of the few gleanings from ancient ecclesiastical history which he has picked up in defence of these extravagant opinions. And therefore it is we wish those who are warm in the defence of our venerable faith, instead of drying up the puny streams that flow around, to proceed boldly to the fountain-head of error. More particularly we should rejoice in seeing the last-named, Dr. Lardner, taken up more seriously by some champion of orthodoxy, than to our knowledge he yet has been. His works, are, without doubt, most invaluable, as authenticating the history of Christianity upwards to the very settlement of the sacred canon: yet we cannot help considering them, too, as most dangerous, from betraying a secret but *systematic* view throughout to the establishment, on the most extensive scale, of this grand negative argument against all orthodox doctrines, which Dr. Priestley has only made his own by dividing and defacing it. And it is not to be dissembled, that in Dr. Lardner's hands it becomes a weapon of no mean force, partly because he strictly confines himself to the point in question *, viz. the want of evidence we have for the doctrines of the Trinity and the Atonement having been held by the earlier fathers, the latter even by Austin; partly from the immense research and actual insight displayed into every record of antiquity bearing at all upon the subject; partly also from the argument appearing in the form of a mere indirect and collateral strain of observation, from its exhibiting marks of the most disinterested candour, and being largely interspersed with the most affecting sentiments of Christian piety. "Talis cum sis, utinam noster esses!"

It is certainly true (to speak a few words upon this important subject) that Dr. Lardner little more helps the specific cause of *Unitarianism*, by confounding the light of antiquity, than Dr. Priestley. It is true also, that, with respect to the doctrine of the Trinity, the labours of Bull, Waterland, and other eminent lights of our church, have arranged a train of evidence that will sufficiently countermine the insinuations even of Dr. Lardner. It is moreover true, and we are sorry here to speak the truth, that with respect to the doctrine of Atonement Lard-

* Dr. Priestley amusingly laments the vagrancy of his *antagonists* from "the ground to which *he wished* to *confine* the *controversy*, viz. the state of opinions in the primitive times, as one means of collecting what was the doctrine of the apostles and the true sense of Scripture on the subject." (Memoirs, p. 100.) Why did *he* not then so confine it?

ner cannot be considered as fair and impartial in his testimony. As, for instance, when in speaking of the causes which Austin assigned for the death of Christ, he quotes Austin as *only* saying, "that Christ assumed a human body, and lived among men, that he might set us an example of living, dying, and rising again;" and that Christ in his passion shewed what we ought to endure; in the resurrection, what we are to hope for; with some obscure passage about "purchasing faithful men and martyrs." Now the most cursory reader of Austin discovers sentences of the following kind: "Return, O Lord my God.... look upon thy dear Son: his whole body outstretched (upon the cross). Behold his innocent hands flowing with holy blood; and, *appeased* (by the sight), *remit* the sins which my hands have committed." And again: "Behold the punishment of the God-man, and remit the misery of created man. Behold the punishment of the Redeemer, and dismiss the guilt of the redeemed," &c. &c. Passages to this effect surely should in justice have been quoted, and the reader left to judge for himself of their meaning. But we wish to see this subject more fully entered into; and must profess our disappointment that the very able and comprehensive statements of Dr. Magee on this subject have not included that branch of it to which Dr. Lardner seems willing to confine the discussion.

It is from no diffidence in the cause ourselves, it is from no suspicion of diffidence on the part of others, that we are induced to throw out these hints. It would most probably be no difficult matter to shew the entire silence of many fathers, and of all controversialists, even to Austin, on the express doctrine of the Atonement, to be a satisfactory proof of their unanimity in receiving, rather than rejecting it. It might perhaps easily be made appear, that the expressions and views of the early Christians on this subject were so identical with those of Scripture, as not to provoke discussion on either side. On the one hand, it is possible that men had not indulged so freely in human speculations on the divine economy of redemption, as to excite in other speculators, according to the common course of frail men, a doubt whether there were any redemption at all: and on the other hand, men being for the most part converted from gross heathenism, and therefore perhaps far more habitually conscious of demerit, might with far greater readiness receive the doctrine of Christ's merits; might *take for granted* that faith in his redemption, not in their own virtue, was the proper refuge of their guilt. And in this office of Christ as a Redeemer, the reader of the early fathers might discover the only assignable reason why they insist so much, as they do insist, on his divine character; for instruction and example they might well enough have been satisfied to receive, as before, from a mere man: whereas, exclaims Irenæus against the Ebionites, "how can they be *saved* unless it was God that wrought their salvation upon earth?" In complete subserviency, then, to this salvation by Christ, would it appear that those writers held the efficacy of faith, repentance, and all the virtues which Dr. Priestley so often finds in their mouths. And thus even the assertion, "That now no sacrifice was necessary to appease God but that of a broken spirit," might be found the strongest possible proof of an opinion in the author of it, that something in the Christian dispensation had conferred a value even on the most imperfect addresses of a penitent sinner to his Maker: and what could this be, but the favourable regards of God Almighty to us, through his Son Jesus, "in whom he was always well pleased?"

These observations, we say, might be very forcibly presented to the mind of an attentive reader of the primitive fathers, even though they may have escaped the winking eye

of our philosopher. We owe it to truth, as we imagine, to hint them; and to our readers we are sure we owe it, after having detained them so long, to say no more. The weightiness of the subject must plead our apology for having digressed thus far from the main subject of our review; though indeed, professing to draw a portrait of Dr. Priestley, it would have been scarcely consistent with *that* profession to have slightly passed over a work in which the different features belonging to his character were so strongly developed. And lest we should be accused of exhibiting only the dark side to our readers, we must still crave their attention, whilst we produce him once more to view, from the same work, in a different character.

After our documents produced above (we may say also our concessions), we do not fear the trite accusation of discovering nothing like reason in sentiments adverse to our own: any more than we fear a similar accusation, after the passages we are about to adduce, of being satisfied with any thing as reasoning when offered in support of opinions which we hold. The concluding chapter of the work contains an address, first, to infidels, particularly Mr. Gibbon; secondly, to the orthodox, particularly Dr. Hurd. Now, speaking for Dr. Hurd and the orthodox, we must say we do not like our company; nor are we at all bound to confess our own feelings under Dr. Priestley's lash; but we must so far betray the secrets of the inquisition, into which we have been thus ignominiously dragged, as to declare freely, that we think our fellow-sufferer smarts prodigiously. In other words, we think a more satisfactory answer to Mr. Gibbon's "Five Causes of the Growth of Christianity," has seldom appeared in so short a space. The ground our author assumes, we think new and ingenious. "The circumstances which Mr. Gibbon enumerates as the immediate *causes* of the spread of Christianity, were themselves *effects*, and necessarily required such causes, as, I imagine, he would be unwilling to allow." Hist. of Corrup. vol. ii. p. 444.

This remark he exemplifies by an actual reference to Mr. Gibbon's declarations and concessions. As, for instance, when he talks of the peculiar character of the Jews, as a reason for the spread of a religion which issued from them; Dr. Priestley asks, whence came that character? If their own original religion be the cause, how came a nation to have adopted so peculiar a religion as the Mosaic, without objection, when their *incredulity* afterwards made them so prone to change it for the rites of their neighbours? And, on the other hand, if their *obstinacy* be the plea, how came they to invent and adopt another, viz. the Christian, so different from, so subversive of their own? Surely the irresistible evidence of both religions, in their turn, can be the only rational account of the phenomena. p. 445.

Again, when Mr. Gibbon represents the discredit into which the old religions had fallen as having made way for the new one, and adds, "So urgent on the vulgar is the necessity of believing, that the fall of any system of mythology will most probably be succeeded by the introduction of some other mode of superstition;" Dr. Priestley well replies:

"But are not the vulgar *men*, as well as the learned; their understandings being naturally as various, and certainly subject to the same laws; and *necessity of believing* or *proneness to belief*, is not greater in one than in the other. Besides, if any set of men had this property of *proneness* to *believe*, they must, to be all of a piece, have a proportionable unwillingness to quit their belief without very sufficient evidence; and yet those vulgar of all nations are supposed by Mr. Gibbon to have abandoned the belief of their own mythology some time before Christianity came to supply the vacancy. Such *vulgar* as those I should think entitled to the more respectable appellation of *free thinkers*, which with many is synonimous

with *philosophers*. And, in fact, it was not with the vulgar, but with the philosophers, that the religions of Greece and Rome were fallen into discredit. We ought, therefore, to judge of their case by that of the philosophical part of the world at present.

"With many of them Christianity is now rejected; but do they on that account seem disposed to adopt any other mode of religion, or any other system of mythology, in its place? And would not such men as Mr. Hume or Helvetius among the dead, and Mr. Gibbon among the living, examine with scrupulous exactness the pretensions of any system of divine revelation, especially before he would regulate his life by it, and go to the stake for it? And yet philosophers of antiquity, men of as good understanding as Mr. Gibbon, and who, no doubt, loved life, and the pleasures and advantages of it, as much as he does, embraced Christianity and died for it." Vol. ii. pp. 448, 449.

The same acuteness is displayed in answer to Mr. Gibbon's representation that the offer of eternal happiness, &c. appeared terms irresistibly inviting to the great majority, who were thereby induced to believe the Gospel.

"Now it is certainly no discredit," Dr. Priestley observes, "that the views it exhibits of a future state appeared more rational and more inviting than the accounts of Tartarus and the Elysian shades. But besides appearing more inviting, they must also have appeared more credible, from the general external evidence of the truth of Christianity; else, on the common principles of the human mind, which often holds "news to be too good to be true," their very desirableness, standing alone, would have been an argument for their rejection," &c.

With equal readiness we subscribe to the concluding challenge, which Dr. Priestley throws out to this arch-enemy of the truth:

"When the circumstances of the Jews and heathens at the time of the promulgation of Christianity shall be sufficiently considered; the reception that this new religion met with among them, and the total subversion of paganism which followed it, will be found a more extraordinary thing on the supposition of the falsehood of the Gospel history, more contrary to the present course of nature, and consequently more improbable, than the history of Christ and of his apostles, which makes the whole sequel easy and natural. In short, the question is, whether Mr. Gibbon or myself believe in more numerous, more extraordinary, or more useless miracles. On this fair unexceptionable ground I am willing to meet him." pp. 458, 459.

Here, then, we close our notice of Dr. Priestley's work; perfectly satisfied to leave him in possession of the ground, where infidelity can be fairly attacked, or where the corruptions of Christianity can be really proved upon its professors.

Illâ se jactet in aulâ
Æolus, et clauso ventorum carcere regnet.

Our defence of *corruptions* never, to our knowledge, shall extend beyond those *corrupt* doctrines, "which are no other than we have learned at the feet of Christ;" which we must still desire may "grow with our growth and strengthen with our strength;" from which we humbly derive our hope in life, and expect our consolation in death; and which we are, in spite of Dr. Priestley's arguments, weak enough to consider as the ornament of the church—to Christians "a crown of rejoicing"—the song of angels, and the wonder of heaven.

(To be continued.)

Serious Attention to personal Holiness, and Soundness of Doctrine, considered, in a Sermon, preached June 1, 1808, *at the Visitation of the Rev. Andrew Burnaby, D. D., Archdeacon, in the Parish Church of St. Martin, Leicester, and published at the Request of the Clergy. By the Rev.* THOMAS ROBINSON, A. M. Vicar of St. Mary's, Leicester. Hatchard, and Rivington, London. 1808. Price 1*s.*

IN the course of our reading for the purpose of criticism, we have met with few sermons better entitled to approbation than the present. The preacher has not wasted

the opportunity given him, of addressing his clerical brethren, in invectives against sentiments which are opposite to his own, or against persons whom he dislikes; nor in delivering an encyclopædia of Biblical literature for the benefit of the younger part of his brethren, whom alone he presumes to instruct; nor in some abstruse disquisition, which the inquiries or controversies of the day have rendered an object of interest and curiosity; nor in exhibiting a crude mass of sentiment and observation, which betrays the previous distress of the preacher to find and fix upon any subject at all. The sermon before us is as remote as possible from any of these characters. It is a manly and simple, a faithful yet respectful, address to the clergy, on the most important parts of their duty.

The text is well chosen: "Take heed unto thyself, and unto the doctrine: for in doing this, thou shalt both save thyself, and them that hear thee." The divisions are judiciously laid out. They consist of different portions of the text itself, taken in their order; and yet constitute as compact, regular, and comprehensive a view of the subject, as could have been chosen, had the construction of the text been totally disregarded. An important use is made of the initial words, "Take heed." Without any violence to the expression, Mr. Robinson avails himself of its most genuine meaning and force, to excite a serious attention to the subject of his sermon. That serious attention is first to be directed to the preacher's self, to personal religion, as he is concerned—"Take heed unto thyself;" and then to the matter of his doctrine—"and unto the doctrine." The happy consequences to be expected are, first, "thou shalt save thyself;" secondly, "and them that hear thee." But perhaps the excellence of the division would operate to the disadvantage of the sermon in general, did it not in some degree rise above mediocrity. And this is a circumstance which might with some justice be apprehended on a subject rendered trite by its supreme importance. Here, if in any case, the remark is applicable;

"Difficile est proprie communia dicere."

We felt no disappointment, however, at the manner in which Mr. Robinson has filled up his outline. He has given to the great subjects which he was handling the animation and interest which belongs to them, whenever they are apprehended as realities. We have no doubt that the discourse, plain and faithful as it was, and condemning as it must have been in some instances to a greater or less extent, was heard with general attention and approbation; and, judging from our own feeling on the perusal, we should hope with some salutary effect.

After some difficulty in the choice of extracts, we have settled upon the two which follow. The first contains the judgment of the author on an afflicting occurrence in the established church, expressed with considerable vigour; though perhaps, in one or two instances, with too great severity.

"I augur good both from the prosecution and the sentence. I rejoice not in the degradation or the sufferings of the delinquent. But shall the man, who aims a fatal stab at the vitals of his parent, not be deprived of the power of accomplishing his purpose? I shall not wonder, if some be disposed to admire and celebrate him as a martyr: but I trace a very different character. I ask not, where is the *Christianity* of a Socinian, but where is *manly firmness*, where is *common honesty*, in that person, who has continued, even to old age, to eat the bread of the church, which he has invariably endeavoured to subvert, and who at last declares, with meanness and pusillanimity, his unwillingness to relinquish his preferment? This is not the spirit of a martyr. The case is calamitous: but it will do good. It will rouse us to consider what are our principles: and the world shall know that there still exists among us a firm regard to the doctrine of our Articles;—that we 'honour the Son, even as we honour the Father,' and that

we preach redemption only through his blood." p. 23, 24.

Our other extract will contain the whole second general division of the sermon, which we give entire, in order that a fairer judgment may be formed of the merits of the whole production.

"II. The happy consequences to be expected. 'In doing this thou shalt both save thyself and them that hear thee.' There are no considerations of equal moment: who can resist their influence? May we feel their full force!

"1. 'Thou shalt save thyself.' A man's first concern doubtless must be directed to his own soul. Who can be indifferent about its eternal state, or think it of little moment whether he shall be happy or miserable for ever? Now, though we must be indebted for salvation to the free grace of God in Christ Jesus, even as the meanest of the people, yet would it be a strange perversion of the truth to say, that diligence and fidelity are needless. I am unwilling to make the supposition of an unjust steward. But shall the man, who basely betrays his trust, yet hope for security, or presume upon the favour of his Lord? Will not his negligence and treachery bring down upon him the heaviest punishment, the loss of his soul, an exclusion from heaven, and the infliction of endless misery? The blood of them that perish through his carelessness shall be required at his hands.

"I would rather turn to the opposite character, the wise and good steward, assiduously labouring for his master's household; and I would say, hear the voice of thy divine Master, 'Be thou faithful unto death, and I will give thee the crown of life.' In this holy circumspection and exemplary perseverance, we shall escape the snares by which many fall, and obtain that promised grace which will conduct us to everlasting glory. In this way only shall we prove our knowledge of Christ, our love to his name, and our interest in his salvation. Our labours, though imperfect, shall be approved and honoured at the great day. 'For what is our hope, or joy, or crown of rejoicing?' (we may say to our people), 'Are not even ye in the presence of our Lord Jesus Christ at his coming?' What distinguished recompense for all our exertions and sufferings in our Master's cause! 'They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.' We must add therefore,

"2. 'Thou shalt save them that hear thee.' The true minister of Christ cannot be indifferent about the eternal state of the people of his charge. He feels a deep sense of the value of their souls, and burns with eager desire for their salvation. To be the instrument of converting them from the error of their way, of inclosing them in the fold of Christ, and of conducting them to mansions of eternal felicity, this he would prefer to the highest honours, the largest preferment, and most splendid possessions which the world could offer him. For the encouragement of such an one, let the apostle speak, 'Thou shalt save them that hear thee.' Thy blessed Lord, who hath sent, will support and prosper thee. He will not suffer thee to run in vain, or labour in vain. He will cause the good seed which thou sowest, to take root, and spring forth: and thou shalt gather fruit to life eternal. He hath said, and he will make it good, 'My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

I am aware, that upon this subject there is need of caution. Many a holy man may labour diligently in the Lord's vineyard, without witnessing those good effects which he most ardently desires. He complains with anguish of heart, 'All the day long I have stretched forth my hands unto a disobedient and gainsaying people.' I would say on such an occasion, Faint not, my brother, continue to sow in hope, and an abundant harvest may yet arise. But let it suffice thee, even if disappointed, that thy work is with thy God; and like thy Master say, 'Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.'—'The wicked shall die in his iniquity, but thou hast delivered thy soul.'

"Yet the want of ministerial success in any parish is a tremendous circumstance, never to be contemplated but with horror. Something must be wrong; and the Christian pastor should ever be ready to suspect himself. Is no good effect produced? Is no obstinate sinner awakened to a sense of his danger? Is no one turned from darkness to light, from the power of Satan unto God? Is the Gospel of Jesus

sus Christ treated with contempt? And are there none, to whom it is made the power of God to their salvation? How then is the promise fulfilled, 'Thou shalt save them that hear thee?' Let each one of us inquire, Where is the fault? Am I faithfully delivering 'the truth as it is in Jesus?'—declaring all the counsel of God,—and exerting my utmost efforts to bring all men to the obedience of faith? Then why is there this deplorable inefficacy?—this blast upon my labours?

"The examination is needful, and will be highly profitable. Our time is short, let us work the work of God, while it is day: the night cometh, when no man can work. I feel the force of this consideration, and with all deference and respect I would press it upon my brethren. Life is drawing to a close. Yet a little while, and our Master will come and reckon with us. Every one of us must give account of himself to God. Can we resign our charge, with an humble hope that we have not neglected it, and that we have improved our talents to the best purposes? 'Blessed is that servant, whom his Lord when he cometh shall find so doing.' I conclude with the apostolic exhortation, 'Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.'" p. 32—37.

It is a great pleasure to us to find, that the Antijacobin Review entirely accords with us in the favourable judgment which we have felt it our duty to express concerning this sermon.

Jay's *Life of Winter.*

(*Continued from p.* 458.)

It is our intention in the present review to elucidate several points which were noticed, but not fully discussed, in our remarks on Mr. Ingram on Evangelical Preaching. We were the less solicitous, when reviewing that work, to exhaust the important subjects before us, because we perceived that the piece of biography now under our consideration, as well as an anonymous publication entitled "Zeal without Innovation," would demand our notice, and would furnish ample occasion for bringing some of them again under review. Our chief work is done. We shall have principally to refer to what we have already written. We have explained ourselves on the subject of methodism, of evangelical preachers, and evangelical preaching. The individual character, however, of Mr. Whitefield here again presents itself before us; and the question, how far either he himself, or his followers, immediate or remote, are to be considered as true churchmen, and as fit subjects for episcopal ordination, very well deserves a careful and particular discussion. We introduced into our last number a quotation from the pen of Mr. Winter, which threw light on the private character of Mr. Whitefield; and the infirmities of the man a little indicate, as we think, the nature of the errors of the minister. We shall devote the present paper to the single subject now before us; a subject of which we gave notice in our last number: Was the bishop of London right or wrong in refusing ordination to Mr. Winter, the known associate and partisan, and now indeed the representative, of Mr. Whitefield? This is the cause which we are about to try, and we feel anxious to exercise the most even justice between the parties. Mr. Jay is silent on the point, and we respect him for refraining to deliver a philippic upon it, though we can have little doubt that his judgment is adverse to the determination which the bishop adopted. A respectable review, which Mr. Jay has taken occasion in this Life of Winter to recommend*, is very warm indeed on that side. It becomes us to be careful in giving our reasons for the sentiments which we hold, as well as to guard against some misconceptions of our meaning which might arise, if we were merely to pronounce a summary judgment on the case.

* The Eclectic Review.

The history of the transaction is thus stated in the work before us.

The Rev. Mr. Zubuhler, of Savannah in Georgia, having died, and left a certain sum to be applied to the instruction of negroes on his plantation, the trustees of the deceased employed Mr. Winter for about a year in this pious work; but conceiving it to be implied by the will that the instructor should be a minister of the church of England, they addressed various persons in England, and among these the bishop of London, in favour of Mr. Winter, whom they wished to receive back properly ordained. Mr. Whitefield had recently finished his earthly course, and the charge of some of his concerns in America was likely to be devolved on his friend Mr. Winter, in the event of his return. Mr. Winter brought over with him Mr. Whitefield's will, and delivered it to the executors, into whose society he seems to have chiefly fallen. He took up his residence in town in the house annexed to the Tabernacle, a place of worship which Mr. Whitefield, availing himself of the act of toleration, had established, and repaired from thence to the secretary of the Society for the Propagation of the Gospel in Foreign Parts, and to the house of the bishop of London, soliciting episcopal ordination.

"The next morning," says he (that is, on the morning after he had seen a clergyman recommended to him by the secretary of that society), I waited upon his lordship. 'You have been over,' said the bishop, 'to America as a preacher?' I answered, 'No, as a catechist*.' 'But,' said his lordship, 'you have preached?' I replied: 'I have attempted to explain the Scriptures to the Negroes, and some people's curiosity has excited them to hear.' To which he answered, 'It was illegal; you had no right to do so.' As I stood before his lordship as a candidate, and not as a casuist to defend my conduct, I judged it prudent, upon this and some other remarks, not very material, to be silent."

We are not quite satisfied either with the language of the bishop or the silence of Mr. Winter on this occasion. It is not *illegal* for one who is no minister of the church of England to preach. He is bound, indeed, to take out a licence; but this licence, which cannot be refused, completely justifies him in the eye of the law, in preaching. It was only in the case of Mr. Winter's having neglected to take out a licence, that his preaching would be illegal. He might therefore have asserted his legal right to preach, as arising out of the toleration act. In doing this, however, he would have had plainly to avow that he had been officiating in the character of a dissenting minister, and not merely acting as a catechist. We think that the avowal would have been manly and proper. He might have added some observations, tending to shew, that, however liable he had been in this respect to the appellation of a dissenter, he was not, on the whole, ill affected to the Church of England.

"The next question was, where I was educated? I answered, 'My lord, I have had no education but what I have acquired by dint of industry.' His lordship proceeded to enquire where I was born, and to what I was brought up. I replied: 'I was born in London, served seven years' apprenticeship to a mechanic, and as soon as possible afterwards applied myself to the study of divinity.' His lordship asked, 'Then how came you to go over to America?' To which I answered, 'On purpose to see if I could be of any service to the Negroes.' Then said his lordship, 'You went over with Mr. Whitefield?' I replied, 'Yes my lord.' He added, 'Then I suppose you have been connected with him?' I replied, 'My lord, I cannot with propriety say that I have been connected with any body else.' His lordship was pleased to commend me, in being, as he termed it,

* Surely there is some little appearance of evasion in this answer. Mr. Winter, as we have already shewn, had been a stated *preacher* both in England and America, and had doubtless officiated when in England, in virtue of a licence under the act of toleration.

honest, in not leaving him in the dark; and directly added, 'Then, to be sure, you have drunk deep into his sentiments?' To which I replied, 'I hope, my lord, I shall be enabled to give a degree of satisfaction upon examination.' He said, I hope you have not baptized children? I replied, 'By no means; Mr. Frink promised me his assistance in that office till I should be authorised.' He then enquired if I had read Burnett on the Articles. I replied I had, with other authors, for my instruction and information. This was the purport of our conference; and I can make no considerable mistake, as I minuted it down the very moment I left his lordship."

Mr. Winter was afterwards referred to the Society for the Propagation of the Gospel, who (he says) "agreed to have nothing to do with the business, as there were no letters directed to them; neither could they recommend me to the bishop of London, as I wanted no assistance from them." He was informed, that on this occasion "the archbishop of Canterbury, with others, made some remarks which turned in the negative. However, all agreed, if his lordship were disposed to ordain me, they had no objection; but his lordship replied, he would have nothing to do with the American business but through the society; and he added, that he was afraid the young gentleman had drank deep into Mr. Whitefield's doctrine." —"To be plain with you" (said the bishop of London at a subsequent interview, which had been occasioned by a very respectful letter from Mr. Winter), "we had information from America of your going over, long before you embarked from England; and had warning, even though you should return home, not to ordain you.—Now Mr. Whitefield is dead, you want to throw yourself under our wing."

It thus clearly appears that the known connection of Mr. Winter with Mr. Whitefield, was the leading cause of the refusal of ordination. Some mention, indeed, was made by the bishop of the want of a proper education. Offence was also thought by Mr. Winter to have been taken at certain expressions, used in America by a person of the party of Mr. Whitefield, to the prejudice of the general character of the missionaries sent out by the Society for Propagating the Gospel*.

Let us now proceed to discuss the important question which has been propounded. We do not recollect to have ever seen the arguments either for, or against, the ordination of a person identifying himself with Mr. Whitefield, very fully, clearly, or temperately stated.

Few persons are placed under circumstances of greater difficulty than our bishops; and the most trying part of their duty, perhaps, consists in the selection of men proper for the ministerial office. They have to maintain church discipline; they have also to uphold the truth: they have to discountenance enthusiasm, as well as worldliness and indifference; they have to guard against errors on the right hand and on the left; they have to consult at once the purity, the peace, and the external order of the church. Being themselves men of education and refinement, and of high rank, they naturally feel anxious to render re-

* It appears from Mr. Winter's narrative, that the Rev. Mr. Frink, chaplain at Savannah, who was in correspondence with this society, and probably well esteemed by it, was spoken of, at a meeting of the friends of Mr. Whitefield, as destitute of the religious qualifications necessary to a missionary, and consequently also to a minister. Mr. Winter, however, applied to him for a recommendation both to the society and the bishop; and he seems to have had some reason to expect such recommendation. The manner in which Mr. Frink found that both himself and the society were spoken of at this meeting, for the words are supposed to have been privately reported to him, probably turned him into an enemy. In truth, there seems to have been so great a distance of sentiment and character between the two parties, that any testimonial from the one in favour of the other appears to have been scarcely consistent with strict moral principle.

ligion respectable in the eyes of those persons of the higher classes with whom they are associated; and they perhaps may almost be considered as having received a special commission from the state to take care that the Gospel is not degraded by the fanaticism or vulgarity of those whom they appoint to declare its doctrines, and to dispense its holy mysteries to the people. They undoubtedly ought not to be severely judged, if in this respect they err a little on the cautious side. It is understood among them, that ordinations in general shall take place according to certain rules to be observed by the whole bench; and these rules have undoubtedly been framed with a view to the religious interests, as well as the general respectability of the Church of England. Rules, however, easily degenerate into mere forms: and as under even the best political constitution laws are found to become by degrees a dead letter, if there is no energy among those who make them and put them in execution, and if there is no jealousy among the people; so, also, even in the best constituted church, piety will droop, if the excellency of its liturgy, the orthodoxy of its articles, and the general propriety of the rules observed in the case of candidates for holy orders, are the whole security relied upon for its preservation. We believe that an increased attention has for some time been paid to the business of ordination; that examinations are become more strict and solemn, and the individual competency of candidates is more inquired into; and that while enthusiasm is an object of suspicion on the one hand, religious ignorance and insufficiency, if very manifest, have constituted an objection on the other. If at the time when ordination was refused to Mr. Winter, on the presumed ground of his participation in the enthusiasm of Mr. Whitefield, equal care had been generally taken to exclude from the ministry of the church every species of error, and all religious incompetency, the justification of the bishop would, in our judgment, have been complete. The difficulty of the case arises, as we conceive, from the opportunity of recrimination afforded. "Are there not" (it might be said by the favourers of Mr. Whitefield) "many men introduced into the church, who are wanting in the essential qualification of piety and devotion, as well indeed as in doctrinal knowledge; and shall a certain mixture of enthusiasm with true and scriptural religion be a ground of exclusion when the absence of a religious spirit is not? Besides, were not the irregularities of Mr. Whitefield caused in part by the low state of religion in the church? Had the body of its ministers been fervent in their work, he might not have itinerated as he did. He was rendered irregular by his zeal to supply their deficiency." This is undoubtedly the best mode of defending Mr. Whitefield. On the other hand, however, let us fairly and fully state the ground on which we conceive *him* to have given to his superiors in the church just cause of complaint; and Mr. Winter, as we have shewn, had remarkably identified himself with Mr. Whitefield. If therefore it shall appear that Mr. Whitefield had excited just objections, it follows that Mr. Winter, however sober on the whole we may now know his piety to have been, would be involved in the consequences. The bishop perhaps had few means of discriminating between them.

There are three points to which we might separately advert, but which we shall find it convenient in some degree to blend, on account of the natural, and almost necessary, connection which subsists between them. *First*, Mr. Whitefield had inadequate ideas of the discipline of the church; secondly, there was some extravagance in his doctrines; and, thirdly, he had a coarse as well as violent manner of delivering them.

Every minister of the Church of England receives, from the bishop who ordains him, authority to preach in

these words: "Take thou authority to preach the word of God, and to minister the holy sacraments, *in the congregation where thou shalt be lawfully appointed thereunto.*" He also promises "reverently" to obey his ordinary, and other chief ministers, unto whom is committed the charge and government over him; following with a glad mind and will their godly admonitions, and submitting himself to their godly judgments *." It is indeed obvious, that the Church of England, since it is a comprehensive national establishment, assumes its clergymen to be appointed each to their respective cures. This kingdom is parcelled out into about ten thousand parishes, which are confided to about as many ministers and their curates. To allow, therefore, any one clergyman of the Church of England to become an English minister at large, and assemble congregations out of his parish, and in other places than the church, is to introduce confusion into the system. It is to set doctrine against doctrine, church minister against church minister. If it be answered, that the clergy of some parishes may be negligent, or ignorant, or heterodox, or even vicious; and that it becomes some other man to supply their "lack of service;" we distinctly answer, let that man rather be a dissenting minister than a church minister; for the church minister violates the spirit of that institution to which, by becoming a member of it, he has bound himself to conform. He, moreover, must know, that he contradicts the wishes and intentions, not to say the express injunctions of his ordinary, in a point in which a ready submission was certainly understood by that ordinary to be implied in the promise made at the time of ordination.

But it will perhaps be said, "Is then a minister of the church to be deprived of the same means of doing good which you are willing to allow to a dissenting teacher? If the one may itinerate, why not the other? Moreover, did not the reformers, who are the very fathers of our church, lift up their voice against a part of that body to which they belonged; and are not we, their sons, imitating their conduct, when we resist error both within the church and without it?"—Here an important distinction, in our judgment, occurs. They raised their voice, it is true, against even a majority of the ministers of that church into which they had entered, as well as against him who had the chief authority over it; but in doing this they occupied no other pulpits than those of the church, and they at length openly separated, assuming, on this account, the name of protestants. If, therefore, there is any minister of the present church who deems the state of it to be such as to demand of him that he shall go forth as a missionary into the parishes of other ministers, refusing in this respect that submission which he stands engaged to pay to his ordinary, let him separate, and let him plainly profess that he separates; but let him remember, that till then his vows are upon him. Let him, we mean, address his bishop, announcing his wish to be considered as no longer

* Mr. Whitefield, in one of his sermons, deduces his right to itinerate from the passage in the ordination service which speaks of ministers as appointed "to seek for Christ's sheep that are *dispersed abroad;*" and is silent as to that part of the same service which we have quoted in the text. The sense of the passage on which he depends is evidently narrowed by some subsequent words, which he has also forborne to quote. They are these: "*Wherefore* consider the end of your ministry" (the end of seeking for Christ's sheep), "and see that you never cease your labour," &c. "until you have done all that lieth in you *to bring all such as are or shall be committed to your charge* unto that agreement in the faith," &c. "that there may be no place left among you either for error in religion or for viciousness of life." It thus appears, that the dispersed sheep of Christ, for which the minister is commissioned to seek, are that part only of the great body of his sheep which is committed to his charge.

subject to an ecclesiastical superior, and a minister of the church; let him throw up his benefice; let him cease to preach in episcopalian churches; let him fairly join himself to the dissenters. Some Unitarians have quitted the church on the ground of their dissent from its doctrine; and their honesty in renouncing lucrative situations in it has been generally applauded. Separatists in discipline appear to us to be called upon, exactly in the same manner as separatists in doctrine, to pass over to the dissenting body.

Now Mr. Whitefield distinctly professed himself a minister at large. "Itinerating" (he used to say) "is my delight." He officiated first in a variety of Church-of-England pulpits; and when these were refused him, he preached both in chapels licensed under the toleration act, in places which were unlicensed, in the open air, in Moor Fields, on Kennington Common, in the pulpits of the associate presbytery in Scotland, in those also of the Scotch national church (which last, by the way, he assured them that he considered to be the best constituted church upon earth; an expression certainly not the most complimentary to episcopacy); and "if the pope himself," said he, "would lend me his pulpit, I would gladly proclaim in it the righteousness of the Lord Jesus Christ." It was undoubtedly the warmth of a zeal honest in the main, and by no means wholly to be condemned, which carried him on in this career. He continued to his dying hour to justify his conduct in this particular. "So far," said he in his will, "am I from repenting of having preached the Gospel doctrines in an itinerant way, that had I strength equal to my inclination, I would preach them from pole to pole; because I am as much assured that the great Head of the church hath called me by his word, providence, and Spirit to act in this way, as that the sun shines at noon day."

We have in this passage an illustration of the principle, or rather of the religious feeling, which generally governed the determinations of Mr. Whitefield. It was a mixed feeling of piety and enthusiasm; and it affords some key to his whole character. To this warmth of feeling we may trace much of his opinion on discipline, and of his extravagance in doctrine. By this also we may account, in part, for the fluency, the unchastised eloquence, and the excessive familiarity, of his delivery. To this also we may refer certain errors in his conduct, and some infirmities in his temper, which Mr. Winter has been so honest as to notice. He was zealous and sincere, and he joined to the love of God a no less fervent charity towards his fellow-creatures; and yet, both as a divine and as a man, he was manifestly a very imperfect character. "He was," says Mr. Winter, "irritable, but soon appeased:" and "not very patient of contradiction." Having, as we think, too highly estimated the effects of a sudden and somewhat enthusiastic conversion, he was "often disappointed in those in whom he had placed confidence." Himself variable, in consequence of his yielding to the successive impulses of the feelings, he used often to say, "the world and the church ring changes." Transported with the most generous and yet irregular affections, "he would observe to his dependents, If you love me, you will serve me disinterestedly;" and he therefore settled no certain income upon them; a circumstance which led to some disappointment and inconvenience. He appears to have erred in the choice of his wife, as he also acknowledges himself to have done as to the religious character of a young woman to whom he had antecedently paid his abrupt addresses*. "He did not," says Mr. Winter, "*intentionally* make his wife unhappy"—but he left her, as we apprehend, on one side of the At-

* He made to her an offer of marriage, under an idea of her being converted; but afterwards remarked that he found "she was only in a seeking state."

lantic, while he passed over to the other; and when occupied as an evangelist, was too little anxious to fill up the detail of this part of relative duty. "He always," says his friend, "observed great decency and decorum in his conduct towards her. Her death set his mind much at liberty. She certainly did not behave in all respects as she ought." A religion which provides thus ill for the comfort of domestic life, and leaves its possessor singularly weak in his faculty of estimating religious and moral character, is certainly deficient in two very important particulars. Mr. Wesley, also, was not happy in his conjugal connection.

We were treating of Mr. Whitefield's inadequate ideas of church discipline, and have been seduced into some general remarks on his character. There was another obvious cause of his disregard to discipline. He had little respect for the religious wisdom of his superiors in the church; and it is, perhaps, impossible for any minister to fulfil that promise, which he makes at his ordination, "to obey their godly admonitions"—to fulfil it, we mean, both in the letter and in the spirit—who rates so low as Mr. Whitefield did the character of the diocesans, to one or more of whom he must be subject. Of archbishop Tillotson Mr. Whitefield went so far as to say, that "he knew no more of religion than Mahomet;" an expression, indeed, of the imprudence of which he afterwards repented. Doubtless this language was partly that of warmth: but can we wonder, if, entertaining so mean an opinion of the bench in general, as this mode of speaking of one of the most admired of the modern bishops clearly indicates; and having also a very high idea of his own divine call; he should be deemed to be far from giving an example to our parochial clergy of the true spirit of ecclesiastical subordination? And can we say that his recommendation of a candidate for holy orders, or even his intimacy, ought not to operate in some respects to the prejudice of the party whom he meant to favour?* It appears from the praise bestowed by the bishop of London on Mr. Winter, for the honesty with which he acknowledged himself to have been connected with Mr. Whitefield, and from his lordship's subsequent remark, of his having been cautioned by letters from America not to ordain Mr. Winter, that bishops were not accustomed to expect so much plain dealing from men of Mr. Winter's class. They felt the opposition between Mr. Whitefield and themselves to be so great, that, according to their judgment, a candidate of his kind could only hope to effect his object by stealing into the church.

We adverted so particularly to the doctrines of Mr. Whitefield in our Review of Mr. Ingram, that we shall touch but slightly on this ground of offence. We pointed out his enthusiasm, and we also made some observations on the coarse and repulsive manner in which he sometimes propounded and enforced his favourite topic of "the new birth†." The docrine of regeneration is of the last moment in religion. To deny that there must be a change produced in every real Christian, a change of no unimportant nature, beginning in the heart and generally influencing the life, is to represent Christianity as a thing of little magnitude or use. To what purpose has Christ died, to what end has the Son of God descended from his throne above and tabernacled among men, to what avail have mi-

* Many of the sermons of Mr. Whitefield abounded with invectives against the general body of the clergy of the church, and especially against those whom he termed "letter-learned."

† See that part of our review in which we contrasted his language with that of Addison on the same point, and the note in which we mentioned his having been used to speak of "the pangs of the new birth." No. for March, p. 172.

racles been wrought, and a ministry been appointed to make known from age to age the revealed will of heaven, if the communication of that will is to leave each individual, in every moral sense, almost exactly where it found him? If men may be Christians without experiencing any material transformation, the Gospel is of little service; and if of little service, its very truth may reasonably be questioned, for a wise and holy God cannot be supposed to employ such stupendous means for any other than a great as well as moral end. To contend therefore for this doctrine, is to contend for Christianity itself. Here, then, the utmost powers of the preacher should be exerted; but they should be employed not so much to affirm and re-affirm the general tenet, as clearly and largely to explain it. The minister of Christ has not merely to proclaim that the divine Spirit must give his efficacious influence in the work,—a truth of great moment indeed, but soon uttered, and which any man may learn to assert: he has also to point out the means of obtaining this influence, and to shew, from a great variety of quotations from Scripture, its multiplied and excellent effects. The apologists of Mr. Whitefield have excused his itinerancy on the ground of his having first been refused the liberty of preaching in episcopalian churches; and they have ascribed this refusal to his proclaiming the doctrine of the new birth. We suspect that if he had more frequently manifested that he meant by it "a death unto sin and a new birth unto righteousness," and had sufficiently enlarged on the various dispositions which we ought to exercise towards our fellow-creatures, and the several parts of moral duty—points, indeed, which he did not wholly leave out—the offence at least would have been less general. His religion was too much a religion of the passions; and the perturbations of the mind which he represented as taking place in conversion, might easily appear to many to approach sometimes to mysticism, and sometimes almost even to madness. A more prudent explanation even of his own meaning, would, in many cases, have removed a large portion of the prejudice*. Occupied in a great measure in affirming the important

* The following letter, written by Mr. Whitefield to Dr. Franklin, in recommendation of this doctrine (certainly not much in explanation of it) may serve to exemplify our remark. "I find you grow more and more famous in the learned world. As you have made a pretty considerable progress in the mysteries of electricity, I would now humbly recommend to your diligent unprejudiced pursuit and study, the mystery of the new birth. It is a most important, interesting study; and when mastered, will richly answer, and repay you for all your pains. One at whose bar we are shortly to appear, hath solemnly declared, that without it we cannot enter the kingdom of heaven. You will excuse this freedom. I must have aliquid Christi in all my letters." When it is considered that the person who was thus addressed was (as it now clearly appears) not even a believer in the truth of Christianity, the inexpediency of thus obtruding upon him the *unexplained* subject of the new birth becomes extremely striking. When our Saviour opened the same doctrine to Nicodemus, he communicated it to a man who acknowledged him to be a teacher sent from God, and who doubtless wished to learn what truths, as yet unknown to a ruler of the Jews, the Messiah had to reveal. "Except," replied Christ, "a man be born again;" except he be born, not merely of Abraham (which is the only title of admission into the church that you are accustomed to contemplate), but also of water and of the Spirit, he cannot enter into the kingdom of God; he cannot be a member of my new and spiritual kingdom. Nothing could be more seasonable than this reply of Christ.

Our readers will doubtless be amused with the simplicity of Mr. Whitefield on another occasion. He once preached, it seems, before lord Chesterfield and another nobleman lord B., and some others of the nobility, at Lady Huntingdon's Chapel. In relating this event to his friend J. W. (John Wesley, as we presume) he says: "all behaved quite well, and

but nearly forgotten doctrine of justification by faith, he sometimes seemed to describe conversion as consisting in the reception of this one truth. Thus all the various parts of the Christian character were not properly exhibited; much opportunity was afforded for delusion; and a lame, defective, misshapen Gospel, a contrast indeed to the almost lifeless religion which generally existed, was accredited under the name of the doctrines of grace, and claimed to be the precise Gospel of the Scriptures, of the reformers, and of the Church of England.

The warmth of which we have already spoken as characterizing Mr. Whitefield, might be exemplified in almost all the doctrines which he held. Did he insist on human corruption? Man he would not only affirm is degenerate and depraved: he identified him with the devils. "Do you know that you are nothing but devils incarnate?" is an expression which we find in one of his sermons. "Man," he more than once declares, "is half a beast and half a devil, a motley mixture of the beast and devil." "If I was to paint man in his proper colours, I must go to the kingdom of hell for a copy."—Did he speak of regeneration and conversion? He says in one of his letters, "When God acts upon the soul, he makes quick work of it." And again: "Here" (that is, in Edinburgh) "was the greatest commotion that ever was known, especially at eleven at night. It far out-did all that I saw in America. For about an hour and a half there was such weeping, so many falling into deep distress, as is inexpressible. The people seem to be slain by scores. They are carried off like soldiers wounded in and carried off a field of battle. Their cries and agonies are exceedingly affecting. The Lord is indeed much with me."—Did he treat of salvation by Christ? He did not generally employ those expressions of our church, that Christ by his death on the cross had made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." His more favourite term was "imputed righteousness;" a term which some persons who heartily trust in the great sacrifice of their Redeemer are fearful of using, on account of the antinomian sound which they think that they perceive in it. Against the men who stumble at the doctrine of imputed righteousness his anathemas seem often to be directed *.—Did he speak of self-righteousness? "That," said he, "is the devil of devils." "Ministers must cut and hack the self-righteous pharisee, and not spare."—Did he expatiate on the influences of the Holy Spirit? (we have already dwelt on his enthusiasm in this respect.) "I feel," said he, "his blessed Spirit daily filling my soul and body, as plain as I feel the air which I breathe, or the food I eat."—Did he touch upon his own spiritual state? "As for my final perseverance, I bless God I have not the least doubt thereof."—Did he treat of God's providential dealings? We have already pointed out his enthusiasm in this respect. His only son being sick, he inferred from an impression on his mind that he would recover. The youth died within a few days afterwards.—He also strongly urged the doctrine of election.

were in some degree affected: lord Chesterfield thanked me, and said, 'Sir, I will not tell you what I shall tell others, how I approve of you,' or words to this purpose. He conversed with me freely afterwards. Lord B. was much moved. All accepted of my sermons, and seemed surprised, but pleased. Thus, my dear brother, the world turns round. 'In all time of my wealth, good Lord, deliver me.'"

* "If there be no such thing as the doctrine of an imputed righteousness, those who hold it and bring forth fruit unto holiness are safe; but if there be such a thing (as there certainly is), what will become of you that deny it? Your portion must be in the lake of fire and brimstone for ever." Serm. XIV.

The manner in which Mr. Whitefield conveyed his doctrine was likely to be a further ground of offence to persons of education and refinement. His action was vehement, his hands being frequently uplifted above his head. His voice was so loud, that it is said to have been sometimes heard at the distance of a mile. The passion with which he spoke shewed indeed the honest ardour of his mind, and had a wonderful effect on the lower classes: his language, however, if we may judge from the Eighteen Sermons taken in short-hand and printed by Mr. Gurney against the wish of his executors (which Mr. Winter states to be very descriptive of his manner), was often coarse and familiar in the extreme; and the very passages which might carry alarm into the hearts of some of his more uneducated hearers, might easily seem to others to border on the ridiculous, and even on the profane. The blessed name of Christ must be brought almost even into contempt, in the judgment of many sober and serious persons, by the irreverent fondness with which he sometimes treated it. We shall not introduce any quotations of this kind into our text; but, in order that we may not be deemed prejudiced judges, we shall refer our readers to a note *.

* In one of his letters he writes thus: "Dear sir, Jesus is a precious master. He, as it were, dandles me upon his knees," &c. —— "he assures me from day to day" (Mr. Whitefield often used language which implies personal intercourse with our Saviour) "that he will never leave me nor forsake me." In another letter he says: "To-day my Master, by his Providence and Spirit, compelled me to preach in the churchyard at Islington: to-morrow I am to repeat that mad trick." Of a man supposed likely to be stript of his preferment for preaching the Gospel, he observes, "he is willing naked to follow a naked Christ." When at Savannah, he writes, "My soul has been much carried out in behalf of this place, and now the Lord is about to answer my prayer. T. D. was yesterday in a glorious agony. I prayed with the three girls before I went to church, and their hearts were ready to break. Oh how was my soul carried out, and how did the Holy Ghost fill the room! The same power continues to-day: for near two hours four or five of the girls have been before the Lord, weeping most bitterly, and under such agonies as gives me hope our Lord will soon send them deliverance." But the piece in his works which is most open to censure is his fifth Sermon. This was preached to a society of young women in Fetter Lane, and it consists of a coarse and most familiar parallel, maintained from the beginning of the discourse to the end, in which our blessed Saviour is held up to them under the image of a husband; and they are invited, in terms much too offensive to be all of them inserted, even in our note, to espouse themselves to Jesus Christ. The sermon is entitled "Christ the best Husband: or an earnest Invitation to young Women to come and see Christ." —"By the Spirit," says the preacher, "Christ doth lay hold of you, and by faith you do lay hold on him, and thus the match is made." —"And what do you say, young women? shall I have a grant for my Master, or be sent away with a repulse? Methinks, by this time you should begin to have a mind unto Jesus Christ. You look as if you did desire; you hearken as if you would consent. Shall this be the day of your espousals? Some of you have staid a long time; and will you defer any longer? Perhaps you may never have another opportunity; this may be the last time of asking." —"O reverence" (says the preacher at the end of his discourse), "reverence, I beseech you, this Lord Jesus Christ." Who would have believed that any friend to religion, in possession of his senses, could have spoken or written thus!

It is lamentable to reflect that the

We have made no quotations from the volume containing his Eighteen Sermons taken down in short-hand by Mr. Gurney, because his executors, who doubtless were pained by the extraordinary number of low and offensive passages, as well as by the inaccuracies which they contain, were unwilling to certify them to be his, and endeavoured even to prevent their publication; and because, also, these sermons are said, by Mr. Winter, to have been delivered after his infirmities had begun to grow upon him. There can, however, be no doubt that they were preached in England; and that they contributed to form that character which he had in the eye of the bishops.

letters, and even some of the sermons, of this servant of God, for such, with all his faults, we believe him to have been, should have abounded with expressions which are not fit to have a place in that part of a miscellaneous work which may chance to be read aloud in the family circle. Is it not astonishing that Mr. Whitefield should so often refer to the spirit of persecution, and to the hatred of gospel doctrine, the *whole* of that opposition which he experienced from the bishops, and from so many of the higher classes?

We have now fulfilled our purpose of exposing to view the character, though more particularly the errors, of the most popular perhaps of all the preachers that have appeared in the modern world. His very faults were of a class which contributed to popularity; to popularity, however, only among the lower orders. In some main points, which he contested with some of the very bishops, we confidently pronounce him to have been right; namely, in affirming works to be no *condition* of justification; and, indeed, in the general strain of his doctrine of salvation by grace*. We also think that he fairly pourtrayed the character of too many of our modern Christians†; and that both his doctrine and his life operated as a reproof to the lukewarm, ignorant, and worldly ministers of the church. It is, therefore, not to his extravagancies *alone* that we ascribe the hostility of which he complained. That we have not totally erred in speaking of his faults, his own confession, towards the end of his life, clearly attests*; and we believe that if his spirit could now look down from heaven, and his voice again be heard among us, he would himself earnestly exhort his followers to avoid those rocks against which he struck. That the man who more than any other had attached himself to Mr. Whitefield, and into whose very hands his American concerns seemed likely to fall, should not find ready admission into the church, is to us a matter of not the least surprise, nor indeed even of blame. Knowing Mr. Winter, however, as we now do; believing him to have been in a great measure exempt from most of those faults to which we have adverted, faults nevertheless to which he seems to have been a little blind; we are clearly of opinion that he was in himself a fit subject for episcopal ordination, and more particularly as a minister of the grace of God to

* "No, my lord," said Mr. Whitefield; "if the Gospel be true, salvation is the free gift of God, through Jesus Christ: faith is the means whereby that salvation is applied to our hearts, and good works are the necessary fruits and proof of that faith."

We beg to refer our readers to the latter part of a paper (No. III.) on the Calling of the Gentiles, in our number for June, for an explanation of this doctrine, which very much accords with our own views of the subject.

† "Visit," said he, "worldly people when they are near death. They are so afraid of dying, that the doctor will not suffer us to come near them—no, not common clergymen—for fear of damping their spirits; till they find they are just gone; and then they give us leave to say the farewell prayer to them."

* The following is an extract from his journal to that effect:—"24th of June, 1748, on board. Yesterday I made an end of revising all my journals. Alas! alas! in how many things have I judged and acted wrong. I have been too rash and hasty in giving characters both of places and persons. Being fond of scripture language, I have often used a style too apostolical; and at the same time I have been too bitter in my zeal. Wildfire has been mixt with it; and I find that I frequently wrote and spoke in my own spirit, when I thought I was writing and speaking by the assistance of the Spirit of God.' I have likewise too much made inward impressions my rule of acting, and too soon and too explicitly published what had been better kept in longer, or told after my death. By these things I have hurt the blessed cause I would defend, and also stirred up needless opposition. This has humbled me much."

those neglected slaves in America, among whom he had already so honourably laboured during a small portion of his amiable and useful life.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: Two editions of Dr. Watkins's Scripture Biography improved;—The Life of Romney, by Hayley;—A Portugueze and English Dictionary, abridged from Vieyra and others;—A second volume of Mr. G. Chalmers's historical and topographical Account of North Britain, with Maps, Plans, &c.;—and, Travels through Russia, Tartary, the Crimea, &c. in one volume 4to., by the Rev. Dr. E. Clarke of Cambridge.

A new edition of the Greek text of Herodotus, and of Hephestio's treatise on the Greek Metres, corrected, with Notes, is printing at the Clarendon press. These will be followed by Porti Lexicon Ionicum.

By the new regulations for the British Museum, that noble institution is to be kept open for public inspection every Monday, Tuesday, Wednesday, and Thursday, except in the Christmas, Easter, and Whitsun weeks, on Thanksgiving and Fast days, and during the months of August and September: application to be made for admission on those days between eleven and two. Friday is reserved for the admission of select companies, brought by a trustee or admitted by an order of the principal librarian. Eight companies, of not more than fifteen persons each, may be admitted in the course of the day; the first at eleven; the others in succession.

The inclosure of Wildmore Fen, below Boston, will bring into immediate cultivation 40,000 acres of inundated, and consequently of hitherto unprofitable land. It is so rich, that considerable part of it is now selling at 50*l.* per acre, and the rest is of equal value. The aggregate amount thereof is 2,000,000*l.* The expenditure of inclosing, draining, &c. has been 400,000*l.*: so that the net profit to the owners of the work will be 1,600,000*l.* sterling.

The heat during the month of July was greater than has been known in England since thermometrical observations have been made and recorded. The thermometer, exposed to the open air in a northern aspect, and in the shade, stood as follows:

July 11..80°	July 14..91°	July 17..83°
12..82½	15..77	18..84
13..94	16..86	19..92

The observations made at the Royal Exchange, at sir Joseph Banks's, and several other places about town, nearly coincided with this account. In many parts of London, indeed, owing to the reflection of the heat from the opposite buildings, the thermometer rose in the shade as high as 100°; and in the sun, during the hottest of the above days, it stood at 147. The medium heat of Jamaica is about 79°; that of Sierra Leone about 85: the highest point to which it has been known to rise at the latter place is 98.

CONTINENTAL.

Bonaparte has had the following return made to him of the number of the Jews in all the different parts of the habitable globe:

In the Turkish empire, . .	1,000,000
In Persia, China, India, on the east and west of the Ganges, .	300,000
In the west of Europe, Africa, and America, ...	1,700,000
Making, in the aggregate, a population of	3,000,000

A canal has been projected, to unite the Scheldt, the Maes, and the Rhine, so as to open a communication between Antwerp and the interior of Germany.

Bonaparte has ordered the complete demolition of the fortress of Hameln in Hanover, and the work of destruction is proceeding rapidly.

AMERICA.

The Rev. Dr. Dwight, president of Yale college, is preparing for the press Observations on a Series of Journeys through the States of New Holland and New York, intended to illustrate the topography, agriculture, commerce, government, literature, manners, morals, and religion of those countries.

A Theological Library has lately been established in Boston. One of the principal

objects of this institution is to collect critical, controversial, and scarce publications in divinity, many of which are difficult to be found, and too expensive for an individual to possess.

Another theological library, on a still larger scale, is collecting at Phillips's Academy at Andover, for the accommodation of the theological seminary lately established, and attached to that institution.

Proposals have been issued for printing at the university press at Cambridge, Massachussets, Griesbach's edition of the Greek Testament, with a selection of the most important various readings.

Mr. Dobson, of Philadelphia, has announced his intention of publishing by subscription a new translation of the sacred Scriptures; the Old Testament from the Greek of the Septuagint, and the New from the most correct Greek text, with occasional Notes; by Charles Thomson, esq. late secretary to the Congress of the United States. It will be comprised in two large quarto volumes, and the subscription for one copy is fixed at ten dollars.

SIERRA LEONE.

Having received some late numbers of the Sierra Leone Gazette, we are enabled to extract various particulars respecting that part of the world, which cannot fail to prove interesting to our readers.

The following letter to the editor of the Sierra Leone Gazette, seems to afford a satisfactory prospect of benefit from the abolition of the slave trade.

"Since the abolition of the slave trade was made known in the neighbourhood of Goree, a quarrel took place between the king of Damel and the Maraboos; after several skirmishes the Maraboos drove them back, and carried away with them from 500 to 1000 head of cattle; saying, that, as there was no sale for slaves, they would not take their people, but that, as cattle could be turned to advantage, they would take *them*.

"I had some conversation with a man who took an active part against the king of Damel: he assured me that the natives in their neighbourhood had no intention of taking any more prisoners, as they would not sell; but that the idea that those who might unavoidably be taken would be put to death, was quite erroneous.

"Mamadee Saani, a powerful and intelligent chief in the river Gambia, told me that he regretted the abolition himself, as being the means of depriving him of some considerable emoluments, but that he believed, generally speaking, it would be of great service to the country. One very strong reason he gave was, that the want of confidence in each other, occasioned by the fear of kidnapping, or otherwise making slaves, obliged the natives to be constantly armed, and every man to suspect his brother; but, since the abolition, they had already begun to lay aside their guns when they went out; and he had no doubt, but, in a short time, they would clear away the woods from about their towns that were then built; and that, in building new ones, they would have them in more exposed situations; and that he himself had altered his mind as to the place he had chosen to build a town in, determining to build it now on the banks of the river, and cut down all the woods near him; and that he intended, as he knew many other natives did, to attend as much as possible to cultivation, particularly cotton, which grows there in great abundance."

On the 1st of January last, the colony of Sierra Leone was transferred, with great form, from the Sierra Leone company to his majesty. Before the transfer took place, governor Ludlam, who continued to be governor under the crown, informed the colonists that he was commanded by the court of directors to communicate to them their recorded sentiments in the following terms: "We request you to express to the colonists generally the satisfaction we have felt in contemplating their increasing good order under trying circumstances for several years past; and to assure them that, though we cease to govern them, we shall not cease to take an interest in their concerns; and shall be ready on all occasions to do whatever may be in our power to promote their happiness."

"The total number of deaths at the colony for the year 1807 was thirty-six, of whom two were accidentally drowned; of births, fifty-seven. No death occurred among the company's servants nor among the European troops in that year.

"On the 2d of March, 1808, the reverend missionaries Renner, Butscher, and Prasse, sent out by the Society for Missions to Africa and the East, left Sierra Leone for the Rio Pongas, where they propose to form their principal settlement."

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Christian Doctrine opposed to Heresy, a Visitation Sermon preached at Bedford, May 12, 1808. By the Rev. Joshua Morton, Vicar of Risley. 1s. 6d.

Religious Education, as it constitutes one Branch of the Discipline of the Church of England, considered in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at the Visitation holden June 8, 1808. By Joseph Holden Pott, A. M. 2s. 6d.

Sermons on several Subjects. By the late Rev. William Paley. 8vo. 10s. 6d.

A Charge delivered to the Clergy of the Diocese of Llandaff, in June 1805. By R. Watson, D. D., Lord Bishop of Llandaff. 1s. 6d.

A Second Letter to the Author of Remarks on the Bishop of Durham's Charge, occasioned by the Vindication of those Remarks, lately republished. By a Clergyman of the Diocese of Durham. 1s.

A Sermon preached before the Duke of Bedford, Lord Lieutenant of Ireland, President, and the Members of the Association for discountenancing Vice and promoting the Knowledge and Practice of the Christian Religion, April 9, 1807. By the Right Rev. Christopher, Bishop of Clonfert. 2s.

Sermons for the Use of Families. Selected by James Hews Bransby. 2 vols. 12mo. 10s. 6d.

Fruits of Christian Love; or, a Letter to the Society of Friends, called Quakers, on the religious Instruction of their Youth. By Amicus. 1s.

Sermons and Tracts by the late William Paley, D.D. now first collected. 3vo.

MISCELLANEOUS.

Letters on Literature and Composition, addressed to his Son. By the Rev. George Gregory, D.D. late Vicar of West Ham, domestic Chaplain to the Bishop of Llandaff, &c. 2 vols. 12mo. 13s.

An Account of the Life and Writings of James Bruce, of Kinnaird, Esq. F. R. S. Author of Travels to discover the Source of the Nile. By Alexander Murray, F. A. S. E. 4to. 2l. 12s. 6d.

The Harleian Miscellany; a Collection of scarce, curious, and interesting Pamphlets, selected from the Library of Edward Harley, second Earl of Oxford. Interspersed with historical, political, and critical Annotations; by the late William Oldys, Esq.; and additional Notes by Thomas Park, F. S. A. Vol. I. 4to. 3l. 3s.

Philosophical Transactions, abridged by Drs. Hutton, Shaw, and Pearson. Vol. XIV.

The Librarian, containing Analyses of valuable and useful Books, &c. No. I. 1s.

A Letter from Mr. Whitbread to Lord Holland, on the present Situation of Spain.

An Attempt to shew by what Means the United Kingdom and the World at large may be saved from the Subjection to France, without the Abolition in Great Britain and Ireland of all Distinctions on Account of Religion. 7s. 6d.

The Claims of the Roman Catholics constitutionally considered, in a Letter to the Bishop of Norwich. By the Rev. T. Baseley, A. M.

Indian Recreations; consisting of Thoughts on the Effects of the British Government on the State of India. By the Rev. William Tennant. Vol. III. 8vo. 9s.

An Account of Jamaica and its Inhabitants. By a Gentleman long resident in the West Indies. 8vo. 7s. 6d.

Travels through Spain and Portugal, recently performed by an English Gentleman, containing accurate Delineations of the Manners and Domestic Condition of that Country, with Anecdotes of the Prince of the Peace, &c., Estimates of the Power and Resources of the Spanish Monarchy, and other interesting and authentic Particulars. In one large volume small 8vo., illustrated with a Map of Spain and several other Engravings. 10s. 6d.

RELIGIOUS INTELLIGENCE.

LONDON SOCIETY TO AFRICA AND THE EAST.

The Report of the proceedings of this society for the last year is preceded by a Sermon on "the Duty and Means of promoting Christian Missions," which was preached at the eighth anniversary of the society, by the Rev. THOMAS ROBINSON, M. A., vicar of

St. Mary's, Leicester. The text is, Rom. x. 13—15; from which passage he takes occasion to explain the great plan of divine mercy, the means appointed for its promulgation, and the duty of promoting missions. We have read this discourse with pleasure, and we hope with profit; and we recommend it to the notice of our readers, as an able and impressive vindication of the exertions which have been recently made to extend the pale of Christianity. We shall not attempt to analyze this discourse, nor is it in our power to quote from it largely, as we should be happy to do. We shall insert, however, a few detached extracts, as specimens of the preacher's manner, and as an inducement to peruse the whole.

"Salvation is a term of large extent; comprehending within itself an abundance and variety of invaluable blessings. Salvation is the recovery of the soul to God, to happiness, to holiness. It is the complete pardon of the condemned sinner, the free justification of the ungodly, the resurrection of the soul that was dead in sins, and its entire renovation in righteousness: it is an access to God with confidence, an adoption into his family, and present communion with him: it gives grace for holy obedience and final perseverance: it ensures the victory over death, the resuscitation of the body, an admission into heaven, and the full possession of all the glories and felicities of that everlasting kingdom." p. 280.

"We deduce your obligations to missionary exertions, from the common principles of your religion: nor can we, on these principles, conceive favourably of that man's spiritual state, who is indifferent about the souls of his fellow-creatures; and asks, like an ancient murderer, *Am I my brother's keeper?* Gen. iv. 9. Go, then, you, *who have tasted that the Lord is gracious*, and evince your gratitude to Him, who died for you, by your zealous and unwearied efforts to promote the purposes of his death. Go, and, like Him, weep over the sinners who are ready to perish; but, at the same time, as opportunity may be given, reprove them, warn, exhort, call to them with an importunity not to be refused. Enquire whether means may not be devised to prevent the tremendous ruin, and to pluck the firebrand out of the burning. Oh what an honour, to be workers together with God to save souls from death! Is there any distinction on earth to be so ardently desired? But if, on the contrary, you are content to leave others to perish, provided only that you escape destruction, we ask, Where is your concern for the glory of God? Where, your gratitude for redemption? Where, your conformity to the mind of the Saviour, who came from heaven, suffered, bled, and died, to save that which was lost? Where, your bowels of compassion? Where, 'that faith which worketh by love?' Where is the rich assemblage of Christian Graces, which we are taught to expect in the true believer? Where, all those 'fruits of righteousness, which are by Jesus Christ unto the glory and praise of God?'" p. 291, 292.

"Nor will you be so contracted, as to confine your regard to men of one nation, or even of one colour. You better understand, I trust, 'who is our neighbour.' Christian love knows neither partialities nor limitations. Its anxieties and energies are directed to the everlasting happiness of the whole human species. With such an enlarged affection, extend your views to the remotest corners of the world. How melancholy the prospect! How deplorable is the state of darkness and depravity, in which by far the greater part of mankind remain! The light of revelation shines over a very small portion of the earth. What shall be said of the many millions, to whom the salvation of God has never been made known? There are but few of that description, who are not idolaters or atheists; sunk into a degree of ignorance, misery, and sin, beyond any conceptions which we can form." p. 293.

"Let fervent supplication, then, ascend unto God continually, that He may speedily visit them in mercy, dissipate their darkness, and break their bonds in sunder. There is not one, however poor, who may not pour out a daily prayer for the benighted Heathen: and were there no other end answered by this sermon, than the promotion of such a spirit of ardent and charitable intercession throughout the congregation, I shall yet have preached to good purpose. But I would say to you, do more. Unite your counsels, your efforts, your contributions. Send them the word of life: promote the translation of the Scriptures into their various languages, and disperse copies of the Bible as extensively as you can. I rejoice that such a plan is in a state of progress. May it prosper even beyond your expectations!" Amen! p. 298.

The substance of the society's report has already been given in our number for June. A very sensible letter from the Rev. Samuel Marsden, the chaplain of the colony in New South Wales, is given in the Appendix, in which he suggests the formation of a missionary establishment in New Zealand. "The arts and religion," he observes, "should go together. The attention of the heathen can

be gained, and their vagrant habits corrected, only by the arts. Till their attention is gained, and moral and industrious habits are induced, little or no progress can be made in teaching them the Gospel. I do not mean that a native should learn to build a hut or make an axe before he should be told any thing of man's fall and redemption; but that these grand subjects should be introduced at every favourable opportunity, while the natives are learning any of the simple arts. To preach the Gospel without the aid of the arts will never succeed amongst the heathen for any time. Much of the success of a mission depends upon the qualifications of the persons employed in the work. Four qualifications seem absolutely requisite for a missionary: piety, industry, prudence, and patience. It will be readily admitted that sound piety is essential; and that, without this, nothing can be expected. A man must feel a lively interest in the eternal welfare of the heathen to spur him on to the discharge of his duty. A missionary should also be naturally of an industrious turn; a man, who could live in any country by dint of his own labour. An industrious man has great resources in times of difficulty and danger in his own mind. Great difficulties will easily be surmounted by an industrious man, while very small ones will overwhelm an idle man with despair. It is worthy of remark, that in all my observations on mankind I have rarely ever known an industrious man become an idle one, or an idle man industrious. A missionary's habits of industry ought to be fully established, or he will be found totally unfit for the arduous work of the mission, in a country where nothing has been done before him. It will also require great prudence and circumspection in a missionary, to govern a savage mind, upon which his own very existence will depend. His difficulties will many of them be new; and much greater and more numerous than he can possibly imagine or foresee. On this account he will require great patience and perseverance to bear up under them."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

THE political events of the present month may be comprised in a few sentences, and yet are they of the most important and encouraging nature.

The French forces which had been detached from Madrid under Dupont, in order to secure to Bonaparte Cadiz and the ships which lay in its harbour, were attacked near Cordova by the Andalusian army under general Castanos, and after some severe fighting, in which the former lost 3000 men, they capitulated on the 20th of July to the patriots. The troops of Dupont's division, amounting to 8000 men, were made prisoners of war; another division of 6600 men, which was marching to his relief, likewise surrendered, but on terms, and are to be embarked at Cadiz and sent to Rochefort. The patriotic force consisted of about 13,000 regular troops and 12,000 peasantry. "There no longer exists a French force in Andalusia."

The effect of this great victory has been to compel Joseph Bonaparte, and the whole of the French force remaining at Madrid, to evacuate that city and to take the route to France. The evacuation began on the 29th of July, and was completed on the 31st. They carried with them all the artillery and ammunition they could find means to convey, destroying the rest: they also plundered the treasury and the palaces of every article of value.

With the exception of the citadel of Barcelona, and the French frontier, Spain may now be considered as freed from the French yoke. We cannot, however, flatter ourselves or our readers, that the freedom and independence which have been thus so nobly achieved, are yet placed in a state of security. Bonaparte will not easily relinquish his purpose of reducing Spain into the condition of a fief of his empire, and through his official organ, the Moniteur, he has announced that an army of 150,000 men is on its march to carry that purpose into effect. And though we trust that even this force will prove unequal to its task, and that an armed nation, fighting for all that is dear to them, will prove an overmatch for all the bravery, discipline, and military skill which can be marshalled against them, yet the dreadful amount of blood and carnage, of misery and devastation, which the struggle is likely to produce, cannot be contemplated

without horror. May the Almighty in mercy disarm the destroyer's rage, and afford peace to a bleeding world!

The British troops under sir Arthur Wellesley and general Spencer had made good their landing in Portugal, and were marching, in conjunction with a large Portuguese force, to the attack of Junot, who was hemmed up in Lisbon with ten or twelve thousand men. Their surrender may be confidently expected.

While these events have been passing in the south of Europe, the intelligence from the north has been no less gratifying. Ten thousand of the Spanish troops employed by Bonaparte in the Danish territories have been rescued from his power, and are now on their way to Spain, to aid their brethren in arms in the glorious conflict they are maintaining against the tyrant of Europe. Five thousand more, who were stationed in Zealand, attempted to escape into a place of safety: but their intention being discovered, means were found to prevent its execution and to deprive them of their arms. We trust that Dupont's army will be retained as hostages for their good treatment.

The rumours of a war between Austria and France gather strength. Should they be realized, Bonaparte will require all the force he can muster to make head against this power and Spain, even supposing that none of the other powers of Europe whom he has subjugated should seize so favourable a moment for attempting to burst their shackles.

The Swedes are said to have obtained a considerable advantage over the Russians in Finland.

AMERICA.

The only news received from America are, that the embargo is still enforced, and that an increasing degree of dissatisfaction with the measure appears to pervade that country.

GREAT BRITAIN.

A large French frigate, the Piedmontaise, has been captured in the East Indies by a British frigate, the San Fiorenzo, captain Hardinge, after a severe engagement, in which captain Hardinge was killed.

The East-India fleet, consisting of twelve sail, has arrived in the river Thames. India was tranquil.

OBITUARY.

REV. THOMAS SOWERBY.

On the 30th of July died, at the Bristol Hot Wells, in the thirty-third year of his age, the Rev. Thomas Sowerby, A. M. fellow and tutor of Queen's College, Cambridge, and chaplain to the bishop of Meath. Mr. Sowerby affords another instance, in addition to numbers which might be produced, that superior talents, and uncommon attainments, when united with a simple and teachable spirit, are rather friendly than hostile to the reception of religious truth. Of his early life we are able to give little account: he was born in Cumberland, educated at Appleby school, and, at the usual age, admitted of Trinity College, Cambridge; where he commenced his residence in October 1794. From the system of instruction adopted in that university, a man of abilities is presently known; and a very short time had elapsed before it was generally admitted that Mr. Sowerby might reasonably look forward to the first honours of the place. Having particularly distinguished himself in the examinations of his own college, he at length came, in January 1798, to the great trial in the senate house: here he was soon placed without a competitor, and declared the senior wrangler of his year; and in the following week he obtained the first of Dr. Smith's two prizes for the best proficients in mathematics and natural philosophy: the highest honour, we believe, which the university confers on any person in statu pupillari.

From the circumstance of his being deeply engaged in the acquisition of other knowledge, Mr. Sowerby had hitherto paid little attention to religious subjects. He first began to entertain serious impressions about the time when he took his bachelor's degree; and immediately on his retiring into the country gave himself with great earnestness to the examination of the Scriptures. The result was, as every humble inquirer will most assuredly find it, a firm conviction of the truth of the essential doctrines of the Gospel. In a letter to a friend written at that period, he expresses his astonishment at the ignorance in which he had hitherto remained with respect to the real nature of Christianity, and his delight at the prospects which now opened before him.

From that time, it was easy to observe in his whole character and deportment a material change; for though his natural liveliness of disposition never forsook him, and though the activity of his mind still urged him to the acquisition of knowledge, yet his chief pleasure was now in the society of those from whose conversation he hoped to derive spiritual improvement, and his principal study was the Word of God. We are persuaded it

would be no easy matter to point out many persons in active life who have dedicated so much time, for years together, to the reading of the Scriptures as Mr. Sowerby did; yet so little was there of parade or affectation about him, that probably few of his acquaintance were aware of it.

In January 1799 he was elected fellow of Queen's College, and appointed by the master to a share in the tuition. This circumstance he always considered as one of the happiest events of his life: it introduced him to the knowledge of the dean of Carlisle, of whose kind regard he was accustomed to speak with peculiar pleasure, and for whom he entertained to his latest hour the warmest feelings of respectful affection. In the summer of the same year he was ordained deacon, by the bishop of Ely; and immediately proceeded to take charge of the new church at Kingston upon Hull, in the absence of Mr. Dikes. His labours in that place were peculiarly acceptable; and his name will be dear to many in Hull, so long as his memory shall last. The duties of college necessarily occupied the greatest part of his time; yet he continued to preach (chiefly in the churches of his friend Mr. Simeon) while his health would permit, and long after some of his friends had thought him unequal to the task. In 1804 he sustained the office of moderator, and discharged the duties of the appointment in a manner highly honourable to himself, and which rendered him deservedly popular among the students. Indeed he was on every occasion singularly happy in conciliating the affections of all around him.

After repeated attacks of sickness, he was at length compelled, about the beginning of April 1808, to leave college for the benefit of his health: his disorder was a rapid decline, upon which neither medicine nor change of air seemed to produce any favourable effect. Throughout the whole of his illness, his Christian patience and Christian fortitude were very conspicuous; not a complaint escaped him; and when a friend expressed to him his concern at the length and severity of his sufferings, he replied by observing that he ought rather to be thankful, as he had been favoured with time for reviewing his past life, and had derived benefit from affliction. For several weeks previous to his death, his strength was so much exhausted, that he seldom spoke except in monosyllables; but the little which he could articulate, shewed how well he was prepared for his approaching change. So long as he was able to read, his Bible was almost constantly in his hand, and he frequently appeared to be engaged in prayer. When he could read no longer, he accepted with many thanks the offices of a friend. The fourteenth and seventeenth chapters of St. John were peculiarly pleasing to him; and, feeble as he was, he more than once expressed with animation the great comfort which he derived from hearing them. On the night preceding his death he was almost perpetually employed in devotion; his strength seemed to be somewhat revived, and no immediate apprehensions were entertained. About half past nine in the morning, he hastily caught the hand of an attendant who was standing by the bed, and, smiling, pointed to a chair, adding the word "down:" in an instant the awful change began to take place; and, after a few minutes, without a sigh or a groan, he breathed his last.

So terminated the mortal existence of the Rev. Thomas Sowerby, apparently in the height of his usefulness. But the ways of God are not as our ways, nor his thoughts as our thoughts. If the writer of this account should speak all he thinks of his departed friend, it is probable that much would be attributed to personal regard, and to the partiality of private feeling; he will therefore be silent: panegyric is of no service to the dead. But should this simple narrative meet the eye of any young student in the university, who is in danger of being laughed out of his religion by such as term it the refuge of ignorance or the weakness of enthusiasm, he will bear in mind that the subject of this memoir has left in Cambridge few equals of his own age, and perhaps no superior, whether we regard the brilliancy of his talents or the extent and variety of his learning. He will see that religion is not necessarily connected with austerity or gloom, but can associate with cheerfulness of character the most attractive, and with playfulness of manner the most conciliating. Above all, he will perceive, however valuable may be the possession of talents and learning, that a period must arrive when genius will be unavailing and knowledge will fail. Nothing but real religion can support us in the hour of affliction, and it is the blessed hope of immortality alone which can smooth the bed of death.

ERRATA.

Last Number, p. 477, col. 1, l. 26, for *dementes* read *dementat.*
Present Number, p. 490, col. 1, l. 4 from bottom, for *face* read *wrath*
495, col. 2, l. 18, for *or* read *nor.*

For Answers to Correspondents, see second page of Cover

THE

CHRISTIAN OBSERVER.

No. 81.] SEPTEMBER, 1808. [No. 9. Vol. VII.

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

THE following short Catechism, the work of that venerable and eminently pious prelate archbishop Leighton, deserves to be universally known. I have extracted it from the fourth volume of his works, lately published by Ogle; and I submit to your consideration whether the room which it would occupy in your miscellany could be more advantageously employed than in giving currency to this excellent summary of Christian doctrine and Christian duty.

You will, I trust, permit me to make one remark which forcibly struck my own mind on reading this Catechism. Its author unquestionably designed that it should be a compendium of all those great truths deducible from Scripture, the belief and practice of which are necessary to the formation of the Christian character; in other words, to the salvation of the soul. But how little do we find in it, which has been the subject of controversy among pious men in any age? How little do we find in it, to which any man of piety would now object? And yet have we not here a just and comprehensive statement of *evangelical* religion? If so, why will not good men agree to meet each other on such a common basis as this; and, leaving their endless debates, unite their labours in promoting the great objects of Christianity—love, purity, and peace?

S.

"A SHORT CATECHISM.

"What is naturally every man's chief desire?

To be happy.

Which is the way to true happiness?

True religion.

What is true religion?

The true and lively knowledge of the only true God, and of him whom he hath sent, Jesus Christ.

Whence is this knowledge to be learned?

All the works of God declare his being, and his glory; but the clearer knowledge of himself, and his Son Jesus Christ, is to be learned from his own word, contained in the holy scriptures of the Old and New Testament.

What do those Scriptures teach us concerning God?

That he is one infinite, eternal Spirit, most wise, and holy, and just, and merciful, and the all-powerful Maker and Ruler of the world.

What do they further teach us concerning him?

That he is Three in One, and One in Three, the Father, the Son, and the Holy Ghost.

What will that lively knowledge of God effectually work in us?

It will cause us to believe in him, and to love him above all things, even above ourselves, to adore and worship him, to pray to him, and to praise him and exalt him with all our might, and to yield up ourselves to the obedience of all his commandments, as having both made us, and made himself known to us for that very end.

Rehearse then the articles of our belief.

I believe in God the Father, &c.

Rehearse the Ten Commandments of the law, which are the rule of our obedience, and so the trial of our love.

God spake these words, I am the Lord thy God, &c.

What is the summary our Saviour hath given us of this law?

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself.

What is the effectual means of obtaining increase of faith and power to obey, and generally all graces and blessings at the hand of God?

Prayer.

Rehearse that most excellent and perfect prayer that our Saviour hath taught us.

Our Father which art in heaven, &c.

In what estate was man created?

After the image of God in holiness and righteousness.

Did he continue in that estate?

No. But by breaking the commandment which his Maker gave him, eating of the fruit of that tree which was forbidden him, he made himself and his whole posterity subject to sin and death.

Hath God left man in this misery, without all means and hopes of recovery?

No. For he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

What is then the great doctrine of the Gospel?

That same coming of the Son of God in the flesh, and giving himself to the death of the cross to take away the sin of the world, and his rising again from the dead, and ascending into glory.

What doth that Gospel plainly teach and really persuade all the followers of it to do?

It teacheth them to deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present world.

How hath our Lord Jesus himself expressed the great and necessary duty of all his disciples?

That they deny themselves, and take up their cross and follow him.

Rehearse then some of the chief points wherein we are to follow our Lord Jesus Christ?

1. To surrender ourselves wholly to our heavenly Father, and his good pleasure in all things, even in the sharpest afflictions and sufferings; and not at all to do our own will, or design our own praise or advantage, but in all things to do his will and intend his glory.

2. To be spotless, and chaste, and holy, in our whole conversation.

3. Add a third. To be meek and lowly, not to slander or reproach, to mock or despise any; and if any do so to us, to bear it patiently, yea to rejoice in it.

4. A fourth. Unfeignedly to love our Christian brethren, and to be charitably and kindly affected toward all men, even to our enemies, forgiving them, yea and praying for them, and returning them good for evil; to comfort the afflicted, and relieve the poor, and to do good for all as we are able.

Is it necessary that all Christians live according to these rules?

So absolutely necessary, that they that do not so in some good measure, whatsoever they profess, do not really believe in Jesus Christ, nor have any portion in him.

What visible seals hath our Saviour annexed to that Gospel, to confirm our faith, and to convey the grace of it to us?

The two sacraments of the New Testament, Baptism and the Lord's Supper.

What doth baptism signify and seal?

Our washing from sin, and our new birth in Jesus Christ.

What doth the Lord's Supper signify and seal?

Our spiritual nourishment and growth in him, and transforming us

more and more into his likeness, by commemorating his death, and feeding on his body and blood, under the figures of bread and wine.

What is required to make fit and worthy communicants of the Lord's Supper?

Faith in our Lord Jesus Christ, and repentance towards God, and charity towards all men.

What is faith in our Lord Jesus?

It is the grace by which we both believe his whole doctrine, and trust in him as the Redeemer and Saviour of the world, and entirely deliver up ourselves to him, to be taught and saved and ruled by him, as our prophet, priest, and king.

What is repentance?

It is a godly sorrow for sin, and a hearty and real turning from all sin unto God.

What is the final portion of unbelieving and unrepentant sinners?

The everlasting torments of devils.

What is the final portion of them that truly repent and believe, and obey the Gospel?

The blessed life of angels, in the vision of God for ever.

A question for young persons before their first admission to the Lord's Supper.

Whereas you were in your infancy baptised into the name of Jesus Christ, do you now upon distinct knowledge, and with firm belief and pious affection, own that Christian faith of which you have given an account, and withal your baptismal vow of renouncing the service of Satan, and the world, and the lusts of the flesh, and of devoting yourself to God in all holiness of life?

I do sincerely and heartily declare my belief of that faith, and own my engagement to that holy vow, and resolve, by the assistance of God's grace, to continue in the careful observance of it all my days."

Leighton's Works,
Vol. iv. p. 198.

For the Christian Observer.

ON THE NATURE AND EFFECTS OF THE CHRISTIAN HOPE.

NEXT to the enjoyment of Heaven itself, nothing can be more desirable than a well-founded hope of that blessedness. This hope, which it is the manifest design of the Gospel to communicate to man, when sufficiently strong, will so gild the scenes of this fading and transitory world, as to give it a resemblance of the state of felicity above.

In contemplating any subject connected with the Gospel, it is impossible not to be struck with the very evident design displayed in every part of it to exalt, ennoble, and bless the children of men. We every where behold such marks of benignity and love as convey an irrefragable proof, that it has proceeded from Him whose goodness, like his other attributes, is infinite and incomprehensible. While the Gospel every where represents the state of man as poor and wretched, it every where points out, at the same time, an adequate remedy for all his evils, and every where opens to him such bright prospects of everlasting glory as could only be derived from an intimate view of those blessed scenes where universal love prevails, and where the boundless power of the Almighty is employed in diffusing consummate bliss. It there appears plainly to be the will of God, that the sinful children of men, though unworthy of the least of his mercies, should, upon their faithful reception of the Gospel, be entitled not only to the enjoyment of heaven hereafter, but to the reviving hope and expectation of it here; that they should live, as it were, in the constant view of it, enjoying a foretaste of it in their souls, and looking for and hasting unto the coming of their Lord. It is, indeed, to be lamented, that few enjoy this delightful hope; for though there are not many persons who do not entertain a hope that they shall be saved at last, yet their

hope is little more than the mere desire to be delivered from a great evil. It is a hope founded on their wishes, rather than on any declaration of the word of God. It is a hope which, instead of being countenanced by Scripture, stands in contradiction to its general tenor. It is a hope which affords no animating and delightful prospects, which is never the object of interesting contemplation, which neither arms the soul against the fear of death, nor consoles it in the hour of affliction. In fine, it is a hope which does not purify the soul; whereas he who possesses true Christian hope, "purifieth himself, even as Christ is pure."

Several reasons might be assigned why the glorious prospect of immortality, which the Gospel sets before us, makes so faint an impression on the minds of men; but they may be reduced to two: either that men are too little interested about religion to attend to it at all with sufficient seriousness, or that they entertain some unhappy mistake respecting its real nature. The first is by far the most prevalent. Men are occupied by the cares and business of the world, or they are enslaved by sensual pleasure. They have no leisure nor inclination for any pursuits that are holy and spiritual. They possess no ideas of happiness beyond what is to be enjoyed in the gratification of their sensual appetites and corrupt desires. All their hopes and expectations, therefore, are riveted down to the earth. The joys of heaven, on the other hand, are of a pure and spiritual kind, arising from religious views and feelings, from prayer, and praise, and holy love to God, and ready obedience to his will. But in religious exercises such men can taste no pleasure. On the contrary, they find them irksome. Hence it is impossible that they should look forward with delightful anticipation to a kind of life which is now intolerable to them. Religion requires a state of mind incompatible with their present pleasures. How then can they look forward with joyful expectation to such a state as the Gospel represents heaven to be? Were it a Mahomedan paradise, it would be much more an object of delight to them.

But even in cases where some degree of interest is felt about religion, an unhappy mistake with respect to its true nature often prevents the enjoyment of the Christian hope, especially where the grace of the Gospel is not well understood. Religion may be considered merely as a scheme of moral discipline, a system of restraints and punishments, and our heavenly Father only as a judge; while the office and death of the Redeemer are overlooked and neglected. In this case no sure and certain hope of a blessed immortality will cheer and invigorate the soul. For Christ is the sun of righteousness, whose beams dispel the mists of doubt and uncertainty; and illuminating the soul, impart to it at once the desire of heaven and the anticipation of its blessedness. He is the resurrection and the life. He is the hope of glory. In his light we see light. It is only the clear and stedfast view of the unspeakable mercy and grace of God revealed in the Gospel of his Son, that mercy which can cancel so freely innumerable offences through his blood, and which can bestow on the most unworthy infinite blessings for his sake; it is only such a view which can communicate peace and joy in believing. The Gospel must be welcomed as glad tidings of great joy, as a marvellous display of mercy to ourselves, ere it can impart to us a hope full of immortality. But how many persons, even in some degree religious, possess no such conception of the nature and object of religion.

In contradistinction to the empty and vain hope with which so many delude themselves, let us consider the nature of that well-founded and joyful hope of the glory of God, which the Scriptures represent as

the portion of the true believer in Christ Jesus. Believers are there represented as placing an unshaken confidence in God, in the security of his promises, and in the extent of his mercy. "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee." "Thou shalt guide me with thy counsel, and afterwards receive me to glory." "My flesh and my heart faileth; but God is the strength of my heart and my portion for ever." "I have trusted in thy mercy; my heart shall rejoice in thy salvation." "As for me, I shall behold thy face in righteousness; I shall be satisfied, when I awake after thy likeness." Such was the language of the holy members of the church, ere yet the Sun of Righteousness had arisen on the world. After his appearance, the objects of hope were more distinct and luminous, and confidence in God more strong and abiding. The Lord of the church himself had encouraged in his disciples a joyful hope of eternal life; and agreeably to his declarations and promises, they are represented as waiting for the adoption, the redemption of the body; as looking for and hasting unto the coming of the day of God; as looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; as looking for the mercy of the Lord Jesus Christ unto eternal life; as filled by the God of hope with all joy and peace in believing, that they might abound in hope through the power of the Holy Ghost. Hence they triumph with a holy confidence in the expectation of the glory ready to be revealed. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. Therefore we are always confident; knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, and willing rather to be absent from the body and to be present with the Lord." "For we know whom we have believed, and that he is able to keep that which we have committed to him till that day." "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ."

Such is the strain of holy triumph with which the disciples of Christ contemplated the prospects which opened to them in another life. Thus they stretched forward with desire, and hasted unto the coming of their Lord. Nor were these empty words: they cheerfully suffered the loss of all things here, knowing that they had a more enduring inheritance. They willingly exposed themselves to pain and affliction, rejoicing that they were counted worthy to suffer for Christ's sake; and they gladly embraced death itself, in the assured expectation of entering at once into eternal life.

If we examine this happy disposition more in detail, we shall find it to consist in *a firm belief of the life to come, a delightful contemplation of its glory*, and *a confident expectation of its enjoyment.*

1. There is an assent to what the Scriptures have declared concerning the world to come which is attended with no deep impression on the heart. A man believes that this life is as a shadow that departeth, and that there is another eternal world, altogether glorious, just before him, in which the blessed person who is permitted to enter will dwell for millions of ages: and yet he is as anxious about this life, and as indifferent about that which is to come, as if he had believed the very reverse,—that this life was eternal, and that which is to come a mere shadow. Shall it be said that such a person has a true belief in the world to come? "Faith is the substance of things hoped for, and the

evidence of things not seen;" that is, it gives a subsistence in the mind to things hoped for, and it makes things invisible evident to our sight. It opens, as it were, the door of the blessed regions above, and admits us to a view of the order, the harmony, the happiness, which prevail among the spirits of the just made perfect; it introduces us to the presence of the great Mediator of the new covenant; it enables us to contemplate with holy joy the wisdom, power, and goodness of our heavenly Father, exerted in rendering his creatures perfectly happy: and thus realizing heaven to our view, this world appears poor and mean in the comparison; its honours fade, its pleasures wither, its pomp disappears, its sufferings sink into insignificance; they seem but for a moment; and the soul is absorbed in the thought of that eternal weight of glory to which it looks forward.

2. The Christian hope further implies *a delightful contemplation* of the life to come. Many persons speak and think of heaven in a cold uninterested manner, without any glow of affection, any grateful emotion towards Him who formed it for man, or any vivid impression of its glory and felicity. The Christian, on the contrary, is described as *rejoicing in hope of the glory of God.* This implies that he makes it the subject of frequent and delightful meditation. It is called, by way of eminence, *the glory of God;* because there the glory of God, which shines through the whole universe, is collected, as light is in the sun. His *wisdom* is there manifested, without a cloud to obscure it, or any defect in the view of those blessed inhabitants who are assembled to behold it. His *power* is seen, in removing every evil, in creating every good, in enlarging the capacity of his creatures to enjoy perfect happiness, and in uniting them to each other, so that there shall be no possibility of jarring or discord. His *goodness* is displayed pouring out mercies in rich profusion. In a word, there all the attributes of the Deity shine forth with resplendent lustre, and give a denomination to the place from this full display of the divine perfections,—*the glory of God.* He who enjoys the hope of this glory, will often be transported in thought to these happy regions, there to walk with God, and to imbibe somewhat of the spirit and temper of that blessed place; one glimpse of which can afford more real delight to the soul than all the pleasures of this transitory life, even were they all enjoyed at once.

3. The Christian hope, it has been remarked, likewise implies, a *confident expectation of its enjoyment.* What would all the glories of heaven signify to any one, unless he could look forward to them as his reversionary inheritance? A clear view of the glory of heaven would only tend to depress the spirits of those who could not entertain a well-founded hope of admission there. But it is one of the peculiar excellencies of the Gospel, that it fully assures to those who truly receive it, an entrance into that blessed place, through the infinite mercies of their Saviour. They know in whom they have believed; they well understand his character; they entertain no doubt of the fulfilment of all his promises, and are confident that he is equally able and willing to pardon their sins, to sanctify their souls, and to exalt them to his heavenly kingdom.

To those who complain, that they are strangers to the joyful hope which has been described, and sincerely deplore the want of it, I would remark, that if they would really enjoy this blessing, their hearts must be wholly devoted to God. A heart divided between God and mammon, a worldly spirit, will remain for ever destitute of it. God must be chosen as the portion of the soul. The world must be relinquished, and no expectation formed of happiness from it; for worldly-mindedness is wholly incompatible with that spiritual frame which the hope of glory re-

quires. Whoever, therefore, desires to obtain this hope, must give himself up to the divine guidance; he must pray earnestly to God; he must study his word diligently, and follow implicitly its directions. Hitherto other things have been the objects of his pursuit; now *the one thing needful* must occupy his attention.

But let it not be forgotten, that this hope, in order to to be obtained, must be sought in the way which God has appointed, that is, by faith in Jesus Christ. It is those who are *justified by faith* who alone are enabled to *rejoice in hope of the glory of God.* The Gospel of the grace of God reveals to us our heavenly Father as full of mercy to all who believe in his Son. There we see the divine justice satisfied for the sins of the whole world by the oblation of Christ on the cross. There we learn the full security of all who trust in his promises, and who flee for refuge to the hope which he sets before them. There, in short, we find nothing omitted which is necessary to strengthen the hope of the Christian, or encourage his confidence in God. Such, then, is the care which our heavenly Father has taken to remove all doubt and anxiety from the minds of his real disciples. Nothing, indeed, can be more clear than his will on this point. He leaves no room for doubt or hesitation in the case of those who are sincerely and unreservedly devoted to his service. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus our Lord.

But notwithstanding the rich and full provision of peace, and hope, and joy, which God has made for man in the dispensation of the Gospel, let it not be imagined that the Holy Spirit will seal these blessings to the careless, the worldly, or the unfaithful professors of his religion. No: he who values the hope of glory will walk worthy of the vocation wherewith he is called. "He that hath this hope in him, purifieth himself, even as He is pure." This is the guard which is intended to prevent a presumptuous abuse of this doctrine. If any one enjoy a hope of glory while his tempers are unsanctified, and while he lives under the dominion of any sin, let him know that his hope is presumption. There will necessarily be a beautiful correspondence and harmony in every part of the conduct and temper of those whose hearts are right with God. In such minds the hope of heaven will be closely and inseparably connected with that purity of soul, and that love to God, which will keep them at a distance from all sin.

But, to bring this long paper to a close, let me ask, Why there are in the world so many complaints of sorrow and wretchedness? Is it because there is no remedy for these evils; or is it not rather because men will not cease to look to the world, rather than to God, for happiness? I trust that some at least of my readers will believe me when I assure them, that one faithful prayer will do more to calm the mind, than the fond indulgence of the highest earthly expectations. Let them then begin to fix their hopes on God only; and let the good they pant after be of a pure and spiritual kind, worthy of an immortal soul to seek, and of the infinite God to bestow.

Were the blessed hope of heavenly glory more frequently the object of our serious pursuit, and of our fervent prayers to God; and did the prospect of eternal felicity dawn on our souls, how light would all our trials and sufferings appear! Could we confidently look up to God as our Father, and to heaven as our home; could we rejoice in the hope of a heavenly inheritance, what a defence

would it be to us against the fear of poverty or pain—indeed against all the evils of life! Above all, what an unspeakably valuable consolation would it prove to us in that solemn hour when we must bid adieu to life and all its joys! To shew its value, let us only contemplate the condition of one who enjoying no such hope is summoned to appear before his God:—instead of cheering anticipations of the glory ready to be revealed, he is tormented with bitter reflections and dreadful forebodings, without one ray of light from heaven to enlighten his dreary passage to eternity. If there should be any whose consciences, on reading this paper, testify that this would be their state, were they now called to judgment, let me beseech them, by the mercies of God, by the redemption of Jesus Christ, by the regard they feel for their own salvation, to pause and reflect on their condition, and to lose no time in applying to God for mercy. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

N. D.

To the Editor of the Christian Observer.

I FEEL myself obliged by the very able, elaborate, and candid review of a late publication of mine, which has appeared in your Magazine; and, indeed, am gratified in perceiving that the disclosure of my sentiments has been the means of exciting an inquiry of the highest importance to religion in the present state of society. There is no doubt but our opinions differ a good deal in some particulars; but I trust we are equally actuated by a desire to advance the true interests of religion and virtue: and with these objects in view, I wish to trouble you with a few strictures upon certain passages of your critique. I know it would be an endless task, if the editors of periodical publications were, generally, to admit remarks and replies to their criticisms on different works. And the only reason why I can expect that you will grant me an indulgence which is denied to others, is, that it seems to have been your professed intention to promote a discussion of the same subjects, and that you "had invited your friends to offer their thoughts upon" them, and "were willing to allow a considerable freedom in the debate*." At present I shall transmit to you a few remarks on certain passages in the first portion of your review, with the design of exemplifying the principle of conciliation, the promotion of which was a professed object of my sermon, as enforced by the text.

Having animadverted with a good deal of freedom, and even asperity, on certain professional deficiencies in several of the clergy of the established church, it surely was no more than an act of common justice, independently of conciliation, to bear my testimony to the merits of a large proportion of the same body. Neither am I conscious of that "discrepancy," with which you charge me, between the "somewhat unmeasured compliment," as you term it, in the close of my sermon, and the sentiments which you have quoted from other parts of it. What is said, in truth, of so numerous a body as the national clergy, may confessedly admit of a great many very lamentable exceptions. You should remark also, that my mode of expression is somewhat indefinite: and yet I do think, that "invincible integrity," in such a limited sense of the expression in which only it can be applied to any class of mortals, is a part of the character of a large proportion of the clergy. I am likewise of opinion, that a majority of that body is influenced by much disinterested benevolence; though I readily allow, that their benevolence is not sufficiently diffu-

* Christian Observer, Jan. 1808, p. 37.

sive. But, in fact, I only intimated that our minds were not duly prepared by our accustomed education for a life of diffusive benevolence. I verily believe also, that the greater portion of the clergy are possessed of a large share of solid and liberal information; though, in a considerable majority of them, there may be a sad deficiency of strictly professional knowledge and acquirements, more especially in the younger part. And I am still persuaded of the established clergy, that if "their energies" were "properly called forth, judiciously distributed, and efficaciously supported," encouraged by a prospect of greater success from more effectual co-operation, they would become much more prompt and active in the discharge of their professional engagements, and their benevolence would be rendered much more diffusive. The same distinctive features of character and qualifications are adverted to in other parts of the pamphlet. And I wish them to be particularly noticed in the present times, when it is a source of no small uneasiness to the truly pious, to remark the number of clergymen, of real and distinguished worth, that are slighted and despised, who, probably, are deficient only in some popular attainments; while an ignorant person, with hardly one amiable quality, literally, by noise and nonsense, in some methodistical conventicle, is gratified by his success in alienating the affections of the parishioners from a most worthy conscientious minister. And the inference to be drawn is this;—that every care should be taken to remedy those defects, by which the utility of many valuable characters is much impaired; and that in the education of the clergy much more attention should be directed to popular qualifications, as far as they are liberal and ingenuous, as well as strictly professional attainments.

I shall next exemplify the principle of conciliation in some remarks on your critique upon my sentiments in regard to subscribing the Articles of the Church of England; "there being no part of my work with which you are less pleased." Without stating exactly how far I agree with or differ from Paley, I still maintain, that a latitude of construction is allowable in a subscription, which is perfectly inadmissible in an oath. Nor can I regard it as a very nice distinction, as you and the Monthly Reviewers appear to do. It is morally impossible, that a long chain of rules and regulations should be equally proper for the government of any body of men for centuries together, under all the varying circumstances of society; especially when the changes of sentiment and conduct have been so considerable, as have occurred in most of the kingdoms of Europe, and particularly in the British dominions. And I readily enter my protest against the custom of exacting oaths of obedience to rules that are no longer considered as practicable, or virtually binding. But whether the individual, under all circumstances, is justified in taking such an oath, especially with the indulgence of an authorised salvo, is a different consideration. I must only observe, that such authorised prevarication does irreparable injury to the moral feelings. And yet every graduate, and by far the greater number of undergraduates, of our universities have taken one or more such oaths*.

* The oath required at matriculation, in the university of Cambridge, is as follows:

"Cancellario, Procancellarioque Academiæ Cantabrigiensis, quatenus jus fasque est, et pro ordine in quo fuerim, quamdiu in hâc republicâ degam, comiter obtemperabo; leges, statuta, mores approbatos, et privilegia Cantabrigiensis Academiæ, quantum in me est, observabo; pietatis et bonarum literarum progressum et hujus Academiæ statum, honorem, dignitatem tuebor, quoad vivam, meoque suffragio atque consilio rogatus et non rogatus deferiam: ita me Deus adjuvet et sancta Dei evangelia."

To which is subjoined the following convenient salvo:

"Senatus Cantabrigiensis decrevit et de-

If being *ipso facto* a member of the university is not a sufficient acknowledgment of consent and obligation to be governed by its laws, I consider a subscription as much preferable to an oath of obedience. For all distinctive meaning and precision of language is annihilated, if *subscribe* and *believe* are to be regarded as perfectly synominous. But you will observe perhaps, and seem to intimate the same in a note, that what invariably fixes the meaning of the subscription to the articles of the Church of England is, that one of the three articles subscribed presignifies, that "he (the subscriber) acknowledgeth all and every the articles, being in number nine and thirty, to be agreeable to the word of God." I answer; Not absolutely so, especially when the implied consent of the imposer authorises a less rigid mode of interpretation*. And it can hardly be denied, but our ancestors must have had some good reason for requiring subscription to the articles, rather than a solemn affirmation of belief in every proposition therein contained. And what could that be, but to diminish somewhat of the strength and universality of an oath. The terms "assent and consent," used on other occasions, do also, in my apprehension, according to the common acceptation of those words, imply something short of a full conviction of the truth of every subordinate proposition, and, I am persuaded, were adopted for the same reasons. You allow, that "in the articles themselves, there is enough to shew, that it was the intention of those, who framed them, to give to the church a character of comprehensiveness and moderation." And what do you understand by that "comprehensiveness?" Is it, that the subscriber, by a forced construction, may "put his own sense or comment to be the meaning of the articles*," or indeed put any sense upon them, "which the terms employed will *fairly* and *honestly* admit†?" This liberty is positively disallowed by the declaration prefixed to the articles, which requires, that they should be taken only "in the literal and grammatical sense." Nor do I, indeed, contend for any greater latitude than such as, according to the language of the declaration, to prevent "unnecessary disputations, altercations, or questions, which may nourish faction both in the church and commonwealth;" and only wish, that in regard to those "curious and unhappy differences, which have for so many hundred years exercised the church of Christ, all farther curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth in the Holy Scriptures, and the general meaning of the articles of the Church of England;" except only as such subjects may be temperately discussed by literary men, in such a way as not at all to endanger the peace of the church or commonwealth. It concerns me but little, what opinions individuals may form on certain subjects, on which probably we shall never attain to an adequate comprehension in this imperfect state of existence, provided only they will not disturb the peace of the church with their hasty and presumptuous conceits, nor endeavour to make the people a party in controversies which are far removed beyond the limits of their intelligence and information. In short,

clarawit eos omnes, qui monitionibus, correctionibus, mulctis et pœnis statutorum, legum, decretorum, ordinationum, injunctionum, et laudabilium consuetudinum hujus Academiæ transgressoribus quovis modo incumbentibus humiliter se submiserint, nec esse, nec habendos esse perjurii reos."

* The subscriber may indeed acknowledge, that all and every the articles are agreeable or conformable to the word of God, and may be defended thereby, though he may doubt whether in some instances they convey the precise meaning of the several texts to which they appear to refer.

* Declaration prefixed to the articles.

† Christian Observer, for Jan. p. 45.

my sole, or chief, motive in defending a latitude of subscription is, to remove needless sources of altercation and disunion, and to soften the asperity of such as may continue to exist, that we may co-operate in promoting "the things which make for peace, and things wherewith one may edify another."

If, then, any latitude of subscription is allowable, we should endeavour to attach such a meaning to the subsription required to the articles of the Church of England, as, in the present state of society, would be most conducive to the general interests of religion. Those who approve of a religious establishment, and especially of ours, and who lament, as we appear to do, the very extensive and increasing defection from the national church, would doubtless rejoice to enumerate amongst its ministers as large a proportion as possible of truly religious and zealous professors, notwithstanding even a considerable share of diversity of sentiment, if it is of such a nature as not materially to prevent an effective co-operation in the promotion of righteousness, peace, and joy in the Holy Ghost. You and I may possibly differ in our opinions, as to what those doctrines are, which are almost of as little real value in relation to righteousness, peace, and joy, as some ancient scruples about meats and drinks: but, certainly there are many doctrinal points, which have acquired more importance than is essentially attached to them, by the ferment they have occasioned in society, and by being in fact united with opinions of the most injurious tendency. The spirit of the times, however, is a good deal altered. It is now chiefly among the lower and less informed classes, that a certain pertinacity of opinion is encouraged, and that for the very purpose of alienating their minds from the ministers of the national religion. I have before remarked, that "when one species of salutary attachment, as that between a parishioner and his minister, is infringed, the violation of any other is facilitated." Independently of the natural tendency of particular doctrines, and the efforts of interested individuals, a dissolution of an attachment to the establishment must tend to weaken the attachment to the government by which it is supported. The stronger and more numerous the links by which the different orders of society are connected, the more complete and indissoluble must be the harmony that prevails; and the greater number of truly conscientious Christians that are intimately united by these powerful ties, the larger portion of good will be effected, when, in lieu of impairing each other's success by endless competitions, they are strictly co-operating in opposing the progress of licentiousness. And surely there never was a time when it was more necessary to strengthen the bonds by which the different orders of society are connected, and to resist and counteract the increasing licentiousness, not only of general manners, but also of religious sentiment and conduct. But by a rigid interpretation of the act of subscription, what do you do? You multiply the causes of separation and dissension, and exclude from the church many individuals of tender conscience and real piety, that will not positively affirm a proposition, though of very trivial import, which they do not strictly believe in the common acceptation of the terms in which it is conveyed.

If, as appears to be your opinion, we are to regard subscription as a solemn declaration of a persuasion of the truth of the several articles subscribed, it then evidently follows, that no person can conscientiously subscribe the articles, unless he absolutely believes every individual proposition either expressly recited or indirectly comprised in them. It is to no purpose for the subscriber to say, that he believes a proposition, because he knows nothing to the contrary, having never had an op-

portunity, or perhaps the ability and information, to undertake a thorough investigation of the subject. Just as a parish officer, who is required to take, I could almost say, a false oath, which is read to him by a justice's clerk with all the hurry and levity with which he would run over the tedious and superfluous tautology of a legal instrument, repeats secretly to himself, "to the best of my knowledge," or "*for what I know to the contrary*," and thinks he has effectually removed the guilt of perjury, though he has not performed, or never intends performing, several of the engagements he takes upon himself, and knows nothing of many of the facts comprised in the terms of the oath*. And shall a candidate for holy orders contract for his admission into the church by any such miserable prevarication?

No person can *bonâ fide* solemnly express his conviction of the truth of all and every the articles, or perform an action that is to be interpreted as implying the same thing, unless he has maturely considered every doctrinal point in the articles, and by a preponderance of argument is persuaded of the truth; and is assured from his own very careful and attentive perusal, that the two books of Homilies do "contain a godly and wholesome doctrine, and necessary for *these* times;" and that they ought "to be read in churches by the ministers, &c.," and intends to do so†: or again, if the articles are to be interpreted in "that sense, which to the plain and common understanding of men the words naturally convey,"—unless he believes, that Christ descended to that scene of punishment which is generally understood by the word "Hell," and is of opinion that whosoever will be *saved*, according to the common acceptation of that word when used on religious subjects, must firmly believe from personal conviction the doctrine of the Holy Trinity, in the manner in which it is explained in the Athanasian Creed.

Now, I am persuaded there is not one young man of only three-and-twenty years of age in the kingdom, nor one man of double that age, that can honestly declare all this, as it were, upon oath. Therefore, by giving your sanction to this rigid construction of the act of subscription, you do, as far as you are able, exclude from the church almost every young man of tender conscience, whose sterling worth, religious zeal, and professional labours, would be of the highest value in supporting the tottering fabric of the national establishment. You do more: you almost compel them to proffer their ministerial services to some dissenting congregation. They feel such a strong propensity of mind towards the ministry, that they could, in reply to the bishop, very confidently profess, that they are moved by the Holy Ghost. They find also, that they cannot conscientiously gain admittance into the national priesthood. They would, therefore, have much more, that they could allege in their justification, if they should join themselves to the dissenters, than H. Kirke White, had he done the same, as you noticed in your Magazine for March that he was strongly inclined to do. And you open the door of the ministry almost exclusively to those disgraceful members, that will affirm or assert any thing, that they don't understand, and have never considered, and with equal levity and indifference will profess to the bishop, that they are moved by the Holy Ghost; or to another set as despicable, that strain at gnats and swallow camels,

* The churchwarden's oath is as follows: "You shall swear truly and faithfully to execute the office of churchwarden within your parish, and according to the best of your skill and knowledge present such things and persons as to your knowledge are presentable by the laws ecclesiastical of this realm."—What one churchwarden in a thousand ever inquires what things or persons are presentable, or thinks of making presentations?

† Notwithstanding you observe, that "some parts even of the Homilies are now too coarse for the public ear."

and will issue their unqualified anathemas against all who will not as implicitly adopt every identical proposition in the national creed as themselves.

Surely, then, it is no more than common policy in those that wish well to the establishment, to interpret an action, which in its own nature is ambiguous, with a considerable degree of latitude, and thereby to remove needless scruples and difficulties out of the way of conscientious young men, either in regard to certain doctrinal points, or, it may be, mere assertions, that have almost no direct connection with righteousness, joy, and peace, but are only rendered impediments to their devoting their professional labours to the service of the national church, or the interests of true religion and virtue. And let us honestly avow it; and not allow the whole business of subscription to appear as a piece of chicanery and collusion.

If you think proper to allot to the preceding sentiments a place in your magazine, I may trouble you hereafter with some thoughts on the subject of doctrine, and perhaps may assign farther reasons, as some may be collected from what I have now advanced, for my "remarkable silence on almost all doctrinal points," and endeavour to liberate you from those "uneasy suspicions" which you kindly entertain on my behalf.

I am, &c.

Segrave, July 26, 1808. R. A. INGRAM *.

We feel it to be our duty shortly to state, that the remarks now made by Mr. Ingram have in no degree diminished the weight of the objections which we expressed in a former number to the view he had taken of the nature of subscription to the Articles. On the contrary, they have only served to confirm and strengthen those objections. We can scarcely conceive a greater calamity to befal the church, than the general adoption by the clergy of the principles which Mr. Ingram has laboured to accredit. But we have not room at present to enlarge on the subject. It is far too important, however, to be lightly passed over; and if not anticipated by some able correspondent, we shall certainly take an opportunity of stating the reasons which induce us to enter our protest against sentiments so unsound in themselves and so unfavourable to fair dealing, as those of Mr. Ingram appear to us to be.

* We have transferred Mr. Ingram's letter from the "Review of Reviews" to this part of our work, from an apprehension that it may possibly lead to much discussion.

To the Editor of the Christian Observer.

You have not, I think, as yet expressed your opinion of Dr. Bell's system of education, originally established at Madras, and lately patronised by several great names in this country; but its importance is such as to give it a strong claim to your attention, and to that of your readers. I speak only of his system of literary education, for with this alone am I acquainted; and his plan for schools of industry is not likely, I think, to be adopted in many instances in this country. No one, who has seen Dr. Bell's system for literary instruction carried into practice, can doubt of its surprising efficacy in a reading-school for the poor. I really believe that children will in Dr. Bell's way learn as much in one year as they commonly do in four; and that the expense of that year's instruction needs not to be more than a fourth or a fifth part of the expense of any one of the four years. It is evident what wonderful facility and encouragement such a system must give to the universal diffusion of that moderate acquaintance with the first rudiments of literature among the poor, which is now thought by almost all to be highly conducive to the welfare both of the individuals and of the community at large. But in this case, as in most others where great advantages are promised by a course

of proceeding, when considered in one point of view, it may be necessary to repress the enthusiasm which the first view of such a plan is calculated to excite in enlightened and benevolent minds, and to see what concomitant evils there may be to be taken into consideration on the other side. I will briefly mention, for the consideration of your readers, such as have occurred to me. It is my purpose rather to introduce this very important subject to them as a topic for future and extended discussion, in which many, I hope, will take a part, than to enlarge upon it myself at present.

1. It appears to me, that while the great peculiarity in the machinery of Dr. Bell's plan is the employing of the scholars to teach each other; so the main spring by which this part of his machinery is put in motion, and rendered capable of producing such great effects, is the passion of emulation. This passion is more extensively, systematically, and unremittingly brought into action by Dr. Bell, than in any other system, of any kind, that has come under my observation. It is no wonder, then, that, by the aid of this most powerful stimulus, thus ably and perseveringly employed, a degree of attention, and ardour, and exertion, should be introduced among children educated according to Dr. Bell's plan, which is perfectly astonishing to those who have been conversant only with the old methods of teaching. But the question occurs, how far is emulation an affection of the mind which God approves? If not, it is clear that it ought not to be cherished, by being brought into action, on account of any advantages which we may hope to obtain by employing it. We must not do evil that good may come. I am of opinion that emulation, when fully scrutinised and rightly understood, will be found to be opposed to holiness, and, consequently, that the utmost care ought to be taken to subdue and eradicate it in the hearts of children. Instead, however, of going into this now, I will content myself referring your readers to what is upon it by Mr. Law in his Serious Call, and by Mr. Gisborne in his Duties of Women.

2. I do not by any means approve of constituting children judges of the conduct of each other, as Dr. Bell proposes. This measure seems to me likely to fill them with self-conceit and self-confidence, and to impair, if not to destroy, that humility and deference to the authority of their superiors, which it is so important to encourage. The young are sufficiently ready to think themselves able to judge and decide for themselves, whatever care may have been taken to teach them to look up to their parents and masters for advice and direction. What, then, but a strong spirit of self-will, and a disposition to shake off restraint, can be expected from a system, in which children are called upon to decide on the demerit of criminals, and to deliver their verdict to the master? And if such a spirit be produced, it will be as fatal to true religion, as to concord and good order in families and in society. It is the very opposite soil to that in which Christian faith takes root and flourishes. It is the disposition which more than any other has produced not only jacobins in the state, but infidels in religion.

3. Dr. Bell considers it as one of the chief advantages of his plan, that it enables a single master to take charge of a school of almost any size—of 500, or even 1000 boys; and thereby lessens to a most surprising degree the expense of education. This effect, most desirable in itself, is certainly produced; and in order to obtain it, there will assuredly be a strong propensity, wherever Dr. Bell's plan is adopted, to bring as many children into one school as circumstances will permit. Now are there not great moral evils in bringing great numbers of children together? Are not those evils deeply felt by all religious minds,

when our great schools at Eton and Westminster, and our extensive manufactories, are contemplated? There may be palliations of these evils in the case of Dr. Bell's schools; but there is one important aggravation; namely, that there is but *one* man or woman to watch over all the children. And, so far as my experience has gone, children are very indifferent moral guardians of each other.

4. It is particularly undesirable to bring together a great number of children in the case of schools for the poor; for the present salutary separation of children of different characters in distinct schools will thereby be done away. According to the existing course of things, there are in market towns or populous parishes several schools for the children of the labouring class; some under more respectable masters, others under those of less respectability. The former, whose terms are somewhat higher than those of the others, naturally attract the children of the more decent and industrious parents: while the latter are filled by children who come from homes in which good order and good habits are less enforced, or perhaps altogether neglected. It is apparent that there will be a considerable difference between the manners and morals of the scholars at these different schools; and if the best and the worst of the schools were compared, that difference would be found very striking. Now is not the union of all these children in one school highly to be deprecated? Under the known propensities of human nature, is it not far more likely that the bad will corrupt the good, than that the good will correct the faults of the bad? And yet such a union, with the exceptions of a few children whose parents might fear the consequences, would be the natural effect of establishing one of Dr. Bell's schools in a populous place. The great cheapness of education would make it impossible for the schools on the old plan to stand a competition with it: and the children of the well-disposed and well-behaved labourer or mechanic would be brought into contact with those of the most dissolute members of society.

5. One more point of considerable importance remains to be mentioned. The advantages of education consist not *more* perhaps in the knowledge it conveys, than in the habits it forms. The self-command, the method, the obedience, the civility, the cleanliness, which are required at schools, are most useful lessons, and have a most powerful influence on the future character through life. Now the strength of a habit depends in a considerable degree on the time during which it is forming, and on the early period at which it commences. At present the poor are commonly at school from three to six years, and go there very early. But as under Dr. Bell's plan they will attain the requisite knowledge in one year, or at most in two years, it is to be feared that few or none will go to school very early, or stay there beyond that period of time. The loss to good manners and good morals, from this change of system, will be best appreciated by such persons as have had opportunities of comparing boys who have had a pretty long school education, with those of the same parish who have not.

I will forbear, agreeably to the rule which I have laid down for myself on this occasion, from making any farther remarks on this subject, but leave it to some of your other correspondents to point out any circumstances which in their opinion may increase, or lessen, or counterbalance, the evils I have mentioned. For Dr. Bell and his labours, I have the highest respect: and in endeavouring to [illegible] discussion on the best method of educating the poor, though I [illegible] duce it by pointing out some objections to his system of [illegible] cation, I hope he will consider me as a fellow labourer (though

humble one) in the same field with himself.

R. S.

To the Editor of the Christian Observer.

Those passages in the liturgy, and particularly the burial service, descriptive of the Christian character and hope, and either appointed to be joined in by the whole church or applied without discrimination to all her members, have naturally and reasonably created some difficulty in the minds of reflecting people; and different explanations have been resorted to in order to solve it. With respect to the burial service in particular, I had long seemed to myself to observe a peculiar caution in its phraseology, which, while it most naturally bore the interpretation of a sentiment favourable to the deceased, and thereby provided for its most important objects, the real members of the church, abstained from making any assertion independent of character. In other words, it seemed to be so guarded as to have a chief respect to the righteous, to whom all its favourable expressions are applicable; and at the same time, without expressing any thing peculiarly appropriate to the wicked, to determine nothing respecting the state or prospects of such: the compilers of our liturgy probably considering, that it would be productive of no good, and certainly productive of great pain to the attending relatives or friends, to make any allusion of this sort. The burial service was not intended to pass judgment upon the dead, b[illegible] prove the solemn event.

I have, however, heard [illegible] culty solved in another [illegible] although I cannot say tha[illegible] commands my perfect assent, the spectability of the quar[illegible] which it has been suggeste[illegible] me to wish that it might undergo some discussion in your pages. The solution is, that the church supposes all her members to be faithful ones, and that, making the allowances which belong to the varieties and defectiveness of their characters, they are all considered as children of God, and in a state of acceptance: while of unsound members, admitting their existence, no account whatever is taken. Although this is ingenious, and congenial enough with some ancient, and, in a way, some modern views of the church (times, too, may be imagined when it was just); yet, considering the general state of Christian, particularly national, churches, it is a serious question, whether it be consistent with sincerity and fidelity to construct the public service, or any part of it, on a system which has an evident tendency to flatter a pharisaic dependence upon an external religion, and to lull the consciences of irreligious formalists in a false and destructive security. If the power of excommunication—*i. e.* the just power of excluding unworthy members, while so continuing, from Christian communion—were in any moderate degree possessed and exercised, an inclination to a charitable judgment would justify this method.

UTER.

MISCELLANEOUS.

[illegible] r of the Christian Observer.

[illegible] of the conversion of In[illegible] stianity is highly inter[illegible] hatever point of view it is contemplated. Many parts of it have of late received ample investigation. You yourselves have been among the examiners and disputants; and though you may have failed to

text occured to me, which is *equally clear* with the one from the Acts of the Apostles. It is to be found in the fourth chapter of Proverbs, v. 11: "I have taught thee in the way of wisdom." But what light arises from hence? some may say. Why this text, like the other, is "φωναντα συνετοισι ες δε το παν ερμηνεων χατιζει." *Pind.* The word *way*, means literally, in the original, a carriage-way. So that the verse should run, "I have taught thee in the *carriage-way* of wisdom." Do you think that Solomon was in the carriage way, without being in a carriage? Do you not *now* see the evident connection between carriages and wisdom?

Upon the whole, Mr. Editor, I must maintain that the doctrine is established. And are you aware of the application of it to your own case? I shrewdly suspect, that not only ministers, but all persons of gravity, will be found to be included among those who ought to take up their carriages. Permit me, then, by the way, to advise you to take an early hint, and apply for some cast-off chancellor's or speaker's coach; or something after that model, if you like to treat yourself with a new one. For the Anti-Jacobin, and British Critic, and the reviewers in general, I recommend a joint vehicle in the shape of a long-coach; but I would strongly dissuade you, sir, from being one of the party.

Before I conclude, I must touch upon one of the numerous good consequences which will result from a minister's keeping his carriage. I believe that, in "*ordinary*" cases, there cannot be devised a better preservative against the charge of methodism. In *extraordinary* cases, where the disease is *very inveterate*, it might certainly fail. But is it any objection to a medicine, that it is not a specific? If so, we must give up nearly the whole materia medica. I say then, sir, and speak from some experience, that an equipage of this sort would tend greatly to do away those vague and floating charges of methodism, which attach to some excellent characters. The gilded splendour of the carriage would dissipate those noxious vapours. "Vultus ubi tuus affulsit populo, gratior et dies." I have no doubt whatever, that the worthy clergyman whom we hear of in one of your numbers, would have made an earlier if not a deeper impression on the squire, wounded as his feelings might be at being preached at, had he whirled by him ten or a dozen times in his landaulet, than by fishing up his watch twenty times elbow deep from the bank of the river. I am yours, &c.

AUTOMEDON *.

* It probably is unknown to many of your readers, but it is nevertheless strictly true, that a sect has sprung up of late, whose number I understand daily to increase, the leaders at least in which have not scrupled openly to avow the sentiment I have attempted to expose. They maintain, that if a minister of Christ have *faith*, right scriptural faith, he will, as a fruit and evidence of that faith, abound in the good things of this life; a doctrine which they support by a reference to such texts as these: "The meek shall inherit the earth:" "Seek first the kingdom of God, &c. and all these things shall be added unto you." Among other good things, which such a minister will certainly enjoy, they reckon *a carriage*; and they refer, in confirmation of their opinion, to the text quoted above from Acts xxi. 15. Lest I should be thought to have fabricated this representation, a conclusion to which its absurdity and extravagance might very fairly lead your readers, I beg to state, that the persons who promulgate and strenuously maintain the opinions in question, are Mr. William Huntington, of Providence Chapel, Titchfield Street, and his followers in town and country; and it is no unapt illustration of the truth of the doctrine, that Mr. Huntington himself keeps, and has long kept, *his* carriage.

REVIEW OF NEW PUBLICATIONS.

JAY'S *Life of Winter.*

(*Concluded from p.* 546.)

MR. WINTER, as well as many of his friends, very naturally considered the refusal of the bishop to ordain him, to be a strong mark of disaffection to serious and true religion. They do not appear to have entertained any idea of the existence of that kind of reasonable objection to much of the character and conduct of Mr. Whitefield, of which we treated in our last number; and their simplicity upon this point is our best justification for having so largely expatiated upon it. A plain uneducated man, like Mr. Winter, deriving his early and his chief impressions of religion from Mr. Whitefield; accustomed to witness in him a remarkable fervour of piety, and to see both a cold religion and a low morality to prevail in so many other quarters, would obviously not be nice in his discernment of the faults of his instructor; and we are chiefly surprised that he was not himself more infected with them. It appears, by subsequent parts of the narrative, that Mr. Winter was not quite methodist enough for many of those adherents of the Tabernacle with whom he had allied himself. Evidence is also given, that the general body of religious people with whom he became conversant, consisted, like that kingdom of heaven of which our Saviour spoke, of "tares" as well as "wheat," of "guests" "bad and good," of "fishes" which, though all alike were caught in the Gospel net, were fit some to be retained and some to be "cast away." Much of that trouble and disappointment to which we shall have now to advert, arose from the multitude of weak or false brethren; much from the peculiar straitness of Mr. Winter's purse, and the state of consequent dependence in which he was placed; and much from the general contrariety to true and strict religion which is to be found in this corrupted world. His integrity, however, if we may judge from the obscure hints which he intersperses in his modest narrative, seems after this period, in the same manner as before it, to have generally preserved him. His mind appears to have been habitually exercised in endeavouring to trace the path of duty.

"My disappointment," he proceeds to say, "at failing to obtain episcopal ordination, as you may suppose, was attended with a little shock.—But my uneasy feelings were overbalanced by the testimony of my conscience. I had used no shifts nor evasions to insinuate myself into his lordship's favor, judging them to be beneath the Christian. Some of my brethren have reflected on me for trying, as they supposed, the whole bench to obtain ordination; but I never applied to any beside the bishop of St. Asaph, after the bishop of London refused me. The interview with the former was short, but favorable: he told me he would be my friend under the rose; but I did not wait on him a second time*. Some of the clergy in Dr. Bray's association required, in order to my having their interest, that I should renounce my present sentiments; but *Dr. Franklin* properly said, He was persuaded I had too much honesty to do so. When he mentioned it to me, I told him I had no sentiment to renounce."

* It is not clear from the narrative, whether the words "he told me he would be my friend *under the rose*," are meant to be represented as the terms used by his lordship, or merely as giving Mr. Winter's impression of his lordship's general meaning. The expression appears to us to imply a timidity and concealment which would be quite unworthy of a bishop. Indeed, we incline to think that no person, possessing that prudence and that experience of mankind which commonly belong to men in the higher classes, would so far commit himself to a stranger soliciting a favour, as to assure him that he would be his friend *under the rose*; an observation which it was impossible to know that the applicant would not at some time or other publish to the

Mr. Winter was now tossed about among his different acquaintance. To one, he says, who received him cordially on his arrival, and was pleased at the ill success of his application to the bishops, he gave offence by making free with a sheet of writing paper: the paper-case was consequently locked up. In obedience to a further hint, he left the quarters of this uncomfortable host. Being invited to preach in the Bristol Tabernacle, "which Mr. Whitefield, though it was under his auspices, had neglected to mention in his will;" "all being in confusion also at the London tabernacle," in consequence of Mr. Whitefield's death; Mr. Winter conceived "the voice of Providence to be heard very loud" in the offer which was made to him. He therefore "released himself from the inconveniences of his London situation, and re-entered on his ministerial labours at Bristol." His acquaintance with Mr. Rowland Hill commenced at the same era; a man of whom he takes occasion to remark, that if "the same degree of honesty and honour had been in some pretending friends, that (for twenty-eight years) he has proved in him, there would not have been such diversity in these memoirs." "At this time," he adds, "I had no more than literally daily bread. My twelve guineas, which I brought home, was *(were)* exhausted. My dying friend used to remind me, that I wanted a new suit of clothes: I replied, when I could pay for them I would have them. Neglected by the Tabernacle connections, itinerancy seemed to be my lot." He now run in debt ten pounds, for a horse which carried him more than six years; but through some of the rich friends of Mr. Hill "his exhausted cruse was supplied," and by the occasional bounty of some other benefactors he now and then was enabled to relieve the wants of others. Haverfordwest, Lancaster, Leeds, Halifax, and London, were visited in their turn. His "interference in a very critical business at Bristol brought him into fresh trouble, and exposed him to reflection." A person once in high esteem for religion seems here to be animadverted upon, as well as the general body of persons conducting at this time the affairs of the Tabernacle, with only three special exceptions. Gloucestershire and Wilts were now the circle in which he more commonly moved. But still no stipend was connected with his labours. Receiving only occasional gratuities, he felt desirous of a place to retire to; and "I groaned," he says, "under the want of improvement." He endeavoured, even under these adverse circumstances, to enlarge his mind by study; but he was sometimes detected in this unrighteous work by some of "the enemies of literature;" "for our connections," says he, "abounded with many who made little discrimination between study and sin." "Every now and then," he honestly tells us, "his inclination to be ordained as a minister of the church revived." We heartily wish that the accumulation of prejudice, likely at this time to operate against him, could have been removed, and that his true character could have been made known. He was ordained, by the dissenters, to "the three societies of Castlecombe, Christian-malford, and Chippenham." We churchmen, when we hear of a minister's being thus ordained to three livings, might be not unlikely to congratulate him on the acquisition of a triple as well as settled income. The day of Mr. Winter's independence, however, was not yet arrived. "it may serve," says he, "as a sufficient apology for my having been a pluralist, that I had (still) no stipend. I was ig-

whole world, or repeat to some of the very persons towards whom it was intended to use concealment. We suspect that the term "a friend under the rose," is a description only of Mr. Winter's conception of the bishop's meaning; and that it implies, according to Mr. Winter's vocabulary, less of studied concealment, than it does according to the usual interpretation of it.

norant from what quarter my resources were to come. The poverty of the people not only prevented them from helping me, but rendered it necessary that I, out of my uncertain quota, should help them." "I was allowed," he adds, "to bear all the expense of the ordination myself." But the good man appears now to have been much consoled in mind: he had felt that some special designation to the work of the ministry was proper, "as a fence against intrusion into it;" and was also strictly requisite in order to justify the administration of the sacraments. His outward trouble, however, was in some respect increased. Even this his ordination among the dissenters gave umbrage to some of them, and was considered as subversive of the spirit of godliness, rather than conducive to real good." One of the three ordaining preachers was a baptist; and he, it seems, had privately diffused his notions with some success. One consequence was, that when Mr. Winter baptized infants, though he performed the ordinance with great tenderness to those of opposite sentiments, he gave offence, and "the offended persons absconded from his ministry."

"At Castle-combe and Chippenham," says he, "I met with more civility, but little disposition to render my life comfortable, or to conform to the order I endeavoured to establish among them. At Rodborough, Dursley, Wotton-underedge, and Frampton, in Glocestershire, my visits were acceptable and useful. Every one of these places, was a field for much action. In each place, I administered the ordinance of the Lord's supper, as often as the several societies judged it necessary, or found it convenient to receive it. I grasped at retirement as I could catch it, but was often intruded upon, and the nature of my studies being discovered, subjected me to much reflection. I should have been much more acceptable to some descriptions of our friends, if instead of endeavoring to acquaint myself with science and language, I had indulged in long conversations upon what amounted to nothing, and instead of spending a few minutes, had wasted many hours. I now and then, but seldom, saw London, and always had access to the tabernacle pulpit when there; nor was the tabernacle pulpit at Bristol, shut against me, but no invitations were given to me, as to others, to supply it. As often as possible I returned to my little apartment, at Christian-malford; but while, notwithstanding the hard measures I received from some of its leading members, I enjoyed it in preference to every place upon the globe, it was not possible for want of subsistence that I should continue there more than a few days at a time, and then my hours were divided between the other two congregations. The male-contents continued to stand aloof, and I felt it very unpleasant to labor under the disesteem of a people, who had received the fullest proof of my attachment to them.

"Though I had been often grieved and was much neglected, by several of the leading people in the methodist congregations, my affections were far from being alienated. My method of preaching was found fault with, as too orderly and exact; yet it always was attended by audiences respectable for number. Could I have moved regularly and have commanded necessary retirement, I might have put up with a variety of inconveniences; but I often took very long and unnecessary journeys, and the plans, usually settled at Rodborough, on the first Wednesday in the month, were often innovated. I was now entered into the thirty-fourth year of my age, and while on a review of the last twelve years, I had reason to be thankful for an evidence of God's gracious acceptance of my very imperfect services, and for the instances I met with of their having been useful, I had cause to be humble, and could not help feeling myself shocked on conviction, that I had, though unavoidably, neglected necessary pursuits. I considered that I was now in the meridian of life. My confidence in my present connexions began to weaken, and I felt much inclined if Providence should admit, to become a resident minister." p. 163.

"Accordingly," he "preached probationary sermons at Marlborough; and being accepted by the universal consent of the people, commenced the relation of pastor to the church." Having thus advanced from a catechist, as he termed himself, and an instructor of negroes in America, to a tabernacle preacher and itinerant in England; from an itinerant to an ordained minister with three several cures, but no fixed salary; and from a pluralist of this class to a settled

minister with a settled salary, his fortune, perhaps it will be thought, was at length made. Thirty pounds per annum, however, was the whole of the settled income agreed to be granted by this people. "I was therefore under the necessity," says he, "to set out parsimoniously." "Marlborough," he then observes, was a high-church neighbourhood, and full of prejudice against methodism, for under that appellation I was considered, and many of its inhabitants are men of letters." "Therefore I entered sparingly into company, conversed with caution, and improved my time to the best advantage." His labours, however, were not light:

"I preached thrice on the Lord's-day, met a society on the Monday evening, statedly preached a lecture on the Thursday evening, preached in the country on Tuesday, or on Wednesday, or on Friday, and very often had engagements on each day in the evening, and on Saturday, held a reading and prayer meeting." "Our congregations grew, and some good was done, but the prejudice of the neighborhood was very powerful, and the young people imbibed it." "I found as I gained knowledge of my flock, that I had need of patience, while I had cause for thankfulness. I was not a stranger to the divine presence neither in my retired moments nor in my public work. Always weakly, I felt the weight of my office." "The closeness of the country-houses in which I preached, and the changes from heat to cold, had an hazardous effect upon my frame." p. 169.

We now come to another interesting era in Mr. Winter's life; and we shall again permit him to tell his own simple story.

"My first settlement at Marlborough had many inconveniences attending it, which a more liberal subsistence might have prevented, and after a while, I judged they were only to be relieved by matrimony. I supposed there would be a delicacy in addressing a person of property, myself being destitute; and I conceived I should gain no relief by forming a connexion with one in circumstances equally narrow as my own. I considered my advance unsuitable to the commencement of family cares, especially as I had no prospect of becoming considerable in circumstances. I made it matter of prayer, that I might be directed to a suitable object, by the good hand of Providence, which had hitherto enabled me to steer my course prudently. A friend, who well knew my sentiments upon this head, and conceived them proper, encouraged my indulging attention to Miss Brown, well known to the neighborhood, whose respectable character and conduct procured her universal esteem. He introduced me to her. She was supposed to be very affluent, from the great liberality she exercised to the poor, for which she was enabled, rather from industry and œconomy, than from patrimony, or from the considerable profits she gained by a small farm, which, in conjunction with her youngest sister, she rented, and superintended. When I had been repeatedly in her company, and was satisfied with her genuine piety, I addressed a plain letter to her.

"After some little hesitation and objection, raised only from the opposition my offer was like to meet with from a numerous family, I found I had firm ground upon which to advance. The opposition arose from my religion, and the idea that I was devoid of integrity, and an honest design. This idea no encomium in my favor could remove. Some little stratagem was used to prevent our union, but I went forward with a fixed determination to obtain my object, not doubting that time would produce a conviction which testimony could not, and that I should be a gainer in the end. Therefore on the 20th of April, 1779, we entered into wedlock. We had previously considered that our joint income, being about 55*l.* per annum, would not admit of our living in splendor, and we had laid our plan answerable to our pittance. By this we regulated our life, and experienced the blessing of the Lord upon it." p. 172.

Mr. Winter had often said, in the days of his itinerancy, that if ever he was settled, he would give to some poor child a common education. He now proceeded to execute his benevolent purpose; and this circumstance seems to have led to the reception of some other pupils, whose pious parents felt that their children had "caught the flame of piety from his lamp." One good mother, indeed, hearing that he was a methodist, and repelled by the plainness of the accommodations of his house, travelled back with her children to Bath, to the no small shock of Mr. Winter's shattered nerves; but the young gentlemen were brought back in a few weeks, with the lady's consent. Twelve scho-

lars now "enabled him to keep a cut loaf and a running tap for the poor:" and though his fatigue was considerable, his pleasure also was great, "when he could keep them to business, when he was witness to their progress, when their voices were engaged in the praises of God, and their innocent conversation at table gave vivacity to his spirits, particularly after the third public service of the Lord's-day." How exemplary does this man here appear! How benevolent his spirit, how fervent his piety, how great his diligence! How small his means, how far from eminent his talents, and yet, among the poor at least, how large his usefulness! "If sloth," says he, "in any department of life, be a blemish to a character, it must be a very dreadful one in that of a minister; but a minister may be free from the charge of sloth, and yet not perfectly busy. To spend the hours and days in composing a few sermons smooth and elegant to the ear, which should be employed in preaching many with energy to the heart, is a waste of time." We wonder at the increase of dissenters, and wish to penetrate into the causes of it. Here is one cause opened to our view,—namely, their religious zeal and diligence. Let the church ministers emulate them in this respect.

Of the young men trained to piety by Mr. Winter, one is spoken of as having gone to Oxford, with the view, as we presume, of entering into the church. He was a chief favourite, and excited great hopes; but he died. "Tu Marcellus eris." "He was my right hand," says Mr. Winter;—"but it was my duty to part with him." He went to Lingen in Westphalia, deeming it a place for more cheaply and completely finishing his education than our universities; but he was dissatisfied with the moral and religious state of the foreign seminary and the foreign university.

Of his pupil Mr. Jay, the editor of this work, he speaks thus:

"Several months previous to April, 1785, my eye was upon you, my dear friend, more immediately than upon any other in the congregation, and my heart knit unaccountably to you." "I told Mrs. Turner that I was impressed with an idea that I should one day have you under my roof. You having perfect understanding of all things from the very beginning, can trace the occurrences of this period respecting yourself. You recollect the number and the order of our family, and the worthy female friends which made part of it." "To all that was kind and amiable in you, my dear friend, under God, we were, in part, indebted for that happiness. You contributed your quota to it, and had your share in return.—O blessed villages which were favored with your (respective) ministerial abilities! O highly favored Marlborough, whose streets were then occasionally thronged with them who went to and from the house of God, and had their hearts filled with joy and gladness!" p. 186.

Mr. W. Griffin was another *élevé* of this affectionate master.

The vicissitudes, and indeed also the disappointments, in Mr. Winter's life, were so many, that we are reminded of that expression of Mr. Whitefield, "the world and the church ring changes." The dissenting church, as we suspect, is more subject to these than the episcopalian. The worthy man had now given up his school, and with it a measure of his substance. "I had devised," says he, "liberal things, but I could bring none of them to bear. The neighbourhood was reconciled to me, but not to my ministry. My chief success had been with the poor." Moreover, a failure had reduced to poverty one of the principal families who attended his preaching; another was rendered inimical by his interference to prevent what he deemed an injurious marriage; and a leading individual, who was proprietor of the chapel, and who had contributed ten of the thirty pounds stipulated to be his salary, took offence at something said in a sermon. In short, he retreated to Painswick, where he was known and beloved; though even here, he says, "strange to tell, a faithful hint misunderstood, and misapplied, by a ruling elder, had served to exclude me from the

pulpit for seventeen years." The same man, however, who had barred him out, became his friend, and lived with him in the strictest amity. At Painswick he renewed his diligence, and again received a small number of pupils.

"In the eleven years," says he, "which have revolved over me since I have been here, I have met with little in my pastoral connexion to disturb or afflict me. Family differences, personal prejudice, and some instances of immorality, have proved a source of affliction; but these and a few other proofs of human imperfections excepted, I am surrounded with a poor, simple, pious, affectionate people, who contribute willingly, though slenderly, according to their ability, to my subsistence: and for whom I will very gladly spend, and be spent.

"I have more reason to be thankful for, than to complain of the attention shewn to my ministry. Though death and incidents continually occur to produce changes in our congregation, it continues respectable for number. The inhabitants of the town have their strong prejudices against the system I hold myself bound to support; and the preaching of it out of the church, renders it additionally obnoxious. Yet they shew respect to my person. I am indeed in a station of mercy, which I have no disposition to exchange for another. I have my times of refreshing from the presence of the Lord, in the congregation, in the family, and in the study. No one can conceive, after a third service on the Lord's day, my mind having been free in my work, and having had reason to conclude the word has been made a blessing, with what joy and tranquillity of mind I return to my mansion in miniature. It affords me all I want till I get where there are rivers of pleasure."

"I am within two months of entering my fifty-eighth year. Infirmities to which I never was entirely a stranger, press upon my constitution,"... "but the Lord has been my support, and having obtained help of him I continue unto this day—I am amidst all capable of relishing life, but"... "rather I would indulge a desire to depart, and to be with Christ, and would wait for his summons. Whenever it may please him to call me hence, I expect to meet with acceptance only in my Savior's righteousness. All my salvation is in him." "My deficiencies are many, but I would not indulge one of them." "Nothing that I have done, or that I can do, will afford me satisfaction. The whole is the effort of an imperfect and an impure creature, whom it becomes, in gratitude, to study to advance the glory of God, by whom he is made a monument of grace, by whose kind providence he has been supported and preserved, and who remembered him in his low estate.

"To God—the God of Abraham, of Isaac, and Jacob, I commend you, my very dear friend. That he may be your God for ever and ever, and your guide through a very long life, even unto a late and easy death, and that your yoke fellow and offspring may abound in the blessings of Providence, in the exceeding riches of grace, and with you finally partake of eternal glory, is the prayer," &c. p. 204.

We have now finished our epitome of that part of the narrative which Mr. Winter has himself furnished. In the remaining nine years of his life, he appears, by Mr. Jay's account, to have pursued the even tenor of his way; having met, however, with one serious calamity, that of breaking his leg as he was returning by night from a visit to a sick woman; and having also been so far favoured by the will of a good old lady, as to obtain from her an addition of no less than one hundred and fifty pounds a year to his income. This lady had been a fellow orphan in the same family, and being a widow, had purposed to take up her residence in Mr. Winter's house. He seems to have made no alteration in his way of living after this event, but to have deemed himself bound to impart of the bounty which he had received, consecrating it to God, whom he considered as the giver. "I have a turn, nevertheless," said he, "for a little elegance, but I must be content with ordinary things and common decency." To see religion flourish round him was the great subject of his anxiety. His own spiritual state was at the same time a point of deep concern with him. He observes: "Were I in the vigour of my days, inattention to the eternal state would be unallowable. How much more at threescore years and five? But with all the infirmities and imperfections of nature, not to say sins, I can truly say my desires are towards the Lord, and I would be on my constant look-

out for my great change." In another letter he says: "So trying I find the ministry, and so many trials have I with my people, that I have been tempted to give it up, but I dare not. 'Be thou faithful unto death,' is a peal in my ears." He was seized soon afterwards, when absent from home, with a bilious fever.

"On Friday one of his brethren, Mr. Bishop of Glocester visited him. When told that he was come, he lifted up his eyes and hands with surprise and pleasure. Mr. Bishop said to him, 'I hope sir that you are happy?' He replied, 'Yes.' His friend added 'It is but a short step from earth to heaven:' with a feeble but distinct voice he echoed, 'A short step:' and then added, 'I have sought the divine glory more than my own interest. I am closing life as I began it.' His eye-lids then fell—his voice ceased —and death seemed rapidly approaching."

"A little before eight in the evening he said, 'Tell my good wife, I am going.' He then stretched himself out, laid his arms at length upon his body, and indistinctly said, 'Come Lord Jesus:' and without a groan, fell asleep." p. 241, 242.

His funeral sermon was from these words, being the character given in Scripture of Hananiah: "He was a faithful man, and feared God above many."

"Many who never heard him, came to bedew his grave. Persons of religious sentiments, widely different from his own, opened their houses to accommodate those who came from a distance. The rector, with a liberality of mind, and tenderness of heart, that did him honor, apologized for his inability to attend, as he expressed it, 'The funeral of the ever to be lamented Mr. Winter.'" p. 244.

The following is a copy of the first part of his will:

"In the name of God, Amen. I, Cornelius Winter, of Painswick, in the county of Glocester, minister of the gospel, being of sound disposing mind, memory, and understanding, thanks unto the Lord for the same, do make this my last will and testament, as follows: that is to say, I commit my soul into the hands of God, gratefully acknowledging his discriminating grace, of which he made me an early partaker, and by which I escaped many temporal and moral evils, and have had life sweetened, and the trials of it rendered supportable. Whenever it pleases him to call me, I would die in an humble, but firm, confidence in Jesus, as my Redeemer; renouncing all pretensions to merit, in any thing I have done, lamenting the imperfections of which I am conscious, and many which my understanding has not discovered, in hope of a blessed resurrection with his redeemed people, in the day when they shall be gathered together, &c." p. 246.

Mr. Jay has subjoined his own account of the character of his friend.

"His talents," he says, "were not first rate; but his apprehension was quick; his judgment accurate; his imagination, though not vigourous and bold, fertile and ready. No one could more nicely or instantaneously discriminate the defects or excellencies of a performance."—Surely the last sentence, at least, is too strong. Mr. Winter appears to us to have been a man of good, plain, common sense, without much exactness of taste, or critical acuteness. He seems to have had a happy, though rather incorrect, manner of expressing obvious but important truths, and of making known his own pious and affectionate feelings. *We* are obliged to judge of his talents chiefly by the letters inserted in this volume. We find in them considerable inaccuracies; and in those of them which are of a more early date, not unfrequent instances of false grammar; faults which seldom fail to produce a certain degree of obscurity. If his topics had been controversial; if he had handled metaphysical or philosophical points; if he had endeavoured even to expose the more subtile errors of the human mind, his style would have been found somewhat too incorrect and indeterminate for the discussion; and we doubt whether his mind would have been equal to the task. Happily he chose another course. In this volume at least, we find him narrating simple facts, expressing the feelings of an honest unsophisticated mind, and inculcating doctrines, the precise boundaries of which he does not attempt curiously to define. In thus speaking of his talents, we beg not to be understood

as questioning his judgment on common religious questions, or his general knowledge of the human heart. Accustomed from his youth to watch the emotions of his own breast, and to converse freely with his fellow-creatures respecting their spiritual concerns, he was an adept in his art. We have no objection to denominate him, in this sense, a doctor even of divinity.

"His head was silver'd o'er with age,
And long experience made him sage."

Respecting his qualifications as a tutor, some of Mr. Jay's observations are excellent. "In teaching the young," says he, "what is most requisite is not a vastness of talent, but a temper compounded of affection and patience—that inspires rather than commands."

"He was a father with his sons, rather than a tutor with his students. They were almost constantly with him; he was always familiarly instructing them; and the love he inspired was such as to endear every thing he said. Whether they were walking in the field, or sitting in the house; at the fire-side in the evening, or at the table at meals, improvement was blended with pleasure. Reading always attended the hours of breakfast and tea, intermingled with remarks derived from the subject. It was no unusual thing for one of his students to accompany him in his visits to the chamber of sickness, and the house of mourning: he knew that young men should be sober-minded; and that by the sadness of the countenance, the heart is made better. To prepare them for social and edifying intercourse, they also frequently attended him in his friendly visits. They occasionally joined him in his preaching excursions. There are few things in my life that I can remember with so much melting pleasure, as my going with him—walking by the side of his little horse, and now and then riding—on a fine summer's evening, into a neighbouring village, and returning again the same night, or very early in the morning. In these instances I was required to take sometimes a part, and sometimes the whole of the service; but it was a privilege rather than a task, to do any thing before him. He heard our discourses and prayers with the greatest tenderness, and beamed with pleasure at every presage of improvement. A backwardness to notice imperfections was his extreme; he loved to commend; it was hardly in his power to find fault." pp. 254—255.

The following observation is well worthy of notice.

"He was peculiarly attentive to the behaviour and manners of his young men. No person ever valued more than he did the moralities and proprieties of life—This is not always the case. Are there no instances of characters whose excellency has been obscured, and whose usefulness has been injured, perhaps ruined, by little levities, familiarities, indulgencies, and inconsistencies, which the severest casuist could not construe into positive crime?"

"He did not think it unnecessary to guard them against superfluous wants, and unseemly customs—against the sottish and offensive habit of smoaking; against giving trouble where they happened to lodge; against keeping up the family beyond their usual time of repose; against inexactness in keeping them waiting at meals; against the use of spirituous liquors; against fondness for delicacies. He did not think it needless to regulate their deportment towards servants, suggesting the propriety of noticing them, as well as the heads of the family in morning and evening devotion. It will be naturally concluded that he did not leave them uninstructed, in their relation to female society. He minutely specified the prudence that must guide them in the design of marriage; and taught them to maintain the sacred obligations arising from choice and engagement. Nothing offended him more than the versatility of some young preachers, who seem to think they have a right to trifle as they please with the affections and characters of those they address." pp. 270—271.

"As a minister," Mr. Jay remarks of him, that there was, "no sameness in his discourses." "The principles he taught were those which he originally received when he heard the gospel to purpose."

"Yet he did not preach these systematically and doctrinally, so much as in their experimental and practical bearings and results. He was most strictly evangelical, if that means to preach—that we are saved by grace, through faith and that not of ourselves; that Christ has once suffered for sins, the just for the unjust that he might bring us unto God; that in him we have righteousness and strength; that his sheep hear his voice, and shall never perish; that every moral duty is to be enforced by christian motives.

"But he would not separate principle from practice; he would not treat doctrines as naked, cold, angry propositions; he would not be always harping upon two or three favorite topics, and shun a large proportion of the gospel scheme; he would not confine his motion to a circle, like a blind horse going round in a mill, or feed like an ass tethered in a padlock; but went over the whole land of revelation in the length and breadth of it." pp. 273—274.

"He frequently preached without notes, but more generally he wrote a short skeleton; and sometimes, of late years, read his whole sermon." "He was singularly pre-eminent in the devotional part of his work;" "much of his devotional fluency arising from the state of his heart; for out of the abundance of the heart the mouth speaketh."

Mr. Jay proceeds to speak of him no less highly as a private Christian; and here his self-denying economy, his large hospitality, and his habitual benevolence and condescension, are exceedingly conspicuous.

"How often," says he, "have I seen this matchless character, infirm and enervated to a great degree, after toiling all the day with his scholars and students, patiently and cheerfully devoting half an hour in the evening to the instruction of his maid-servant! These are scenes, indeed, which excite little notice or admiration now; but a day is coming, when it will appear, that to be truly great, is to be great in the sight of the Lord."

Mr. Jay supports his testimony, and illustrates his subject, by a variety of letters written by Mr. Winter. We regret exceedingly the production of those in which the deceased made his offer of marriage to the lady who became his wife. This, indeed, is a description of letter which we beg leave to suggest to all our friends, both male and female, the propriety of burning. And certainly Mr. Jay would have acted much more judiciously had he pursued this course in the present instance.

A very acute writer, who accounts for almost the whole philosophy of the human mind by the means of sympathy, has remarked, if we recollect right, on the incapacity of lovers to produce a sympathetic feeling in third parties, and has suggested, on this ground, the very kind of prudential caution which we are recommending. The critics have a cold way of treating these subjects, and the world in general is more disposed to laugh than to be edified, when an exposure of this kind takes place. But we forbear to say all that occurs to us on this point.

Some of the last letters in the volume are extremely interesting. The following quotations shew the amiableness, as well as moderation, of the writer: they indeed supply a general outline of his character.

"Spent part of the morning in canvassing Mr. Fletcher's manuscripts; but we could come to no agreement in sentiment. We parted in peace and love."... "I am a dissenter upon principle, though but a young one, having given the preference to the establishment till within these two years. As I am honest to my convictions, so I am moderate in my conduct, presuming that neither system is so complete but they would both admit of an amendment."... "When I profess myself a Calvinist, and tell you that I preach nothing repugnant to that scheme of divinity, you may suppose the grand and leading truths of the Gospel, in their turn, are sincerely though imperfectly preached by me: nor am I content to deliver them as a mere system. Their influences felt and experienced can only render them beneficial."

In a pastoral sort of letter to his flock, written during the confinement occasioned by his accident, he says:

"Be stated and regular in your attendance upon the word. In this latter duty three things are to be regarded; the information of the judgment, the raising the soul to a state of communion with God, and unimpeached morality." Again he says to them: "The morality I would largely inculcate extends to every relation and to every avocation of life." "Under the influence of grace, you will not withdraw from society nor insult it by moroseness. You will observe due decorum, be courteous towards all men." "I am more and more impressed with a conviction, that the ordinance of the sacred supper is neglected by many of you, who I am persuaded have a title to it, through him who receiveth sinners." "I hope our brethren, who constir-

tute an organized church in this place, will not make the door of admission narrower than that which is referred to in this language: 'Behold, I set before you an open door.'" Of himself he says: "My day is far spent; for want of falling early in life into proper hands, the hours are far gone beyond recal which should have been devoted to improvement; and there are many things, which it would be pleasing to be acquainted with, but of which, at my time of life, and in my situation, I must be content to be ignorant — at least to be very superficially acquainted with — especially as I have a young man to whose improvement I must attend."

We will add only one quotation more, which might serve as a motto to this whole history.

"Mine through life has been up-hill work; and the whisper in my ear has been, 'Do all things without murmuring.'"

We must now hasten to the conclusion of our paper; but a brief remark or two of our own are necessary.

And first; our readers doubtless will agree, that the fervent piety of Mr. Winter is established beyond all question. He certainly, to borrow the language of the text from which his funeral sermon was preached, was a man "who feared God above many:" and he added to his devotional spirit a no less remarkable benevolence. His religion was practical. "He visited the fatherless and widows in their affliction, and kept himself unspotted from the world."

We remark, secondly, that in doctrine he was a Calvinist. Calvinism, in the judgment of many moderns, is a compound of every thing hideous. Was Mr. Winter then unamiable? We think it our duty to take this occasion of imploring a little moderation and candour towards at least as many men of this class as are themselves candid and moderate. But, besides being a Calvinist, he was also something of a methodist; he partook of some of those errors which we noticed in Mr. Whitefield. His Diary, as Mr. Jay has himself observed, is a little too much after the common methodistical manner. He had also, as Mr. Jay very fairly though reluctantly admits, a slight tincture of enthusiasm *: yet, with all his faults, how exemplary was he!

But, on the other hand, we observe thirdly, that Mr. Winter was not a cold and speculative, not a high and bigoted Calvinist; not a methodist transported by the intemperance of his feelings, not one who despised human learning, nor a man regardless of the order and discipline of a church. The preceding narrative has shewn that he was the reverse of all this; and we are disposed to refer much of the excellency of both his preaching and practice to that very moderation, and to that zeal for morality, of which some may possibly complain. His preaching was not popular, as we conceive, with the violent of any class.

We have further to remark, that he was a dissenter. As such, he laboured, according to our judgment,

* The following are the remarks of Mr. Jay on this subject.

"I feel that I tread on delicate ground when I remark, that my dear and honoured friend frequently indulged a confidence arising from impression. There never was a man more free from enthusiasm, if we use that term as significant of an unwarrantable dependence upon God, or an expectation of the end without the use of means. He pressed duty in all its relations; he was sober-minded, cautious, and prudent: yet it is certain, that, in some of the most eventful circumstances of his life, his decision resulted very much at the time from a forcible impulse of mind, which he could not feel himself at liberty to resist, and which indeed was fully satisfactory to himself. It is equally certain, that in taking these steps he had no reason to repent; but was abundantly convinced, by the consequences, that they were of God. We must not limit the Holy One of Israel, nor yet be wise above what is written."

The courseness and familiarity of Mr. Whitefield are generally avoided by Mr. Winter. We were sorry, however, to meet once or twice with expressions which carry to our ears the idea of an affection not sufficiently chastised by a mixture of respect and reverence for our blessed Saviour.

under considerable disadvantages. Nevertheless, without liberal education; without having either settled duty or regular income during a large portion of his life; dependent on his uneducated flock, or on the humour of a few rich individuals among them, he maintained a real independence of mind, and scorned to seek improvement in his circumstances by accommodating himself to the taste of his hearers. He pursued learning in spite of the prejudices of some of his pious followers, whom it was natural for him to wish to please. He laboured to introduce among them a disposition favourable to church order and discipline. Although he became a dissenter in principle (partly, perhaps, in consequence of his disappointment in respect to episcopal ordination), he did not therefore lift up his voice against the church. He lived on terms of kindness with the parochial minister: he was willing to train young men for episcopal ordination. His warfare was not against episcopacy: it was against vice and wickedness, against pride and selfishness, against hatred and variance, against hardness of heart and unbelief.

The only inference which we shall here stop to draw from all these circumstances, is one which has been anticipated in our review of the work of Mr. Ingram. Mr. Winter, as we then remarked, although the disciple of Whitefield, was removed some degrees from his master; and the doctrinal opinions of Mr. Jay, who receded somewhat further, appear to us remarkably scriptural and just. Both of them improved, as we think, on the religion of their predecessor, not merely by avoiding his faults and extravagances, but also by enlarging the circle of their divinity. The very errors of the father of methodism produced a zeal of this kind in some of his more respectable followers. Struck with the imperfection so plainly manifesting itself in many converts to methodism, and perceiving the scantiness of the religious knowledge of the more ordinary members of that body, they laboured to supply a remedy to the evils prevailing round them, and to make "the man of God perfect, thoroughly furnished for every good work." Some of those who were the most zealous to effect this improvement found the charge of unsoundness occasionally brought against them; but the steady Calvinism of Mr. Winter secured in a great measure his reputation as an evangelical preacher, and the talents of Mr. Jay have enabled him to emancipate himself from the trammels of a party, and to attract congregations of men of every class, not excepting those whose faults he was eager to correct. Let us not forget, however, that to Whitefield we owe, in great part, the revival of evangelical doctrines; and that those even of his followers who too much limited their attention to those points, effected, especially at the first, no small degree of practical good. They were familiar with their favourite topics, and they made the most of them. They urged them in such a manner as to produce a considerable degree of religious strictness, although they overvalued the effect of their own labours, and produced a religion of which the practical part, as well as the doctrinal, was narrow and incomplete. We may apply to these men what Mr. Locke has said of an imperfect order of philosophers: "They canton out to themselves," said he, "a little Goshen in the intellectual world, where the light, as they think, clearly shines, and the day blesses them. They have a pretty traffick in their own creek, and they are dexterous managers of the products of that corner; but they will not venture out into the great ocean of knowledge, to survey the riches that other parts are stored with; but admire the plenty and sufficiency of their own spot, which contains, as they judge, all that is desirable in the universe." "There is yet much land to be possessed," is

the text of a very able sermon on Progress in Religion, preached and published by Mr. Jay, which is well calculated to correct the taste of men of this spirit, and to enlarge their sphere of vision; and the work of Mr. Jay now before us occasionally marks both his own zeal, and that of Mr. Winter, to promote this important improvement in the methodistical theology.

It is one part of the plan of the Christian Observer to co-operate in this attempt to extend the general horizon; to extend that both of the too formal churchman, and of the contracted methodist and dissenter; and it has appeared to us that the full exposition of the character of a dissenting teacher of approved virtue, of great industry, and of no inconsiderable usefulness; a disciple and successor of Whitefield, and an instructor of many dissenting ministers now occupied in evangelizing the middling and lower orders; a man, moreover, of a mind remarkably enlarged considering his circumstances; might conduce to this object, and might at the same time be the means of illustrating some points before treated of, and of connecting them with further discussions.

Memoirs of Dr. Joseph Priestley.

(Concluded from p. 582.)

THE first part of these memoirs bears date "Birmingham, 1787," and concludes with a general recapitulation of the circumstances, favourable or unfavourable, which had befallen our author. He reflects with much gratitude on his happy temperament both of mind and body, subject to no disorders detrimental to his pursuits; tranquil in the presence of the greatest causes of uneasiness, which he habitually buried either in fate or sleep; composed even in the heat of controversy; scarcely irritated even when his writings were attacked; and never, as the editor adds, malicious, nor even sarcastic or indignant, "*unless provoked.*" From an early period he had found reason to lament "a most humbling failure of recollection, so that he sometimes lost all ideas of both persons and things, that he had been conversant with." This we deem sufficiently curious to present our readers with the following instance of it in the doctor's words.

"When I was composing the dissertations which are prefixed to my Harmony of the Gospels, I had to ascertain something, which had been the subject of much discussion, relating to the Jewish passover, and for that purpose had to consult and compare several writers. This I accordingly did, and digested the result in the compass of a few paragraphs, which I wrote in short-hand. But having mislaid the paper, and my attention having been drawn off to other things, in the space of a fortnight I did the same thing over again, and should never have discovered that I had done it twice, if, after the second paper was transcribed for the press, I had not accidentally found the former, which I viewed with a degree of horror." pp. 106, 107.

For the comfort of all whom this anecdote may concern, we hear, in the same page, that by technical methods Dr. Priestley had nevertheless acquired a facility in the detention and arrangement of his thoughts, which frequently astonished inexperienced readers. And similar sufferers will be still more elated by his next observation, that "a want of sufficient coherence in the association of ideas formerly impressed, may arise from a mental constitution more favourable to new associations; so that what I have lost with respect to memory, may have been compensated by what is called invention," &c. p. 108.

Dr. Priestley confesses precipitancy to have been rather his fault than procrastination; "never doing that on the morrow that ought to have been done to-day," but sometimes blaming himself for having "done to-day what had better have been put off till to-morrow." p. 109. How difficult of attainment is the medium between these, as between all other extremes! The truth is,

these depend upon the mere action of material and constitutional causes; the course between them, on the calm and decisive exercise of reason.

To these Dr. Priestley superadds many other causes of thankfulness. Happy, in short, on all sides—in the rising hopes of his family; in the freedom of his studies, and particularly of his religious discussions; in the increase of his friends, and the decline of his enemies—it is no wonder that he now pleased and flattered himself with the hope (a hope common to the best of men) of finding at Birmingham 'a tranquil grave, beneath the' murky soil 'that he had often trod.' But, 'Nescia mens hominum fati sortisque futuræ.' The next date commencing the continuance of his memoirs announces him arrived at Northumberland in America, 1795. We shall not trouble our readers with the events that led to this change: indeed, we cannot say that Dr. Priestley has troubled his readers with any satisfactory reason for quitting his country. The riots which assailed him at Birmingham on the 14th of July 1791, the anniversary of the French revolution, sufficiently indeed accounted for his quarrel with that neighbourhood. And far be it from us, whatever offence might have been given to loyalty or the church by the ill-judged, perhaps inflammatory, pieces of Dr. Priestley, to advocate the cause of those riots; or not to concede to the doctor, that such a method of retaliation was as great a *practical* corruption of the forgiving religion of the Gospel, as any *doctrinal* departure from its tenets that he has laboured to establish. Such, in truth, was the popular clamour raised against Dr. Priestley on this occasion, that had he immediately left England, we should only have called it a just regard to his personal safety. For he tells us, that on removing to Hackney, his friends were under the necessity of taking his place in the mail, as well as a lodging on his arrival, in another name; else a removal and a habitation would have been equally unattainable by him. And on the following anniversary, when his name and place of abode had been discovered, the maid-servant at the next door had been removed, by order of her mother, with all her effects, lest she should be involved in the same ruin that was expected to fall on the head and house of the philosopher. His landlord, partaking in the same alarm, perhaps too having acquired some obscure notion of the returning shock in a thunder-storm from his scientific tenant, actually expressed apprehensions for the safety of a country-house he possessed twenty miles off. And as alarms, like other vapours, often mount upward, the steward of a certain charity, and a man of fortune, was so alarmed when the doctor had been appointed preacher in aid of the fund, that he never slept, from the moment he heard it, till Dr. Priestley, in consideration of his danger, declined the office. Nor were these alarms without cause, for such was the bigotry of the clergy in particular against our reformer, that he is enabled to relate, in a note, the following anecdote. "At a dinner of *all* the prebendaries of a cathedral church, a clergyman having said, that if I was mounted on a pile of my publications, he would set fire to them, and burn me alive, they all declared that they would be ready to do the same!" What physiologist but would excuse the alarms of his friends, when prebendaries—and at dinner—could hold such language!

A more substantial cause of complaint, if true, was laid at the assizes, when the damages awarded to Dr. Priestley fell two thousand pounds short of his losses; and we are happy that the generosity of private friends supplied the loss which an Englishman, "and uncondemned," was permitted to incur from "the effervescence of the public mind."

Irritation unfortunately remained when alarm had subsided. By de-

grees he seems to have lost all attachment to his countrymen, "except as a part of the human race." And neither his neighbourhood to the new college established at Hackney, nor his now tranquil walks with Mr. Belsham the theological professor, nor yet his comfortable tea parties and fire-side with Mr. and Mrs. Lindsey in the metropolis, nor, dearer than all, his controversy with Mr. Wakefield on public worship, and with Mr. Evanson on the Evangelists*, seem to have tranquillized his mind, or to have crossed his growing resolution to take the wings of the morning, and seek a climate and soil more genial to liberty. Accordingly, we find him at the date above mentioned just settling in America; and though till then he confessed to something like 'trinitarianism' in politics, yet on viewing the beauties of the federal system, he looked back on his countrymen with scorn and pity. "He had no hope of a gradual and peaceable reform; and yet, seeing the great body of the people, *like the negroes in the West Indies*, unprepared for the enjoyment of liberty in its fullest extent, and contemplating the evils necessarily attendant on a violent change, he dreaded a revolution."

His ideas of American liberty seem, it is true, to have expanded, after a while, into something like the over-rankness of the soil into which he had been transplanted. So much so, that after various publications on the subject (though here, as in England, he professed to have attended very little to politics) he received a friendly hint, that he had not been naturalized; and that a bill for the removal of aliens at an hour's notice had been carried by American freemen, not without some view to a certain philosopher in Northumberland.

* We cannot help here being forcibly reminded, *pace* Dr. Priestley and his friends, of certain *other* witnesses deposing against a *great personage*; "but neither so did their witness agree together." Vid. Mark xiv. 59.

Not quite so angry with America as with England, he chose to profit by the hint: and accordingly retreated from the ground of political controversy, and resumed his old and his favourite positions of unitarianism and phlogiston. On the latter he gave lectures during his occasional visits to Philadelphia; and both there and in Northumberland he promulgated unitarianism. What must have been his feelings (but we forget—he was a necessarian) in comparing the actual with the anticipated success of this new and rational religion; a religion which was to make an impression on Jews and Mahomedans, if ever learning and inquiry should revive amongst them, and was to carry an argument in its own favour home to the bosoms of "all the cool and truly sensible part of mankind,"—in short, after losing its "wretched outworks," was to rise from the ruins "a safe and impregnable fortress, against which the gates of hell should never prevail*."

Such was the magnificent prophecy: behold its fulfilment amongst the *enlightened* Americans. "All that he could do in that way [of establishing public worship on unitarian principles] was, for the two or three first years, either at his own or my house," says his son; "at which a few (perhaps a dozen) English persons were usually present; and in time, as their number increased, he made use of a school-room near his house, where from twenty to thirty regularly attended," &c. p. 191. And again:

"In the spring of 1797 he again spent two or three months in Philadelphia, and delivered a second set of discourses; but partly from the novelty of the thing being done away, partly from the political prejudice against himself, partly owing to the discourses not being so well adapted for a public audience, *though necessary to set the comparative excellence of Christianity in its true light*, they were but thinly attended in comparison of his former set. This induced him to give up the idea of preaching any more regular sets of discourses." p. 193, 194.

* Hist of Cor. Vol. 2, p. 464.

Was it the prejudice of the most unprejudiced people in the world, according to Dr. Priestley's own confession, that neutralized the operation of those new and vital principles; or was it merely the impediment in his speech that disabled him from propounding them intelligibly? Did Dr. Priestley never distrust the principles themselves? Did his friends and admirers never suspect that something else is necessary beyond the bare plausibility of religious opinions (were that even obtained), to prove their truth; something besides the cool and self-dependent exercise of reason, to conceive, adopt, or convey the genuine doctrines of christianity?

With regard to Dr. Priestley himself, the account of his death, at which we at length arrive in 1804, furnishes us with a melancholy answer to these questions. Occupied with improvements in his apparatus, and dictating to the circle of friends which his talents did not fail to draw around him; revising his old theological works and projecting new; his last complaint seized him, early in that year. No evidence is to be obtained from the Memoirs continued by his son, and none, we think, will our readers have collected from our past delineation of his character, to make it probable that he changed any one of his opinions to the day of his death. Servatur ad imum, qualis ab incepto processerit. He died as he lived, wrapped in the self-complacent consciousness of rectitude, happy in the imaginary success of every scheme he had undertaken, resigned to the destined order of things, and hoping for a resurrection (almost the only hope he had gathered from the Gospel) that was to restore him to his faculties, and prepare him for a final consummation, in which he was to meet in peace the rest of his species.

The tranquillity of his death under these circumstances, we deem far from remarkable. What, indeed, else should we expect from a man who had reasoned himself off every ground on which compunction or contrition ever take their stand, and for years had resolved never to look inward on himself but with a smile? More than this we think it unnecessary to say upon the last events of Dr. Priestley's life; partly because we should feel ourselves repeating some former observations upon the same subject*; partly, too, because we think that the same causes which we propose to assign for the existence of his opinions, will sufficiently account for their stability and operation even in death.

In entering on this task, we desire as much as possible to divest ourselves of any unfair or captious disposition, and would not detract the smallest tittle from real merit. We should not be Englishmen, were we not to claim for Dr. Priestley a high rank in the annals of chemistry. For his attainments in this, as well as other branches of natural philosophy, he was indebted to a high degree of mental acuteness. He had unquestionably the power of penetrating deeper into a subject at first sight, than falls to the lot of most: and he possessed also an activity, not to say restlessness, of mind, that would suffer nothing to pass by without paying tribute to his curiosity. To pursue a train of reasoning, by the help of these intuitive powers, to a greater length, and with clearer views, than less favoured mortals, was obviously within his reach: and accordingly we sometimes, as in the passages before quoted, from his History, against Gibbon, find him reason well. He was endued with a quick sensibility, which gave him an ambition to secure the applauses of mankind; whilst a high independence of mind (which perhaps he mistook for sincerity) made him spurn at every appearance of self-interest, and avoid all voluntary submission to, what he thought, the weakness or prejudices of others.

* Vol. for 1804, p. 252.

Where then, to redeem our pledge with the reader, are we to search for those hidden causes of the extravagance and obliquity which to us appear the characteristics of Dr. Priestley's mind; leading him, in the first instance, into opinions on all subjects different from the rest of mankind, and then into sentiments of asperity or disgust toward almost all mankind for differing from himself?

The first and leading cause, we think, is to be found in his education. This appears to us in every respect the reverse of all that prudence would have suggested for such a mind. Early and unfortunately deprived of a sensible mother, oftentimes the only, always the best, moral instructor of our youthful years, we have seen the young philosopher committed to the custody of an old, gossipping, affectionate aunt. At her house he was assailed with every variety of religious opinion, as we have also seen, from every species of religious teacher, whether orthodox or heterodox, established or dissenting. His eager instructors, charmed by an appearance of quickness in their pupil, taught him to give opinions long before he was capable of forming them: and the disputes he witnessed, perhaps shared, soon made him place religion in the tongue, or in the understanding, rather than in the heart. Thus schooled—that is, taught, in modern language, to *think for himself*—he was at length presented, as a condition of church communion, with a creed, to say no more of it, requiring the deepest humility in its professors, and the greatest surrender of mere human and unassisted reason. Such are the higher doctrines of what is usually called the strict Calvinistic system. And it is not to be wondered at, that a peremptory demand on the youthful dictator to believe "that the sin of Adam alone was sufficient to damn all his posterity," should call forth the resistance that it did. But, without entering at all into the truth or falsehood of this or any other parallel hypothesis, mark now the consequence of making it a *fundamental* article. This once rejected, the mind is formed to the habit of rejecting supposed fundamentals: and then what further is to deter it, especially when framed like the one we have described, from proceeding to illimitable lengths? From the doctrine of the original imputation of Adam's sin, it will proceed on, with the same bold step, to that of Christ's atonement: from a peculiar mode of believing in the Trinity, it will gather strength to impugn the Trinity itself. And thus enlarging the fundamentals of religion will produce an effect as pernicious as would have resulted from placing the Rubicon beyond the bounds of the empire: in which case the empire itself would have been attacked with the same fearlessness as the intermediate and debateable ground.

We cannot think that matters proceeded more auspiciously with the young philosopher than they began. His passage from the school to the academy, was but from one debating club to a higher. Our readers, no doubt, have already smiled at the wonderful facilities afforded for the acquisition of truth to the youthful students at Warrington. Tutor and sub-tutor, pupil and sub-pupil, all together by the ears on the gravest subjects of controversy, and bandying with cool *unprejudiced* minds truths which had received the sanction of ages, and which involved eternal interests, might afford a specimen of education most truly ludicrous, were it not for the melancholy anticipation of its consequences. We are no advocates for blindly imposing the faith of our forefathers on their children, without at the same time giving them "a reason of the hope that is in them," or without ultimately leaving them, when capable, to judge for themselves. But we are stern advocates for the cultivation of modesty, as the first principle of all excellence in the youthful mind.

We are sorry to see debaters at fourteen and reformers at twenty: a Calvinist at twelve, becoming an Arminian at eighteen, at twenty-one an Arian, at twenty-four a denier of his Saviour and a disbeliever in the inspiration of the Scriptures. Miserable infatuation! to set the stripling on a sea, of which he knows neither the soundings nor the shore; and calmly to see him rush to every point of the compass, before he he knows the bearing of any!

The next reason we have to mention for Dr. Priestley's irregularities comes but too naturally in order after the preceding; we mean, the multiplicity of his pursuits. This philosopher had attended sufficiently to the phenomena of his own mind, to discover in it the weakness of memory we before mentioned. And the deduction he made from this observation was quite in conformity to the well-known lines of Pope:

> "Thus in the soul while memory prevails,
> The solid power of understanding fails:
> Where beams of warm imagination play,
> The memory's soft figures melt away."

But we can never believe that Dr. Priestley glanced at the two succeeding lines, which perhaps were never more fully exemplified than in his own experience:

> "One science only will one genius fit,
> So vast is art, so narrow human wit."

The truth we apprehend to be, if a few moments may be allowed us on this important subject, that human intellect is divided into two great classes,—a talent for discovery, and a talent for the acquisition of knowledge. In the latter class, instances are to be found, within the observation of most persons, where the elastic powers of the mind have exceeded all belief; so much so as in some cases to have procured for them, and almost justly, the appellation of "walking Encyclopedias." But a talent for discovery (which, indeed, we cannot help rating highest in the order of intellect) is of a different kind. Here the poet's last remark is strictly applicable: and seldom indeed have we seen a grand proficiency made in any one department of discovery, but by men wholly absorbed in that pursuit, and almost as to other fields of science "toto divisos orbe." The difference between the two classes may be compared to that between a traveller, who passes over and accumulates in his memory the curiosities of a thousand countries; and a monarch, who commands and lays under contribution the entire resources of one. If occasionally the two characters be combined; if a mighty conqueror stride over, and at the same time subject to his dominion, a continent or a planet; if in the intellectual world there be found an Aristotle or a Bacon, as in the political a Cyrus or an Alexander; in either case the exception scarcely weakens the rule: nature ordains these instances rather to excite humility than emulation; and the imitation of such characters bears with it, for the most part, disappointment to the invidual, if not mischief to his species.

Here, then, we discover the error of Dr. Priestley. He was unquestionably born, if indeed to a subordinate rank, yet still in the class of discoverers. His turn as well as his ambition, on all subjects, was clearly rather to originate than adopt a creed. But this very disposition should have found out its own proper course. And when either his fate or his stars made him acquainted with the brewer at Leeds, or with Dr. Franklin in London, his sagacity should at once have prompted to him the condition on which deep discoveries are to be made. He should have felt the necessity of making a choice between his histories and fathers, and his crucibles and conductors: and instead of vainly attempting in his own person to amalgamate Lardner and Lavoisier—an attempt which ended in offering to the world his crude theories of Unitarianism and Phlogiston—he should have satisfied himself with private conjectures on one of these subjects,

and blessed the public with a rational, well-digested, and systematic exposition of his thoughts upon the other. These two, indeed, the reader of the Memoirs will find but imperfectly represent the strange and heterogeneous mass of Dr. Priestley's pursuits. His feverish mind, tossing ever from side to side, from philosophy to philology, from physics to metaphysics, from religion to politics, never seemed to find repose in any. Lectures and systems were to him no more, than to a poet epigrams and sonnets. His biographers and panegyrists, seemingly caught in the same whirl, and wholly unconscious of its effects, are forward, as we have seen, to swell the catalogue with miscellaneous reading of every description, even down to novels and plays. Two or three hours a day are besides consigned to games of amusement; and the whole of every afternoon either to company, or clubs, or walking, or music! What a contrast with the painful labours of a Newton, the calm investigations of a Locke, the sanctified retirement of a Hooker!

The third defect to which we beg leave to call the reader's attention in Dr. Priestley's mind, is of a moral cast. It is that of entire ignorance of himself, considered as a subject of morality. That Dr. Priestley accustomed himself to a kind of self-examination, appears indeed frequently in these memoirs: that he had considered his natural constitution, bodily temperament, and even mental powers, we think admits of no doubt. But, then, we think it equally clear that he went no further. His mind he seems to have contemplated as he would a machine capable of certain movements called memory or ratiocination; and its strength or weakness he would measure much in the same way as if it were a part of the muscular system. But we can never imagine that he was at all acquainted with his mind considered as capable of certain actions called virtue or vice; as something within his breast empowered to originate ideas, which shall exalt or degrade the moral character; as something, in short, able to controul the passions, soften the temper, direct the feelings, and, by a different use of the same mental powers, assimilate their possessor to God, or to the spirit of darkness. We know not whether our readers will think this remark too refined or hypothetical; but to us there appears the greatest possible difference between an acquaintance with the moral and the physical powers of the mind. And Dr. Priestley seems to us to have very little attended to the former; or if he reflected at all, in the most singular manner to have thought it as much belonging to the mind to follow its first moral tendencies or impressions, as to the legs to obey an impulse to walk, or to the eyes to receive an object of vision. This assumption respecting Dr. Priestley's mind, which at least we contend the most diligent reader of these memoirs will not be able to controvert, affords a solution to many of the appearances for which we wish to account. In the first place, we see a strong connection (whether of cause or effect, or of both) between this state of mind and the hypotheses of materialism and philosophical necessity, which we have seen our author so early and so constantly defend. The best answer, doubtless, to both these degrading and petrifying systems, is found in the mind's reflection on its own agency. For if mind be really matter---some indefinite portion of the brain vibrating to exterior impressions, though to call this *thought* is very unintelligible, yet to call it *independent agency* is a flat contradiction. A principal law of matter is, motion in proportion to the force employed, and in the direction in which the force acts. If, therefore, I am capable of beginning a train of thought, and of changing its direction at will, without the impression of external force (and what arguments will persuade a man of real self-reflection that he

is not?), I am then sure my mind is possessed of properties contradictory to those of matter, and therefore is not matter. Dr. Priestley, it is true, thought otherwise; and he believed also in philosophical necessity. But if, instead of abandoning himself to the drowsy assurance that his mind was the mere puppet of fate, he had here also been convinced, by sound reflection, that God had made him capable of affecting at will every motion of his thoughts, and commanding, under Him, and in a measure, the circumstances of his life; though he might have been less tranquil, in the delusion that every thing *must be* right with him, he might have been more blessed in the reality of its *being* so; he might have lived and died conscious of the true dignity of his nature; and might have told the abettors of necessity, that the freedom of the will could only not be proved against them (if such *were* indeed the case) because it is an intuitive proposition.

But we go further, and attribute to this same self-ignorance many of Dr. Priestley's theological errors, more particularly those which concern the atonement and divinity of Jesus Christ. Without entering at large on this head, we need only observe, somewhat as before, that the best defence of both these doctrines is to be found in a man's reflection on his own guilt and moral inability. Man, from the moment he truly and deeply reflects on his own moral state, finds himself alienated from God, and therefore subject to his wrath; in nature wicked, and in himself weak and incurable. What can he then do in such a state, but hope at least for some atonement for his sins, some assistance to his frailty, some mediation between God and his soul? And if a hope, then assuredly a willingness to believe in such promises, if actually appearing in Holy Scripture, will follow these convictions, on the very ground of the fitness, or rather necessity, that will be felt of such a scheme. And further, if promised at all, a mind possessed in the manner here described will never expect the accomplishment of that scheme by a creature framed and descended merely like ourselves, but, on the contrary, will see far less absurdity in attributing the salvation of mankind to a divine person, than to one inheriting and sharing their very ruin. And so, by a beautiful yet simple train of reasoning, the grand doctrines of the ever-blessed Gospel may be deduced from the existence, joined to the consciousness, of those very evils which it was designed to cure. But not having that consciousness, Dr. Priestley (and we now speak of him as one in a multitude) seems to have been left without any guide to the conclusions to which it leads. Convinced neither of his immorality nor imbecility, he never viewed the remedies held out to them but as dry speculative principles. His own wisdom and virtue seemed stock enough to carry him through life, through death, through eternity. To his teacher he did not find it necessary to attribute much beyond his own ideal excellence. And little apprehensive of the consequences to which a nature fallible and peccable had exposed himself, he made no scruple of attributing fallibility even to an apostle, and *natural peccability* to a Saviour.

We are obliged to mention one more fact, which we think can be attributed to no other source than that above mentioned—viz. the actual and astonishing ignorance displayed by Dr. Priestley of what his moral attainments really were. It would be difficult to collect, from any hint in these Memoirs, that their author was conscious of a single moral defect. Good-tempered, easy, and affable; sincere, and undisguised; devoted to the christian ministry as his fondest pursuit; tranquil by nature, and through philosophy insensible under the greatest injuries and insults; without heat in controversy, or party in politics; a lover of truth far more than of victory; of usefulness infinitely

above fame; who is there that recognizes, under these self-flattering insinuations, the actual, well-known features of this philosopher? A man charged by those by whom he was best known, with more than Cynical asperity; an adviser of duplicity, which his follower Mr. Lindsey was yet too honest to adopt; contentedly stealing six days for experiments, from the seven that he had devoted to ministerial duties—nay, quietly resigning all, for a place in Lord Shelburne's establishment; notoriously changing every question into a controversy, and almost every controversy into a quarrel; making assertions at a venture, and using arguments to which it is impossible to conceive his own mind to have affixed any force at all; turbulent in the extreme in politics, though, according to his own confession, without much consideration; and, finally, alienated from his country by a spirit of revenge which even a Roman could disown: why is such the character, after all his boasts, with which truth obliges us to associate the name of Priestley? And if it be just, what cause are we to assign for the strange contrast between the two portraits, but the miserable neglect of that great duty which alone would have revealed the man to himself?

The last apparent cause, which we must shortly assign, for Dr. Priestley's irregularities of mind, is not, we are conscious, to be touched without diffidence and awe. In assigning a general spirit of indevotion and self-dependence as this cause, we are indeed penning a charge on which the word of God has ere now passed an infallible sentence. Nor do we mean, indeed, to assert that Dr. Priestley never prayed, since we have a hint or two in his book to the contrary, or that general expressions of gratitude to God are not occasionally to be met with in these memoirs; but we are sorry to argue much, and unfavourably, from the want of *prominence* given to these sentiments through the work. We are by no means fashionable enough to call it, with many, the best proof of our religion entirely to omit the profession of it: nor can we at all think it possible, especially in Dr. Priestley's memoirs of himself, that the governing principle, the ruling temper of his mind, should have scarcely been perceptible even in the slightest degree. But, we may ask again, without such a singleness, we might say totality of heart in religion, what is this principle likely to avail, either in conferring sobriety and weight on our opinions, or obtaining for them the blessing and sanction of the Almighty? Such at least is the frame of mind, such the habits of religion, which we have been usually taught to admire, especially in those who have undertaken to improve mankind. Examples of this kind are not difficult to meet with. If the prejudices of antiquity, or of an establishment, destroy the weight of any thence derived, let the admirers of Dr. Priestley refer to such an example, in modern days, as the great, the disinterested Dr. Doddridge. We are indebted to Mr. Orton for such a portrait of that splendid exemplar of Christianity, as we cannot but hail with joy. In him we find, indeed, all that we in vain desire in Dr. Priestley. His was a life of communion with his God, and of entire dependence on heavenly direction. For that, he prayed, and fasted, and watched. For that, he spent his hours of retirement, and broke his seasons of repose. Every plan, every opinion that he changed, was first laid open at a throne of grace; and days were appropriated to the work of holy meditations and addresses. He made God his counseller, his bosom friend; and his life was but one continued illustration of the solemn admonition, "Trust in the Lord with all thy heart, and lean not to thine own understanding: in all thy ways acknowledge him, and he will direct thy paths." Such an exhibition of character entitles a man to universal respect—we might even say, with humility, to the divine blessing.

And if the question lies between such a man and Dr. Priestley, which are we naturally disposed first to suspect of rashness and obliquity? We are not willing to say more on this head: and our limits imperiously preclude all further remark. We shall therefore only conclude by observing, that the reader of Dr. Priestley's life will be amused by the Continuation of it, and the Appendix subjoined; the one by his son, the other by Mr. Cooper, an American;---the latter more particularly, who gives a pretty full account of Dr. Priestley's works, and exhibits a character, not easily to be surpassed even in America itself, of the most profound assurance seasoned by the most vulgar flippancy. The subjoined specimen of these qualities shall conclude our review.

"Indeed, the question must now be considered as decided. For those who can resist Collins's Philosophical Inquiry into *Necessity*, the section of Dr. Hartley on the mechanism of the mind, and the review taken by Dr. Priestley and his opponents on the subject, are not to be reasoned with. 'Interest reipublicæ ut denique sit finis litium,' is a maxim of technical law: it will appear equally so in the republic of letters: and the time seems now to have arrived, when the separate existence of the soul, the freedom of the will, the eternal duration of future punishment, like the doctrines of the Trinity and transubstantiation, may be regarded as no longer entitled to public discussion!!!" p. 335.

"Tum Velleius fidenter sanè, ut solent *isti*, nihil tam verens, quam ne dubitare aliquâ de re videretur; tanquam modo ex Deorum conciliis, vel ex Epicurii intermundiis descendisset....."

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

IN the "View of Public Affairs" given in your number for July you have inserted a note, in which you very severely censure the Edinburgh Review for a mistatement of the evidence given in parliament on the subject of the late orders in council. You appear to me to have been yourself guilty of two errors, in your correction of that mistatement.

First, you have erred in representing the following words, on which you principally ground your censure, to be a quotation from the Edinburgh Review—viz. that "the rate of insurance, on *vessels trading from this country to the continent*, did not experience the least advance in consequence of the Berlin decree," &c. The words of the Reviewer are: that "the rate of insurance *on such voyages*" (namely, *voyages* from this country to the continent) "did not experience the least advance," &c. The difference between these two expressions may seem unimportant to a person unacquainted with this controversy; I nevertheless venture to remark, that it is far from trifling, and that a nice attention to this distinction will account for a large part of what you consider to be a mistatement. The Edinburgh Reviewer affirms that the evidence had proved that there was no rise of insurance on *voyages*, in consequence of the Berlin decree: you make him say, that the evidence had proved that there was no rise of insurance on *ships*, in consequence of that decree. Now, sir, the truth is, (not, as I grant, that there was *no* rise of insurance on *voyages* in consequence of the Berlin decree, but) that there was only a *very small* rise on insurance on *voyages*, and that there was a *large* rise on insurance on *ships*, as you yourself justly affirm. This large rise of insurance on ships arose from the new danger of the capture of ships when in port. This capture of neutral

ships *in port*, is a species of capture which, in the judgment of the opponents of the orders in council, and I believe also of many supporters of the measure, was perfectly consistent with the law of nations; but the capture of neutral ships *on their voyage*, was certainly not consistent with it. As you have exchanged the word voyages, used by the Edinburgh Review, for the word ships, and have placed it within inverted commas, it appears to me to be a piece of necessary justice to correct your own error.

I am aware that you may argue, that this mistake of yours does not materially alter the nature of the argument respecting the expediency of the orders of council; since the increased obstacles thrown in the way of the neutral trade, antecedently to the orders in council, were a ground for issuing the orders, whether those obstacles arose from French captures at sea or from French captures in port. This may be true. I will admit, for the sake of argument, that it is true. Nevertheless, in that view of the matter which you were taking the difference is great. I mean, that it is great in so far as the veracity of the Edinburgh Reviewer is in question: for if voyages is allowed to be the word, he has not made that "*gross and palpable mistatement*" with which you have charged him. He has affirmed that certain evidence before parliament, of which he speaks, shewed that no rise of insurance had taken place on voyages; and even Mr. Dewar's evidence, which you quote, with a view, as it would seem, of proving him guilty of a most gross mistatement, does not disprove the fact which he had affirmed, since Mr. Dewar, in the rise of from six to thirty *per cent.* of which he speaks, includes insurance against risk in port, which I apprehend to be nine-tenths of the increase.

The other error into which you have fallen is the following. You have represented the Edinburgh Reviewer as affirming, that the *whole* of the evidence given before parliament, taken together, had shewn that there was no increase of risk on neutral ships trading to the continent, antecedently to the orders in council; whereas the Reviewer speaks, and has plainly advertised you that he speaks, only of that part of the evidence which had been given antecedently to the speech of Mr. Brougham, which is the subject of review. After that speech was made, parliament called for further evidence; and it is by adducing a part of this further evidence that you endeavour to shew him to be guilty of gross mistatement.

I am aware that upon this point it may be replied: "True, the evidence which we have quoted in order to convict him of mistatement is not the evidence which he professed to be stating. We acknowledge our error. This evidence, as we now discover, did not perhaps exist at the time when the Reviewer wrote his article; but it existed before that number of the Edinburgh Review, in which the article in question was contained, was put into circulation; and the Reviewer, therefore, ought to have desired the Editor to alter his statement." I agree with you, that such conduct would have been honourable. I cannot, however, consent to let the charge of gross and palpable mistatement remain, when the charge ought rather, according to this view of the subject, to have been, the charge of wanting a sufficient degree of zeal to detect errors sanctioned by evidence at the time of writing the article.

That I have not erred in representing the Edinburgh Reviewer as deducing the fact which he affirms, only from evidence given up to a certain time, will clearly appear from the following words, which almost succeed those in which he speaks of insurances: "Although," says he, "the chancellor of the exchequer has announced his intention to call witnesses to contradict some parts of this evidence"—(Mr. Dewar

was one of those subsequent witnesses)—"we refer to it" (that is, to the evidence, already taken, of the petitioners against the orders of council; evidence which I conceive the Edinburgh Reviewer not to have at all mistated) "with the most perfect confidence of its accuracy, not only from," &c. &c.

I cannot help regretting that the Christian Observer has travelled into this minute discussion, and especially that it should have charged a political error on a work so much more open to censure on religious grounds. Not doubting that your love of truth and candour will prevail over every other consideration, I submit this letter for insertion in your next number.

August, 1808. VINDEX.

We have inserted this letter, because it would be wrong to act as judges in our own cause, by rejecting, as clearly groundless, an arraignment of our own verity and candour, especially when we are accused of having violated those duties in a like inculpation of others.

Our charge against the Edinburgh Reviewers was certainly a very serious one, and if convinced that it was in any degree unfounded, we should hasten to do them justice; but as our correspondent has offered a defence for them which appears to us invalid, we can only submit it, with some observations in reply, to the impartial judgment of our readers.

We are accused of misquotation. We therefore give, in the first place, the passage in the Edinburgh Review which was the subject of our strictures, with its context at large.

"If any doubts, however, could still remain as to the fact of the non-execution of the Berlin decree, they must be effectually removed by the evidence laid before the houses of parliament on the London and Liverpool petitions, and detailed with the most admirable clearness and force in the speech of Mr. Brougham now before us. From that evidence it appears, first, that neutral vessels were publicly and regularly chartered on voyages from this country to the continent of Europe, after the Berlin decree, in the same manner as before; and that there was no interruption in their trade up to the date of our orders in council: secondly, that the prices of articles of our colonial produce and home manufacture continued the same in the continental markets, after the Berlin decree, and down to the date of our orders in council: thirdly, that gentlemen concerned in this trade, to an extent that raised their foreign postages to near 700*l.* in a year, never heard of a single instance of a neutral vessel being condemned in the hostile ports for being engaged in it: and, fourthly, that the rate of insurance on such voyages did not experience the least advance, in consequence of the Berlin decree, but remained precisely at the same point where it had formerly stood, till our orders in council raised it so high as to put an end to the trade altogether. Although the chancellor of the exchequer has announced his intention to call witnesses to contradict some parts of this evidence, we refer to it with the most perfect confidence in its accuracy,—not only from the unquestionable respectability of the individuals by whom it was given, but from its exact conformity with public documents and notorious facts —and from this circumstance, that the persons who give this testimony from their own experience, have, together with sir Francis Baring, whose son has corroborated their whole statements, almost the sole management of that great trade, to the history of which these statements belong.

"It is clearly and indisputably made out, therefore, that the preamble of our orders in council, which contains their only justification, is erroneous and fallacious in all points; and that the Berlin decree, whose rigorous enforce-

ment and unresisted execution they are meant to retaliate, neither was enforced nor submitted to until it was seconded and superseded by those effective and most injurious proclamations. We are chargeable, therefore, with the whole of the injustice and oppression which we have been accustomed to charge against the enemy; and are answerable, primarily and *alone*, for the unprecedented measure of putting a whole quarter of the world in a state of blockade by a few pages of writing; and interdicting the commerce of neutrals with a whole continent, which we have neither invested, nor set a watch upon." Edin. Rev. No. xxiii. p. 233, 234.

Here our readers will perceive that the controversy involves moral imputations far more important than those which we have to maintain or repel. The question is not merely whether truth has been violated in the Edinburgh Review or in the Christian Observer, but whether the reputation of a country whose character is most precious to us, whether the honour of our native land, has been tarnished by gross falsehood and imposture in the solemn acts of its government. Nor is this all; the consequence of such an imputation, if true, is fairly in some measure, if not decently, drawn by the Reviewers; and, as far as respects the present conduct of the maritime war, we are justly chargeable with much, though not "the whole, of the injustice and oppression" which we impute to France.

We cannot therefore admit to our correspondent, that the present is "a minute discussion," or that it is, as he seems to conceive, foreign to the plan of our miscellany. In addition to the common duty of vindicating the injured character of our country, which when the aspersion is cast by brother reviewers belongs most appropriately to the censorial department of our work, we owe a refutation of such calumnies to the religious feelings of our readers. We ought not to suffer them to be shocked by false apprehensions of national guilt, or alarmed by imaginary provocations of the Divine displeasure.

We grant that the same Review presents to us too copious a field of animadversion on subjects of far higher importance than national politics, or even than the moral character of our country. The grave irony of Gibbon, and the sarcasm of Voltaire, are become at length weapons of too distant and oblique annoyance to satisfy the eagerness of these new combatants in the field of infidelity. They have drawn the sword of direct and close hostility against Religion; though, with the usual policy of her enemies, they try to divide her more zealous from her more moderate friends, by attacking first the one, while they bear the ensigns of the other.

Of all this we are no inobservant beholders; and shall not desert our duty, by leaving it unexposed. But we may perhaps do no mean service to the sacred cause in which we are engaged, by exhibiting, with the religion of this popular review, some specimens of its politics and its morals.

Having thus justified the propriety and importance of our present task, we proceed to perform it.

And, first, let it be observed, that the defence offered by our correspondent embraces but a small part of the charge. We affirmed of three propositions contained in the above extract, that "they were gross and palpable mistatements;" and might, as we shall presently shew, have truly affirmed the same of a fourth. But it is to one of them only, that which relates to insurances, that the defence at all applies.

Now, if we should suppose for a moment that our correspondent had succeeded in his attempt to rescue that particular proposition from the imputation of falsehood, in what degree would the credit of the reviewers be redeemed? Before we proceed to consider what is disputed

let us briefly examine what is undenied by this defence, and clear beyond dispute in point of fact.

The first proposition of the Reviewers is, "that neutral vessels were publicly and regularly chartered, on voyages from this country to the continent of Europe, after the Berlin decree, in the same manner as before, *and that there was no interruption in their trade up to the date of the orders in council.*" This the Review affirms to appear from the evidence laid before parliament on the part of the petitioners, and to be "*in exact conformity with public documents and notorious facts.*"

It is alleged to be true then, and to have been in evidence. But we absolutely deny both; and the defence does not attempt to support either of these assertions.

What may be more satisfactory to some of our readers; another quarterly number of the Edinburgh Review has appeared, in which the editors had ample time, either to support the veracity of their work or to retract their errors; but they have done neither the one nor the other.

In one of their propositions it was very easy to support themselves, if the fact was on their side. If they could not produce their "*public documents,*" or the proof of their "*notorious facts*" confirmatory of the parliamentary evidence, at least they might have appealed to that evidence itself, which is printed and in the possession of hundreds, and cited the passages in it that bear them out in those extraordinary statements.

But no such self-defensive expedient was in their power; for we can assure our readers, that there is not a single passage in that evidence, relative to the trade from this country to the continent, that can in any degree justify or excuse the proposition now under consideration, or, indeed, any one of the other propositions of fact contained in the extract here given (which, though enumerated there as four, are obviously more numerous), except perhaps those which compose the second *.

And here we are willing to give the Reviewers the benefit of that favourable surmise, for which our correspondent contends (though we think it in the highest degree improbable), by supposing that they had seen the evidence on one side only, when they wrote the review in question. We challenge them and their apologist to point out the evidence on the part even of the petitioners, which justifies or excuses the assertions contained in the first, third, and fourth proposition, or any of them; or their general and leading assertion, *that the Berlin decree was not executed prior to our orders in council.* We aver, that no such evidence can be found †.

* For the sake of accuracy in refering to the numbers of these propositions, it is proper to remark, that in our former strictures we did not follow the enumeration, or exactly the terms, of the Edinburgh Review, but stated the general effect of the first and fourth only, which formed our second and third. Our first was the general proposition with which the Review sets out, and which all the rest seem designed to support; viz. that the Berlin decree had not been executed prior to our orders in council.

† There was much apparent management on the part of the petitioners in parliament, to prevent any discovery, on that side, of the incontestable fact, that our export trade with countries on the continent wherein the Berlin decree had been promulged or adopted, was wholly at a stand, by the operation of that decree, long prior to the 11th of November 1807, the date of our orders in council. They called witnesses only who had no connection with, and no direct knowledge of, our European commerce; the effect of the Berlin decree on which constituted, in truth, almost the whole detriment we received, or could receive, from it. But these gentlemen were extremely well qualified to state, at the utmost extent, our direct commerce with America, upon which the enemy, from the want of naval force, could make little impression; and the trade between America and the continent, to which, when not connected with this country, by ships calling

The Reviewers, in another view, would not profit by the advantage which we thus concede.

They speak of respectable witnesses, who "*from their own experience*" testified to the facts they allege in regard to the trade from this country to the continent; and among them they reckon the son of sir Francis Baring. But we have already denied that any such facts were testified, and we now deny that any witness, who could speak of that trade "from his own experience," was examined on the part of the petitioners. We appeal to the testimony of the gentlemen alluded to, in proof that they had no

here or otherwise, the Berlin decree did not apply.

Obviously irrelevant though the latter subject was to the points in dispute, much of the evidence of the petitioners was directed to the display of the magnitude of that foreign trade, which, of course, was not interrupted by the French decrees, and therefore flourished, at the expense of our manufacturers and planters, till our orders in council put a stop to it: and the witnesses sometimes loosely spoke of it as if it were English trade, on account merely of the intervention of English merchants in paying and receiving bills of exchange remitted to or from the continent in the course of such commerce, as agents of foreign houses. But on their examination, by members of the house who supported the orders in council, it appeared, that they spoke only of foreign trade, and not at all of British exports to or imports from the continent, the real subjects of controversy.

We will adduce, as an instance, the evidence of Mr. Glennie, a highly respectable witness, of whose testimony the petitioners chiefly boasted as having established their case.

In his answer to some queries, it might seem, at first sight, that he had meant to deny a fact so clearly established as the strict and general execution of the Berlin decree, which took place in the ports of Holland in August 1807, and from that period to the date of our orders in council; but he evidently had no such meaning.

"Q. Are you not aware that American ships were seized in the ports of Holland and France after they had reached their harbours, before the orders in council?—A. I am aware that American vessels *loading imports of this kingdom, and going from ports of this kingdom*, have been stopped; but I am not aware that any American ship proceeding *direct* to those ports (*i. e.*, as the context shews, *continental ports*) has been stopped."

Here we see the whole effect and meaning of this gentleman's testimony to the point in question, namely, that the Berlin decree was not enforced *where it had no application*. It was not enforced against the direct trade from America to France, because it did not prohibit that trade. It was enforced against British trade to the continent, because such trade was a violation of the blockade of the British islands, and therefore prohibited. Again:

"Q. Was there any interruption of the trade between the continent and this country before the orders in council? A. *Yes*; ever since the 21st of November, 1806, a partial interruption; but we never felt any difficulty *in getting our letters backwards and forwards by indirect courses.*"

Surely our correspondent, if he will advert to this and other passages of Mr. Glennie's evidence, will abandon his attempt to apologise for the Edinburgh Reviewers; for can there be a more direct falsification of their statement, "that this trade, up *to the date of the orders in council, was not interrupted at all?*" One of the witnesses even of the petitioners—and their favourite, as he certainly was their most respectable and intelligent witness—not only admitted that interruption, but that, in consequence of it, his own correspondence with the continent could only be carried on by indirect means! We could send letters, but we could not send produce or manufactures; vessels loading here were seized in the continental ports.

Indeed, so far was Mr. Glennie from meaning to depose to that trade which is the subject of assertion in the Edinburgh Review, that he expressly disclaimed all connection with it. "I confine myself" (said he, in explaining his evidence as to the stoppage of Americans); "*I confine myself to that which I conceive to be a legal trade, and which is the only trade our house is concerned in; which is, a direct trade from America to the ports of the continent.*" p. 67.

Such is the testimony by which, as the Edinburgh Review has the boldness to assert, the continuance of *our* trade, of trade *from this country* to the continent of Europe, trade which carried *our manufactures* to the continental markets, was *clearly and indisputably established!!* Such is their case, even on the evidence which they confessedly had before them, and which they undertook to review.

connection with, and knew nothing of that trade*.

No son of sir Francis Baring was examined as a witness at all. But we will suppose that the Reviewers meant to allude to Mr. Alexander Baring's pamphlet, and will pass over the incorrectness of a mode of expression, which must lead every reader, unacquainted with the fact, to suppose that they quoted in him a parliamentary witness, not a party writer. We will suppose that heedlessness, and not disingenuity, led to that equivocal style. Nor will we object to the pamphlet as evidence. It certainly is at least as good authority as the speech of a counsel at the bar. But we call on the Edinburgh Review to point out a passage, even in Mr. Baring's pamphlet, which supports them in the statement in question.

We may, indeed, forget some of the positions in that work, many of which are disputable enough; but should be much surprized indeed to find Mr. Baring affirming in it, "that there was no interruption to the trade in neutral vessels from this country to the continent prior to the orders in council," because this gentleman, though a most zealous opponent of those orders, explicitly admitted the reverse of that proposition to be true, in his place in the house of commons.

It is no doubt a great pity, that the Reviewers, since it appears that they were informed of the intimation of the chancellor of the exchequer of his design to call evidence, were not also informed of the conversation that ensued; because they would have learnt, that at the close of the evidence for the petitioners, Mr. Baring was so far from thinking the above proposition proved, as to declare, that *he thought the notoriety of the stoppage of our commercial intercourse with the continent, prior to our orders in council, might well supersede the necessity of proving it on the other side.*

The establishing clearly and conclusively that important fact, had been stated as the chief object of the examination intended on the part of government; not in order to contradict the evidence of the petitioners, as the Review represents, but to supply what in the arrangement of that evidence had been unfairly omitted. But Mr. Baring objected to such proof as unnecessary, because the fact it was to establish could not be denied. Yet Mr. Baring is now quoted, by the Edinburgh Review, as fully corroborating evidence by which that fact had been clearly disproved!!!

We might safely stop here; but as most of our readers are probably strangers to the parliamentary evidence, it is proper to inform them, that eight eminent underwriters, shipping brokers, and merchants, examined in the house of commons on the part of government, and four merchants afterwards called by members on the other side of the house—merchants who, while our commerce with the continent remained, had been largely engaged in it—all with one voice deposed, that the trade, which the Edinburgh Review asserts to have subsisted without interruption up to the date of our orders in council, *was from a period about two months prior to that date totally interrupted and destroyed.*

They deposed further, that the cause of this total suppression of our commerce, with nearly the whole continent of Europe, was the rigorous execution of that Berlin decree, which the Edinburgh Review asserts had, till the orders in council, never been executed at all.

Though such evidence, uncontradicted as it was, could not be questioned by any sane understanding, yet, to silence all future misrepresentation on that subject (though that end, it seems, has not been accomplished), official returns from the custom-house were laid on the tables of parliament, by which it appeared that the ships which had sailed, or cleared out, from England to France and Holland, in the months of Au-

* See the last note.

gust, September, and October, 1807, *had been obliged to re-enter, and land their cargoes, on account of the impossibility of obtaining admission in the continental ports.*

The Edinburgh Review being thus, to use its own terms, contradicted by "*public documents and notorious facts,*" as well as by the parliamentary evidence, unsupported even by the portion of that evidence which it professed to have examined, we are at a loss to imagine by what means its credit can be defended.

A fallacy, not unprecedented in the controversy respecting the orders in council, can here have no place. It cannot be pretended that the assertions in question were meant to relate to the direct American trade with the continent, in which it is alleged that we have a great though indirect interest; for the Reviewers had clearly in contemplation a trade prohibited by the Berlin decree. To argue in proof of the non-execution of that decree, would otherwise have been impertinent and absurd; and besides, the very terms of the propositions are "*voyages from this country,*" and "vessels *publicly chartered from this country* to the continent."

We cannot believe that any one will attempt to interpret these words as meaning "voyages from a neutral country directly to France, or other hostile countries, without touching in England;" and if he should, the context would be decisive against him. The second proposition, and the spirit of the whole argument, oblige us to understand a trade in which British manufactures and British colonial produce passed from England to the continent.

The Reviewers, therefore, are, in their first proposition at least, convicted of what we again pronounce to be gross and palpable mistatement; and if this part of our censure be just, the rest is of little importance; for the non-execution of the Berlin decree against our commerce with the continent, is the general point in dispute; and to establish this, the principal fact alleged is, that this commerce suffered no interruption. The prices for our manufactures and produce in the continental markets, the rates of insurance, and the postages paid by gentlemen engaged in the trade in question, are adduced only as evidence of the main and substantive allegation, that the trade was not in fact interrupted till the date of our orders in council.

To defend the subsidiary statements while the principal is abandoned as false, would be like defending a coiner admitted to have stamped the counterfeit piece, by denying that he had added to it the milling or wash.

But the case of the Edinburgh Reviewers will not fairly admit of even this scanty defence.

We pass over, as we did in our former strictures, the evidence of the second proposition, because it is quite immaterial if true. The low price of our produce and manufactures on the continent was no proof that the risk of their carriage had not been increased; for competitors unaffected by the Berlin decree overstocked the foreign markets; and we need scarcely observe, that in such cases the cheapest seller gives the law to the rest. It was a heavy complaint of our West-Indian planters, that the price of their produce was declining, while the expense of its carriage increased; and that, long before its exclusion from those markets, it was sold at a loss.

The third proposition was not noticed in our former strictures, but is as untrue as the first.

Mr. Glennie is the respectable witness whose person is here pluralized, for no other witness spoke to the amount of his postages.

That gentleman certainly stated them to have amounted in one year to 455*l.* in another to 515*l.* and in a third to 640*l*; and it surprizes us that the Reviewers should be so abstemious as not to state this higher than 700*l.* a year. But the descrip-

tion of "*gentlemen concerned in* THIS *trade,*" is untrue when applied to Mr. Glennie, as we have already shewn by an extract from that gentleman's evidence: "*the only trade,*" said he, "*our house is concerned in, is a direct trade from America to ports in the continent.*"

This, we beg our readers to observe, is an extract from that very portion of the evidence which is admitted to have been before the Reviewers when they wrote. What, then, are we to think of a misrepresentation so gross, in the only point that gave the postages of Mr. Glennie an apparent relevancy to their purpose? It is obvious that the extent of the correspondence of a house which was wholly unengaged in *our* trade with the continent, was quite foreign to the question whether that trade was interrupted by the Berlin decree; whereas if a single house paid for postages, *in that very trade,* as the proposition plainly asserts, 700*l.* a year, to be sure it would afford full proof that the trade then existed in a flourishing state. This, therefore, is falsehood, not only in a point material, but in that which constitutes the whole materiality of the evidence.

The concluding clause of this proposition has a measured disingenuity, that must exclude, with every discerning mind, the notion of inadvertency or mistake.

After Mr. Glennie's supposed connexion, or rather that of "the gentlemen" into whom he is multiplied, with the continental trade of this country, has been invented and swelled to the widest dimensions, it is added, "that they never heard of a single instance of a neutral vessel condemned in the hostile ports for being engaged in it." The fact is, that Mr. Glennie expressly limited this negative assertion to what he called "a legal trade," which he afterwards explained to be "a trade direct from America to the ports of the continent;" that is, as we understand him, a trade legal under the French decrees. (See p. 67 of the printed evidence, and compare it with page 65, &c.). He included, at most, vessels which had only called at an English port in their way from America, without taking on board any of our manufactures or produce.

It appeared abundantly, however, from this gentleman's testimony, and from letters which he had received from France and Holland, that, to the extent of *seizure and detention* at least, the Berlin decree had been enforced, in those countries, upon many American vessels, prior to the orders in council; and that he had not heard of any of them being released, at least not till after that period (p. 68, 69, &c.). In fact, it appeared from the examination, in general, that though British goods had been rigidly condemned when discovered, the policy of the enemy was to keep the American ships and cargoes under sequestration, as a mean, no doubt, of working on the hopes and fears of the United States more effectually.

All this, however, is suppressed by the Edinburgh Review. To disclose that so many seizures had taken place, would, to be sure, not have well comported with the statement that there was no interruption of the trade, and that the Berlin decree was wholly unexecuted: but to garble Mr. Glennie's evidence, to reject all he had said as to seizures and retain what he had said as to condemnations, was convenient enough. Ordinary readers would apprehend (and can any man who reads the whole passage doubt that it was meant they should apprehend?) that the most eminent continental merchants had heard no instance of proceedings under the Berlin decree.

It remains only that we should notice the fourth proposition, the only one which our correspondent has endeavoured to defend.

His distinction between insurance on the *ship* and insurance on the *voyage,* is in terms certainly not very intelligible; but our correspondent could not choose his terms, or he

would, we doubt not, have chosen such as were much better adapted to his meaning. He was bound to defend the terms used by the Edinburgh Review, so as to shew that they were capable of some construction consistent with the truth of the case; and he was bound also to shew a probability, or a *possibility* at least, that the Reviewers meant to be understood in that justifiable sense which he might be able to find for them.

But he has, as we submit to our readers, failed in the one, while he has not even attempted the other.

Our correspondent's distinction between the terms "insurance on the voyage" and "insurance on the ship" is explained by his argument; but the whole drift of the argument of the Reviewers, and every part of their reasoning, exclude the possibility that they had any such distinction in view.

He means by "insurance on the ship," an insurance *covering the risk of seizure in port for a violation of the Berlin decree;* and by "insurance on the voyage," an insurance in which the underwriters did not warrant against that risk.

It is true, as he alleges, that much of the peril imposed upon our trade with the continent, by the execution of the Berlin decree, arose from the danger of seizure in port, where the enemy had much more power of giving effect to his iniquitous decrees than on the ocean; and, therefore, before his rigid execution of them had put a full stop to our trade, a clause was added to the policies, warranting the assured against seizures in port "*till the goods were warehoused.*"

Now, to be sure, a more unnatural term, to represent this extended insurance, than that of insurance *on the ship*, could hardly be imagined. Insurance *on the cargo*, would have been less so; for it was in order to protect this against the discovery of its British origin when landed, that the new clause was chiefly devised; and it protected the cargo after the risk on the ship was ended. We doubt even if the clause ever was introduced into the insurance of a *ship*, except when the *cargo* was insured in the same policy. Nor is the opposition to insurance "*on the voyage*" less strained or unnatural; for the risks of the voyage, or passage by sea, were always insured against at the same time, and in the same policy, with that of the seizure in port; the latter was grafted on the former: and in another sense "the voyage" was the very cause of the risk in port; its prohibited nature induced the seizure.

But it is really wasting the time of our readers to prove from the extreme inaptitude of the terms themselves to the meaning given them by our correspondent, that the Reviewers had no such meaning, when it is obvious that this meaning is utterly inconsistent with the propositions which they were affirming.

How could they have in view a distinction turning on a new mode of insurance occasioned by seizures under the Berlin decree, while asserting, and labouring to prove, that the Berlin decree had not been executed at all?

But could our readers, after reading the passage itself, possibly feel a doubt on this point; where, we might demand, would be the exculpation of the Reviewers, even admitting the meaning contended for, against this part of our charge?

The subsidiary falsehood, as to the rates of insurance, would still be as manifest and undeniable as we have shewn the primary one to have been.

For what is their assertion? That the rate of insurance on such voyages did not experience the least advance, *but remained precisely at the point at which it had formerly stood.* And what is our correspondent's statement in respect of the "voyages," admitting his own construction of the term? "That the rise of insurance on the voyages" (*i. e.* without covering the risk of seizure in port) "was *very small.*"

We know not on what principle a "*very small*" injury to British commerce, at the expense of the laws of nations, is a wrong to which we are bound to submit, or our resistance to which amounts to "injustice and oppression;" nor do we know what, in our correspondent's judgment, would constitute "a very large" incumbrance on British commerce, as an advance on the rates of insurance. But certain we are, that the parliamentary evidence, to which, be it remembered, the Reviewers refer as clearly maintaining their statements, gives no colour to the assertion that the advance, even in our present contracted view of the subject, was small or immaterial.

What part of the enormous rise of premiums which took place in September and October 1807, in our export trade to the continent, was the price of the warrant against "seizure in port," does not distinctly appear. It was no doubt much more considerable than the price of the risks at sea comprised in the same premiums. But even the latter risks were so inflamed by the execution of the Berlin decree, that when the underwriters were absolved from the risk of seizure in port, a ship from this country to Holland could not be insured at less than a premium of ten guineas *per cent.* and the cargo could not be done (to use the technical phrase) on any terms *; though, as further appears from the same evidence, they might have been insured free from capture and seizure, *i. e.* at sea or in port, at a guinea and a half *per cent.* judging from the rate of premiums at the same season in the former year †.

It will not be thought strange that the risk of capture at sea alone should materially affect the premiums on voyages prohibited by the Berlin decree, to and from the hostile coasts, when it is known that even in the trade between England and America the effect of that decree was to raise the premiums of insurance fifty per cent.*. The enemy's ships of war and privateers are of course more active on the coasts of France, Germany, and Holland, than in the Atlantic, or on the coast of Ame-

* Evidence of Mr. Dewar, p. 130, 131.

† Q. Was there any, and what, advance in the premiums on those voyages (voyages from England to the continent of Europe) immediately after notice arrived in this country of the Berlin decree? A. There was an advance of premiums. In 1806, from London to Holland and Hamburgh and the adjacent ports there was from 25*s.* to 40*s.* *per cent.* for all risks; and in the spring of 1807 the premiums advanced to ten guineas *per cent.* At the same time they were done, *free from capture and seizure*, at a guinea and a half *per cent.* at which I underwrote some.---*Evidence of Mr. Sheddon*, p. 134.

N. B. The same witness states the premiums from August to November, *prior to the orders in council*, to have been as high as 20, 25, and 30 guineas per cent.; and he expressly ascribes the whole advance to the Berlin decree.

* Q. Do you know what were the average rates of insurance in 1806 and in 1807, respectively, on voyages in American vessels from England to America, and from America to England? A. Yes.---Q. Can you state whether insurances on those voyages in 1807, were at a higher premium on the average than in 1806? A. Very considerably higher: in the year 1806 they were at two and a half per cent. on the average; in 1807 about three and three quarters on the average, taking the year through.---Q. To what do you ascribe the advance in 1807 beyond that of 1806, in the voyages of which you have last spoken? A. Certainly to the Berlin decree, in consequence of which several ships were taken pursuing their voyages from this country to America, and several from America to this country: I think not less than twenty-one altogether.

Q. Do not the great shipments to America from England commonly end by the close of the month of September? A. Generally.---Q. Then if the comparison of premiums be taken on outward voyages from the beginning of the year to the end of September, what proportion do the premiums of 1807 bear to those of 1806? A. They are full fifty per cent. in advance.

Evidence of Mr. Dewar, p. 129.

rica; and let it be considered, that the flag, in all cases in which this decree has any effect, being neutral, the smallest cruizer must not be resisted, nor the slowest avoided, on peril of a legitimate condemnation in case of capture.

We cite these rates of insurance in our direct trade with America, for illustration only of that which is the immediate subject of remark, the insurance on our trade to the continent of Europe: and yet we cannot help observing, by the way, how completely, we might say how shockingly, the Edinburgh Review is falsified in its bold accusations of its country, by the evidence last referred to, that of the underwriters. Mr. Dewar deposed, that forty-three neutral vessels, on a good many of which he was himself an underwriter, were seized in Holland for breaches of the Berlin decree, on or about the nineteenth of August; and that he had actually paid for many losses on such seizures. (p. 131.) Mr. Shedden and Mr. Hadley deposed to the same effect. (p. 139, 140, 141, &c.) Yet the Reviewers have not hesitated to assert, that the Berlin decree *was not executed at all till after the 11th of November.*

Nor will that indulgent hypothesis of our correspondent, that they knew only the evidence of the petitioners when they wrote, avail them here, any more than in their former statements; for the evidence of the petitioners, as far as it relates to the subject of insurance, instead of supporting, actually contradicts their assertions.

No underwriter, indeed, was called on that side. They examined, however, one policy broker; a gentleman who, as appears by his evidence, had been largely employed by the American merchants, and who *fortunately* knew nothing of the rates of insurance in our trade with the continent*.

* He was examined by the petitioners, to prove that the insurances on American vessels trading to the continent had not risen; but on his cross examination it appeared that he could speak only to such part of that trade as was not within the restrictions of the Berlin decree; and that his evidence, therefore, had no relevancy whatever to the question.

"2. Do I understand the insurances which you speak of taking place in 1806 and 1807, were insurances of vessels *going direct from America to the continent? A.* The insurances I *have been speaking of have been insurances from America direct to the continent.*—2. When you gave your evidence when under examination by the learned counsel, you spoke of vessels *going immediately from America to the continent. A.* Yes, *I did. Those were the vessels I insured.*"—*Evidence of Mr. Hinckley.* p. 74.

The passages we cite from his testimony, coupled with the want of all other evidence on that side as to insurance in the trade in question, might fully serve for the condemnation of the Reviewers.

But the testimony of this witness positively, as well as negatively, refutes them. He admitted that the Berlin decree had produced a rise in premiums of insurance, even in the direct trade between America and the continent. All, indeed, that the petitioners attempted to prove by him was, that the effect in that branch of trade was not permanent till after our orders in council*.

Unless therefore the Berlin decree can be supposed to have produced a stronger effect on voyages that were *not*, than those which were, within its prohibitions, it was inconsistent even with the evidence of the petitioners to assert, that the rate of insurance on the voyages in question "*did not experience the least advance* in consequence of that decree." The evidence which is alleged, "clearly and indisputably" to prove this, sufficiently proves the contrary.

* He gave a detail of premiums on different voyages of that description, and the counsel then put this question:

"2. You therefore understand that the effect of the Berlin decree in raising insurances was not permanent? *A.* I recollect that when the *decree was first known it produced a rise of premiums*, &c." p. 73.

We have shewn, then, that the defence offered by our correspondent entirely fails to repel even that single article of the charge to which alone it applies. The distinction he attempts to set up was not in the contemplation of the Reviewers. *His* sense of the term "such voyages" is clearly not theirs. But if it were, even in that sense their proposition is untrue,—and not untrue only, as our correspondent supposes, in a small degree, but by all the difference between no advance at all, and an advance of from fifty to at least one hundred, probably above two hundred, per cent. Lastly, they are here, as in all the other points, at direct variance with the evidence which they professed to have seen and to quote from.

After such a reply to the defence, in point of fact and evidence, we might well decline to examine the argument for its intrinsic probability which our correspondent derives from the alleged importance of his distinction. But there is one of his remarks on that subject which we cannot, in duty to our country, leave unnoticed.

We cannot admit that the capture or seizure of neutral vessels *in port*, for any cause other than an offence against the municipal law of the place, is more consistent with the law of nations than the same capture would have been *at sea*. We never heard, and do not believe, that any supporters of the orders in council ever assented to any such doctrine. We know, indeed, that Bonaparte does hold, that seizures in the ports of the continent are perfectly consistent with the law of nations in all cases, and that seizures at sea are in all cases perfectly contrary to that law; and we doubt not he will continue so to hold, as long as Great Britain is mistress at sea, and he is master on shore. We believe, also, that the spirit of party has so far triumphed over patriotic feeling and common sense, as to produce some advocates for that doctrine in England: but those who have regarded the Berlin decree as a violent outrage on the most sacred and long-established principles, and therefore have defended our retaliatory system, have not been so inconsistent as to allow that the execution of this wrongful decree would become rightful by adding a breach of hospitality to an infraction of the law of nations.

France, no doubt, has a right to declare and to enforce her own municipal law; but the Berlin decree is not municipal legislation. It is, and it professes to be, a measure of belligerent policy, an ordinance not for France only, but for the ocean and the civilized world; and it is to be enforced by capture of vessels which are not found in, perhaps even have never entered, the ports of that country.

Besides, France is not the only country in whose ports the decree enjoined the execution of its rules. The Hanse Towns, and other maritime places, in which she then pretended no authority but that of force or terror, were commanded to recognise and give effect to the blockade of the British islands. Independent nations in amity with us were required to adopt the same system; and the throne of Portugal was subverted because her sovereign hesitated to comply.

It would then, in every view, be a mockery to call this decree a measure of interior or municipal legislation; and if it be not such in its nature, the execution of it is equally repugnant to the law of nations, whether neutral ships, condemned for having broken the blockade of England, were captured off the Isle of Wight or seized in the port of Havre.

There has, we are aware, been much false logic, as well as false principle, employed on this interesting subject. In no public cause were the laws of right reasoning ever more palpably violated. We know that it has been common to confound the question of *principle* with the question of *fact;* to assert first boldly, like the Edinburgh Reviewers, that our trade with the continent continued to flourish unin-

terrupted up to the date of our orders in council, without prejudice from the Berlin decree; and when the contrary is manifestly proved, when the trade is shewn, as we have shewn it, to have been totally ruined and suppressed by that decree prior to the date of those orders, to escape by alleging that the execution of the Berlin decree by seizures in port was not repugnant to the law of nations. In any other cause, what would this be called but mere evasion?

Our correspondent, we are sure, has no such sophistry in view. He must feel, that in arguing to defend the veracity of the Edinburgh Reviewers as to the non-interruption of our trade in point of fact, the legality or illegality of that trade is not an argument *ad idem*, but quite beside his purpose. He adduced that topic, no doubt, merely to shew that the distinction between seizure in port and seizure on the voyage, under this decree, had by some been held very material, and hence to infer the probability that the Reviewers had his own distinction in contemplation when they used the term "such voyages." But the contrary of this has been proved so abundantly, and is indeed so manifest from a perusal of the passage in question, that we have only to apologise to our readers for having dwelt so long on the subject.

We are not disposed to retract that part of our censure to which our correspondent most objects. We cannot entertain a doubt that the misrepresentation was wilful; and are persuaded that few, if any, of our readers, who consider the facts, will have any difficulty to adopt our conclusion. Indeed, our correspondent himself must be a convert to it, now that we have shewn the total falsehood of the statement in question even on the evidence of the petitioners, as well as the utter contempt of truth and notoriety in the main proposition, which he does not attempt to defend.

After all, we cannot feel the consequence, in a moral view, of that measure of exculpation which he attempts for them; and as moral questions are always of importance, must add a word or two on that subject. He admits that they must have had notice of the falsehood of their statements before their publication, though not perhaps before they were composed; and this he thinks reduces the blame "*to a want of a sufficient degree of zeal to detect errors*," which he further admits "it would have been *honourable* to do."

What! when the mistatement amounted to an impeachment of the justice and honour of their country, and of the veracity of its executive government in a solemn act of state promulged in his majesty's name! When the Reviewers themselves had presumed to deduce such an impeachment from their own false premises, in the most direct and insolent terms! Is this a case in which the correction of the mistatement was but a kind of *half-duty*, which it would have been "honourable" to perform, but venial to neglect?

We entreat our correspondent to read the review again, and to observe how that solemn act of state, that appeal by his majesty to Europe and the civilized world against the injustice of the enemy, and in defence of his own remedial measures, the leading order in council, is treated in it. The preamble, we are told, "*is erroneous and fallacious* in all its points," that this is "*clearly and indisputably made out*," that the proclamations (the orders in council) are "*most injurious*," and that we are chargeable with the *whole of the injustice and oppression which we have been accustomed to charge against the enemy*."

Such are the loyal and decent inferences drawn by the Edinburgh Review from its own false and unwarrantable premises. Surely, then, our correspondent does not seriously mean that it was no duty, or a duty of no high obligation, to retract those premises, and to suppress the libellous conclusions from them, when the truth was fully known.

For our parts, if we entertained a doubt of the wilfulness of the original act, on account of any favourable presumptions, due in other cases in point of charity or candour, we should be obliged to dismiss it here, from the reflection that the publication, or even the non-retractation, of such a libel, when found to be false, is conduct not less censurable than its original and wilful invention; and that those who are capable of the one, would not have been incapable of the other. It would be enough for us that the Twenty-fourth Number of the Edinburgh Review has appeared, while the differences with America are yet unterminated, while the orders in council are yet in force, and the faith and honour of the country in the eyes of foreign powers if possible more important than ever; and yet these false and indecent accusations remain wholly unretracted.

We lament the necessity of such strictures on our fellow-labourers in the critical department of science. We wish they would avoid giving occasion for them, by recollecting their proper business as reviewers, and not prostituting their pages, as they have lately most openly done, to the purposes of a political party. More especially we wish that they would avoid misrepresentations of a dangerous nature, tending to inspire discontent among our manufacturers, as well as to irritate the neutral powers. We advise them to keep within the precincts of that commonwealth, of which they have lately said that "its shades resound with '*no cries of factions*' or public animosities, and that *falsehood is the only enemy their inhabitants ever pursue**."

But if they are resolved to gratify their political friends by an opposite conduct, it will be our duty, as Reviewers of Reviews, to point out, in cases like the present, the trespasses which their party zeal may lead them to commit against the interest and honour, not of an opposite party only, but of the nation at large.

Still more will it become us to vindicate the respect due to truth, and to prevent, as far as our feeble power extends, the practices of Napoleon from infecting the British press by the aid of a literary Review. For the honour of science, for the benefit of history, for the sacred interests of morality, and the common welfare of mankind, such bold misrepresentations as are the subject of these remarks must be censured and exposed.

* Number XXIV. p. 400.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

In the press: The History of India during the Administration of the Marquis Wellesley, in two thick volumes 4to., by L. Dundas Campbell, Esq.;—A System of Mineralogy and mineralogical Chemistry, in 3 vols. 8vo., by Mr. Accum;—A new Edition of Newcome's Version of the Minor Prophets, by Mr. B. Boothroyd; and A new Edition of Cruttwell's Gazetteer, in 4 vols. 8vo.

Preparing for the press: Essays on some Branches of Agriculture, by Mr. J. Saunders (to be published by subscription);—The four Gospels and the Acts of the Apostles, with Notes critical, explanatory, and practical, and Reflections, by the Rev T. Stabback, Lecturer of Helstone;—(by subscription) The Works of the late Rev. J. Newton, in 6 vols. 8vo.;—and A Translation of Pliny's Natural History, the Encyclopedia of Antiquity, by Dr. Forbes of Edinburgh, with Notes and Illustrations, and a Life of the Author.

A society has lately been formed in London, called the Society of Friends of Foreigners in distress. The subscription of an

annual guinea constitutes a governor, and of ten guineas a governor for life. The object of the society is to grant relief to all foreigners in distress or want, of whatever nation or religion, who shall appear, on minute inquiry, to be entitled to it. It appears to have received, and it certainly deserves, the most respectable patronage; and we trust will meet with the necessary pecuniary encouragement.

A paper has appeared in the Philosophical Transactions of the present year, by Mr. Murdoch, giving an account of the application of coal gas to economical purposes, an abstract of which may not be uninteresting.

The whole of the cotton mill of Messrs. Phillips and Lee, of Manchester, one of the most extensive in England, as well as its counting-houses and store-rooms, and the adjacent dwelling-house of Mr. Lee, are now lighted with gas from coal. The total quantity of light used during the hours of burning is equal to the light which 2500 mould candles, of six to the pound, would give; each of the candles consuming 4-10ths of an ounce of tallow per hour. In all the buildings are, 271 burners on the principle of Argand's lamps, and 633 of another species formed by a small curved tube with a conical end, having three circular apertures of about a thirtieth of an inch in diameter, through which the gas issues, forming three divergent jets of flame. Each of the Argand burners gives a light equal to that of four candles of the size mentioned, and each of the common burners a light equal to that of two and a quarter of the same candles. For this the 904 burners require an hourly supply of 1250 cubic feet of gas, produced from cannel coal, which, though dearer, is preferred, on account of the superior quality and quantity of the gas it produces.

The annual consumption of cannel coal is 110 tons, and its cost 125*l.* and of common coal 40 tons, and its cost 20*l.* The 110 tons of cannel coal after distillation produce 70 tons of coak, sold on the spot for 93*l.* and 1250 gallons of tar. But the tar not having been sold, its value is not stated.

The annual expense for lighting the mill is as follows.

Coal	*L.* 145
Interest of capital laid out in buildings, &c. and wear and tear	550
	695
Deduct value of 70 tons of coak	93
Leaving, exclusive of the tar	602

The expense of candles to give the same light for the same time—viz. for 730 hours, or two hours a day—would be about 2000*l.* at one shilling per pound.

If the comparison was made on an average of three hours per day, the advantage would be still more in favour of the gas lights; for their cost, including the additional coal requisite for that time, would not be more than 650*l.*, whilst that of tallow rated as before will be 3000*l.*

At first putting up the apparatus some inconvenience was experienced from the smell, but since its completion, and since the persons, who take care of it, have become familiar with its management, this inconvenience has been obviated, not only in the mill, but in Mr. Lee's house, which is brilliantly illuminated with it, to the exclusion of every other species of artificial light.

The peculiar softness and clearness of the gas light, with its almost unvarying intensity, have brought it into great favour with the work people. And its being free from inconvenience and danger, resulting from the sparks and the frequent snuffings of candles, is a circumstance of material importance, as tending to diminish the hazard of fire, to which cotton mills are known to be much exposed.

The coal is distilled in large iron retorts, and the gas as it rises from them is conveyed by iron pipes into large reservoirs, where it is purified, previous to its being distributed through other pipes, called mains, to the mill. These mains branch off into a variety of directions, and diminish in size as the gas to be passed through them becomes less. The burners are connected with the mains by short pipes, each of which is furnished with a cock to regulate the admission of the gas, or shut it off entirely, when requisite; every main has likewise a cock near its entrance into each room, by turning which the whole of the lights in the room may be extinguished at once.

At Messrs. Boulton and Watt's factory at Soho, Mr. Murdoch has erected an apparatus which gives light to all the principal shops, to the exclusion of other artificial lights.

The advantages arising from the use of gas are: 1. its cheapness. 2. its rendering us independent of foreign powers. Coal is an article of home production; whereas tallow and oil are articles of import, procured with hazard, and at great expense, from distant parts of the world. And 3. the destruction of as great a portion as possible of that cloud of smoke, which, where coal is burnt, pollutes the atmosphere.

An institution has lately been formed at

Edinburgh, entitled the Annuity Fund, for the benefit of governesses. It proposes, by certain rates of subscription from females employed in the education of youth, to raise a fund, from which an annuity proportioned to the subscription of the parties is to be paid to the subscribers, after they have attained the age of fifty-five, from which period their subscriptions are to cease.

Mr. R. Buchanan, of Glasgow, states the following instances in which heat supplied by steam has been used to advantage. Mr. R. Gillespie finds its effect very excellent in copper-plate callico-printing, and for heating calenders at his works. For this last purpose, and to warm his ware-house and counting-house, the steam is conveyed to a distance of above ninety-three yards. Mr. Lounds, at Paisley, has for a considerable time used the heat of steam with great success in drying fine muslins, and Messrs. Ley, Mason, and Co. use it now also at their bleaching works, at Aberdeen. Messrs. Muir, Brown, and Co. of Glasgow, have found the heat of steam to answer much better at their dying and bleaching works, than the usual mode by stoves. Mr. Buchanan concludes with recommending steam for warming the bed-rooms of large inns and hotels, large warehouses and shops, churches, hospitals, and other large public buildings.

The Autumnal course of lectures at St. Bartholomew's hospital will commence on the 1st of October, and those at St. Thomas's and Guy's hospitals about the same time.

Mr. Accum's lectures on experimental chemistry and analytical mineralogy will commence, in Compton Street, Soho, October the 18th; Dr. Clarke's and Mr. Clarke's on midwifery and the diseases of women and children, at No. 10, Upper John's Street, Golden Square, October the 3d; and Mr. Thomas's on the principles and operations of surgery, at the Theatre of Anatomy, in Windmill Street, early in October.

The Rev. John Doncaster, A. M., fellow of Christ's College, Cambridge, and one of his majesty's preachers at Whitehall, is elected head master of Oakham School, Rutland.

FRANCE.

In the report of the French Institute for 1807 mention is made of a new improvement in the reflecting telescope, which consists in placing the small plane mirror in the middle of the telescope perpendicularly on its axis, and not obliquely, which diminishes by one half the length of the reflector, and permits the observer to place himself in front of the object he is desirous of examining.

A report of the minister of the interior has lately appeared in the French journals, recommending the use of the wood of the Chesnut tree in fevers, instead of Peruvian Bark; as "the high price and extreme scarcity of that precious drug will forbid the use of it," except in cases of the greatest urgency.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Theological Thoughts on God, the Creation, Fall and Redemption of Man, and on God's Dealings with Man, from the Creation to the Final Consummation of all Things, by Dr. W. Smith, late Chief Justice of Cape Breton. 8vo. 10s. 6d.

An Attempt to prove the Truth of Christianity, in a series of Discourses preached before the University of Oxford, in 1808, at the Lecture founded by the late John Bampton, M. A. by J. Penrose, M. A. 9s.

Jerusalem; or An Answer to the following Queries:—What is the Etymology of the Word Jerusalem?—And is there any Connection between Salem and Jerusalem. By G. Sharp. 2s.

Two Sermons on Religious Establishments, by R. Dickenson, M. A. 2s.

A Dissertation upon the Logos of St. John, by R. Lawrence, LL. D. 3s.

Illustrations of the Four Gospels, founded on Circumstances peculiar to our Lord and the Evangelists. 8vo. 15s.

A Charge delivered to the Clergy of the Archdeaconry of Middlesex, at the Visitation in May and June, 1808, by G. Owen, A. M. Archdeacon of Middlesex, and Prebendary of Ely. 1s. 6d.

Select Sermons, by the Rev. A. Cleeve, A. B. late Vicar of Woolerton, Northumberland, 8vo. 10s. 6d.

MISCELLANEOUS.

Communications to the Board of Agriculture, on Subjects relative to the Husbandry and internal Improvement of the Country, Vol. VI. Part IV. 4to. 15s.

A Catalogue Raisonné of the Pictures, belonging to the Marquis of Stafford, in the Gallery of Cleveland House, London, by J. Britton, F. S. A. 8vo, 7s. large paper 10s.

Memoirs of the Life and Writings of Sir Philip Sidney, by T. Zouch, D. D. Prebendary of Durham. 4to. 1*l.* 5s.

The life of David Brainerd, Missionary to the Indians, with an Abridgment of his Diary and Journal, by J. Styles. 4s.

Life of General Washington, by Aaron Bancroft. 8vo. 10s. 6d.

Memoirs of the Life and Happy Death of Wilberforce Smith. 1s.

A Biographical Peerage of the Empire of Great Britain; in which are Memoirs and Characters of the most celebrated Persons of each Family. Vol. 1. and 2, containing the Peerage of England. 16s.

A Familiar Introduction to the Study of Geography and the Use of the Globes, by J. Bidlake. 2s.

The Chronicles of Holinshed, comprising the Description and History of England, Scotland, and Ireland, with a general Index to the whole. 6 vols. 4to. 12*l.* 12s.

The Ladies' History of England, written expressly for the Use of Young Ladies who are finishing their Education, and divested of those Indelicacies which disfigure many other Histories of England; treating particularly of the Progress of Manners and National Improvements. In a Series of Letters to a Young Lady at School, by Charlotte Smith. 3 vols. 15s.

An Exposition of the Practice of Affusing Cold Water on the Surface of the Body, as a Remedy for the Cure of Fever; to which are added, Remarks on the Effects of Cold Drink, and of Gestation in the Open Air, in certain Conditions of that Disease, by R. Jackson, M. D. 8vo. 10s. 6d.

Hints, respecting the Education of the Poor, by a Clergyman. 1s.

Asiatic Researches, vol. ix. 4to. 1*l.* 11s. 6d.

A large Sheet Table of all the Stamp Duties on Deeds, Law Proceedings, Bills of Exchange, Receipts, Probates of Wills, Legacies, &c.

A concise View of the Constitution of England, by G. Custance. Dedicated, by Permission, to W. Wilberforce, Esq. M. P. 6s.

Defense du Clergé François, resident à Londres et dans le reste de l'Angleterre, contre l'Inculpation de Mgr. Jean Milner, Eveque de Castabala, dans son Mandement du 1 Juin, 1808. Par. l'Abbé Blanchard. 2s.

The Wonders of the Horse, recorded in Anecdotes, and interspersed with Poetry. Selected by J. Taylor. 2s. 6d.

Lectures on Natural History, as delivered at the Leverian Museum, and at the Royal Institution, Albemarle Street, by G. Shaw, M. D. F. R. S.

The Pastoral Care, a didactic Poem. 12mo. 12s.

Latin and Italian Poems of Milton, translated into English Verse, and a Fragment of a Commentary on Paradise Lost, by the late W. Cowper, Esq. 4to. 2*l.* 2s.

RELIGIOUS INTELLIGENCE.

EDINBURGH SOCIETY'S MISSION TO TARTARY.

The communication with Karass has been greatly interrupted in consequence of the war with Russia. The last accounts from the missionaries are dated the 24th of January last. They state that, as to the conversion of the natives, little has yet been done, but that they have many encouragements to persevere with patience and hope. "Besides the Gospel of St. Matthew, which is now nearly finished, three or four tracts have lately been printed, and opportunities of distributing them frequently occur. There are now seventeen ransomed natives, young and old, living with us. The young, in general, are learning tolerably well. Those that have been baptized conduct themselves with propriety; though some of them do not discover all that desire to make progress in spiritual knowledge which could be wished."

"In a conversation with Shellivy, he told us, that he read the New Testament almost constantly. It appeared by his dreams, that he was extremely thoughtful. 'One night, he imagined, that five persons appeared to him clothed in light, and inexpressibly glorious; one of whom he conceived to be greatly superior to the rest. Addressing himself to the other four, and asking them if they were angels, they answered that they were the apostles of Jesus, and pointing to the fifth said, "This is our Master." I then read to him part of the Catechism which we were printing; and when I came to the questions respecting the divinity and atonement of Christ, he observed, that these were the points on which we differed, but that they seemed reasonable in

one sense. He then begged me to send him the Catechism as soon as it was finished."

"Kategary (the converted sultan) returned from Doulet Gerry's village, where he had been talking for some hours with the people on religious subjects. Among other things, he told them, that, according to their own confession, they were sinners: that some way of being delivered from the consequences of their sins was desired by all: that the best of them were very bad: that it was impossible for them to form a just estimate of the quantity of virtue requisite for their salvation, according to the law of the Koran; that although this law was bad in itself, yet their conduct was worse; therefore they could not be saved by it: that if we considered a religious law in the light of a covenant, to break any part of it was to render the whole useless: that Mohammed's own conduct was exceedingly immoral, consequently neither his law nor his intercession could be of any avail to them: that all men acknowledged the necessity of a mediator: that no mediator but Jesus Christ had qualifications requisite for completing their salvation; and that the character of Jesus was to be learned from the New Testament, the truth and divine authority of which, no Mohammedan doctors would venture to deny." He then enforced his discourse by a view of the future consequences of continuing in sin.

BRITISH AND FOREIGN BIBLE SOCIETY.

This society has lately received a contribution to its funds from several congregations in the connection of the late Rev. John Wesley, amounting to nearly 1300*l*. It appears from the annual reports of this society, that the plan of contributing to its support by local and congregational collections originated in Wales; was afterwards adopted on a large scale in Scotland; and has since been acted upon in various parts of England, particularly in Birmingham, where the several denominations of Christians united their exertions, and raised on its behalf a considerable sum.

It is gratifying to see the different descriptions of Christians thus co-operating in one grand scheme for disseminating to the very ends of the earth those Scriptures, which, they profess in common, can alone make them wise unto salvation.

NORTH AMERICA.

Presbyterian Church.

The general assembly of the Presbyterian church met at Philadelphia the 25th of May, 1808. The following is the substance of the assembly's report on the state of religion within its bounds.

The general assembly acknowledge with gratitude the distinguished kindness of God during the year past. From every quarter, with but few exceptions, they have heard of harmony among the ministers, order among the congregations, an increased attention to the ordinances of the Gospel, and the increasing triumphs of that grace, by which alone sinners can be reconciled to God. They observe that the work, though powerful, has proceeded with great silence and solemnity, and has been free from all appearance of extravagance. The revivals have been preceded in every instance by a union of prayer among Christians, to which they have felt constrained by the fervent desire of their hearts that Christ might be glorified, and by deep and solemn impressions of the value of immortal souls. Christian parents, more especially, have been led to plead earnestly with God in behalf of their children. God is still, as in past ages, the hearer of prayer. He has from his high and holy place granted the requests of his people. The consequence has been, that places of worship have been crowded, and that many meetings for prayer have been established. This, if properly managed, may prove useful; but they caution all under their care, against suffering public duties to interfere with the duties of the family and the closet.

Among the visible fruits of an increased attention to the Gospel, they mention the establishment of benevolent institutions; such as associations for the relief of destitute widows and orphans, for the instruction of the ignorant in divine knowledge, and for the benefit of the poor generally. And they hope that their brethren, in all their churches, will more fully testify in this particular the power of the grace of God.

In the southern parts, the extraordinary revivals of religion have considerably declined: bodily agitations are gradually disappearing: in one instance, where extravagance and wild enthusiasm had been avowed and defended, in opposition to the advice of the assembly, the

error has been acknowledged and good order restored. Those who have been the subjects of the revival persevere in the ways of godliness, with few exceptions.

In those districts of country, as well as in some others, the want of ministers is severely felt. The assembly regret that so few offer themselves as candidates for the ministry; and they hope that the attention of the churches under their care will be directed to this important subject.

The assembly then proceed to notice and reprove the neglect of family religion and catechetical instruction, the general inattention to religion, and the open profanation of the Sabbath, which prevail in some presbyteries; but on the whole they state the progress of religion to be considerable, and their future prospects encouraging.

Methodist Conference.

The general conference of the methodist church met at Baltimore on the 6th of June last, present 128 members. After transacting a variety of business they elected a bishop to supply the vacancy occasioned by the death of the late Mr. Whatcoat, and Mr. M'Kentree was ordained to that office in the presence of a large congregation. Last year the methodist society consisted of 144,590 members. The returns of this year are, 121,687 white, and 30,308 coloured, making a total of 151,995 members; and the increase during that period being 7405. The number of itinerant ministers in the methodist connection in America at present amounts to 542.

Protestant Episcopal Church.

The general convention of the protestant episcopal church of America met at Baltimore in the month of June last, in order to devise the best means of extending religion in the United States. The number of ministers present was between seventy and eighty.

EAST INDIES.

It appears from late accounts, that the inquisition at Goa, formerly so well known for its sanguinary proceedings, still exercises its authority in India, and extends its controul to the extreme boundary of Hindostan. In the province of Goa are contained nearly 3000 priests, occupying upwards of 250 churches and chapels, under an archbishop. This hierarchy, by means of the inquisition, is said to hold in chains the Roman-catholic church in the East, and to be silently adding to its power under the tranquil government of the English. Certainly the state and tendency of its influence ought to be a subject of anxious inquiry at the present moment, when India is threatened by Bonaparte; to whom these priests may be so far deluded by his representations as to look for the restoration of the catholic church to its ancient splendor. We formerly mentioned the manner in which they are accustomed to degrade Christianity by the admixture of pagan rites; a practice which must prove peculiarly adverse to the extension of the pure Gospel in India.

VIEW OF PUBLIC AFFAIRS.

DURING the present month the nation has experienced a more than usual alternation of exultation and despondency. The month had scarcely opened, when accounts arrived of two splendid victories, obtained by the British army under sir Arthur Wellesley—the one on the 17th, the other on the 21st of August—over the French force commanded by Junot, which had advanced to cover Lisbon. The field on both occasions was most gallantly contested; but the immoveable intrepidity with which our troops received the enemy's charge, and the resistless valour with which they returned it, afforded the French another proof, that when they meet us on equal terms their boasted superiority vanishes. The fate of each day appears to have been decided by the bayonet. The loss of the enemy in the first action amounted to 1500 men in killed, wounded, and prisoners. In the second, in which not above 10,000 of our troops were engaged with 14,000 men commanded by Junot in person, the enemy lost 3,500 men, 13 pieces

of cannon, 23 tumbrils of ammunition, and a great quantity of military stores of all descriptions. General Thiebault, chief of the staff, was killed; and general Beniere wounded and taken prisoner. The total of our loss, in the first action, was 480 men, killed, wounded, and missing, including twenty-eight officers — (lieutenant-colonel Lake was among the killed);—in the second, 740 men, including forty-three officers, of whom lieutenant-colonel Taylor was the only field-officer killed.

In consequence of these actions one of the French generals arrived in our camp on the 22d (on which day general sir Hew Dalrymple took the command of the army), to treat for terms. This circumstance was announced to the public in the same bulletin which conveyed to the city the intelligence of our victories. A very confident expectation was therefore entertained, that the next arrival would bring an account of the surrender of Junot on conditions consistent with the brilliancy of our achievements, especially as it was known that, subsequently to the battle of the 21st, the force which had effected them had been nearly doubled, by the accession of fresh troops. The news of our success arrived in London on the 2d instant. It was not till the 15th that any further official accounts were received. Late in the evening of that day the Park and Tower guns gave to the metropolis the signal for rejoicing. But when the morning came, and the nature of the intelligence was fully known, the joy that had been excited by the cannons' roar was instantly changed into gloom and dejection. Every countenance shewed signs of the deepest disappointment, and scarcely a tongue moved but to express the feelings of shame or indignation. It was one source of consolation, amid the universal dissatisfaction which prevailed, to observe the lively concern that every individual, from the highest to the lowest, seemed to feel for his country's honour. We can remember a period, not very distant, when we had amongst us numbers who could exult in any instance of disgrace or disaster which befel their country. If we may judge, among other things, from what we have recently witnessed, this disloyal faction is nearly if not altogether extinct; and we have to thank Him "who has the hearts of all men in his hand, and turneth them whithersoever he will," that he has so disposed the course of events, during the last eight or nine years, as to revive and diffuse throughout all ranks, of the community that spirit of patriotic attachment for which Britons were formerly distinguished, and which, in times like these, is, under Providence, indispensable to the preservation of all that is dear to us.

In his official letter, sir Hew Dalrymple stated that a convention for the evacuation of Portugal had been signed and ratified on the 30th of August. The preliminary convention appeared in the Gazette only in the French language, and we may therefore conclude was little more than the *projet* which the French general, Kellerman, had brought in his pocket. In the first article, the words, "the armies of his imperial and royal majesty Napoleon I.," are introduced, being a virtual acknowledgement, by the officer at least, who signed the convention, of that title. The remaining articles provided, that the French troops should not in any case be considered as prisoners of war; that all of them should be transported to France, with their artillery and horses, their arms and baggage, and the whole of their private property, from which nothing should be taken; that no individuals, of whatever nation, should be called to account for their past political conduct, but that their property should be protected, and they be at liberty to withdraw with it from Portugal. It was farther agreed, that, as to the Russian fleet, the port of Lisbon should be recognised as neutral; that that fleet, therefore, should not only not be disturbed during its stay, nor stopped when it should wish to sail, but should not even then be pursued till after the time fixed by the maritime laws.

To the stipulations respecting the Russian fleet admiral Cotton refused his assent; and a convention was entered into between him and the Russian admiral, by which it was agreed that the Russian ships, consisting of nine sail of the line and a frigate, should be delivered up, and kept in England as a deposit till six months after the conclusion of a peace between Russia and England; and that the officers and men, amounting to upwards of five thousand, should be sent to Russia in English transports, without any conditions respecting their future services.

The preliminary convention was signed on the 22d of August, by sir Arthur Wellesley and general Kellerman. It was the 30th before the definitive convention was concluded between the same French officer and quarter-master-general Murray. By the terms of this convention, besides confirming and strengthening the stipulations of the former, with the exception of what respected the Russian fleet, it was agreed—that all places in Portugal occupied by the French should be delivered up to the British on the signing

of the convention; that the French troops should be conveyed to some of the ports of France between Rochefort and L'Orient, and should be at liberty to serve again; that they should take with them all their equipments, the military chest, carriages, &c., or dispose of them at pleasure; and should be at liberty also to dispose of their private property of every description, with full security to the purchasers; that any doubts which might arise should be explained favourably to the French; that a year should be allowed to all subjects of France, or of any state in alliance with France, to dispose of any property they might have acquired in Portugal, whether moveable or immoveable, and to pass the produce of it to France or elsewhere; that the Spanish prisoners detained on board ship in Lisbon should be given up, the British commander engaging to procure the liberation of a like number of French subjects, not taken in battle, detained in Spain; that prisoners of all ranks made in Portugal should be exchanged; and that whatever provisions the French should leave behind them in the magazines, should be taken by the British at a valuation.

Certainly a convention more disgraceful to the British name, or more injurious to the British interests, could hardly have been framed. The French, though defeated, are to be conveyed by us to France, there to join, if Bonaparte pleases, the army he is mustering to overwhelm Spain: they are to go with all their booty, which, with unexampled perfidy and rapine, they had wrested from Portugueze, and even from English subjects: they are to be sent back marked with honourable distinctions, instead of being branded with ignominy as robbers and plunderers: and all this, as far as we can judge, without even consulting the Portugueze government, the party chiefly interested. But it would be endless to state all the grounds on which the measure appears to merit censure: for such is its nature, that it will admit of no justification short of an imperious necessity; and that such necessity existed is no where alleged. Certainly nothing else could for a moment excuse the melancholy inattention, which every part of the treaty manifests, to the interests and the feelings of Spain, Portugal, and Sweden, even if it were less injurious to our own interests than it is.—But we forbear any further comment, trusting that those to whom the investigation properly belongs will not fail to perform the duty which they owe to their country and its allies. Portugueze deputies have already arrived to remonstrate with our government against the proceedings of its commanders.

The gloom which the accounts from Portugal occasioned was in some slight degree alleviated by intelligence received from the Baltic, where it appeared that the Russian fleet, consisting of thirteen sail of the line, besides frigates, had been met by the Swedish fleet, which was accompanied by two English seventy-fours under sir Samuel Hood. These two ships considerably outsailed the Swedish fleet, and fearlessly pursued the Russians, hoping to bring them to a general engagement. In this they were disappointed, the Russian ships taking shelter in Port Baltic, where they lay defended by batteries. Before, however, they could secure themselves in this place, one of their seventy-fours was overtaken by one of our men of war, and soon forced to strike. She was afterwards rescued by the bearing down of all the Russian ships, and, being much disabled, was committed to the care of a frigate: falling to leeward, however, she was again attacked, and carried in sight of their whole force; but having taken the ground, it became necessary to set her on fire. The slaughter on board the Russian ship was immense, about 300 men being killed, wounded, or missing. Our loss was nine killed, and about fifty wounded. Our fleet has since been reinforced, by the arrival of sir James Saumarez with some additional ships of the line, and is employed, in conjunction with the Swedes, in blockading the Russian ships, until means are devised for compelling them to surrender.

The arms of Sweden continue to be successful against the Russians in Finland.

Bonaparte has published an exposition of the events which have taken place in Spain, from which may be drawn this inference at least, that the people of that country are unanimous in their opposition to him. He states his forces to have been successful in all their encounters with the patriots, excepting only at the battle of Baylen; and ascribes the disaster which has befallen Dupont to the folly and incapacity of that officer. His brother had retired from Madrid with his army; but merely in order, as it would seem, to seek cooler cantonments and better water. The formidable part of this paper is the threat which it contains against Spain: 200,000 men are to cross the Pyrenees forthwith; and before Christmas there will not be an Englishman in Spain, nor a village which will not acknowledge Joseph Bonaparte.

In the mean while, the French troops

appear to be confined, with the exception of Barcelona, to that small portion of Spain which is north of the Ebro, whither the armies of the patriots were converging from different points of the kingdom. Measures, at the same time, have been taken for forming a central government; and two deputies have been chosen by each of the provinces, who are to meet at some appointed place, in order to make the necessary arrangements for that purpose. The accounts from South America state, that all the Spanish provinces in that quarter, which have heard of what has lately taken place in Europe, have declared in favour of Ferdinand the Seventh. It is supposed that the British army in Portugal will march without delay to the aid of the patriotic armies in the north of Spain.

It evidently appears from Bonaparte's *exposé*, that he apprehends a rupture with Austria. He manifests no small dissatisfaction with that government, on account of the extent of her military preparations; and he has called for a fresh conscription of eighty thousand men, expressly for the purpose of having it in his power to thwart her designs. He states that not only men, but money, will be wanted: he trusts, however, that the warm affection of his people will freely supply all his wants.

Murat has been named king of Naples, in place of Joseph Bonaparte.

A revolution has again taken place at Constantinople. The late grand seignior (Mustapha) has been dethroned and put to death, but not before he had himself caused his predecessor (Selim), who since his deposition two or three years ago had been kept a prisoner in the Seraglio, to be strangled. A nephew of Selim has been raised to the throne. What may be the tendency of this change, in regard to the external relations of Turkey, it is impossible to say. Bonaparte appears to be dissatisfied with it.

A most gallant action was lately fought, in the neighbourhood of the Dardanelles, by the Seahorse frigate. She was attacked by three large Turkish frigates, carrying each fifty guns and seven hundred men. One was sunk at the first broadside; a second escaped; and the third was taken, after a contest of four hours, in which she had three hundred men killed and two hundred wounded. Our loss was six killed and seven wounded.

During the present month an extraordinary number of convoys of merchantmen have arrived from all parts of the world, without having met with any disaster. An East-India, Jamaica, Leeward Island, and Oporto fleet, arrived early in the month; and about the middle of it, another fleet from the Leeward Islands and Jamaica, together with one from China, Quebec, and Brazil.

ANSWERS TO CORRESPONDENTS.

An interesting article of intelligence, respecting Vaccination, has been omitted for want of room.

We are happy to correct a mistake into which we have fallen, in our number for July, respecting the new stamp duty on transfers of real property. We there stated it to amount to nearly a year's income of the property transferred: we now find, however, that the stamp duty will average less than a fourth of that amount.

U. S.; A. D.; Q. P.; B. B. L.; Laicus; Talib; Clericus Bristoliensis; and Chiltarch, have been received.

It is to be feared that there would be difficulties almost unsurmountable in the way of accomplishing the wish of James. Several similar applications have been made without success. We have no objection, however, to receive from him the farther communication which he expresses himself desirous of giving.

The case stated by Q. P. is unquestionably a very deplorable one. We cannot, however, believe that there is, in the subject of it, that singleness, that uprightness of mind, which Q. P. is disposed to attribute to him. Whether this be so or not, all we can say to such an one is: Use diligently and perseveringly the means of grace; "watch and pray;" "ask, and ye shall receive;" but "ask in faith, nothing wavering."

We certainly do not think the practice mentioned by T. L. very proper or safe for young men.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IT is too often the fate of the works of some good old divines, who once were eminent for learning, piety, and usefulness, to be consigned to obscurity and dust on a bookseller's shelf, till produced for sale at the low price usually given for waste paper.

This was really the case with an ancient folio purchased by me a few years since, and still in my possession—viz. The Works of the Rev. Samuel Hieron, who died vicar of Modbury, in Devon, at the beginning of the seventeenth century. Of the life and writings of this able divine, a correspondent, in your number for August, expresses a wish to be favoured with the particulars. Such as the book before me furnishes, are much at his service; and I am happy to communicate them through the channel of your valuable miscellany. It consists of two volumes, bound in one. The first contains a great variety of sermons (the only part of his works, it seems, published in his life time), with the following tracts—viz. "The Preacher's Plea," "An Answer to a Popish Rhyme," "Meditations touching Death," "The Doctrine of the Beginning of Christ," "An Help unto Devotion," and five additional sermons. The second volume contains a few sermons; and thirty lectures on the fifty-first Psalm, entitled, "Penance for sin." Most of the sermons, agreeably to the taste of the age, are distinguished by quaint titles.

The following account of the author's life is extracted *verbatim* from an Address to the Reader prefixed to the second volume, dated 29th March 1620, and signed "Robert Hill."

"He was the son of a most worthy pastor, who, being much respected by that true servant of God, master Fox, was persuaded to leave teaching of children, in which art he was one of the worthies of his age, to take upon him the teaching of men: and being placed at Epping, in the county of Essex, did for many years together so labour in his calling, that it pleased God by his ministry to add unto the church many that should be saved. I know not how many children he left behind him. This one was instead of and above many. And as though that good *Elkanah* would even from the cradle dedicate him to God, he called his name Samuel—that is, heard or appointed of God;—and as if God himself would assign him for the sacrifice of his people, he appointed he should be named *Hieron*—that is, one fit for this spiritual sacrifice. To the end he might prove a profitable teacher, he was first educated by his learned father, and from him conveyed to the King's school near Windsor; from whence he was chosen to King's college in Cambridge; where he made such progress in few years, that at his first shewing of himself in that college, he preached with such approbation and applause, that to me, who heard him often in his young years, he seemed rather a bachelor in divinity, than a bachelor of arts, and rather a divine of forty, than four-and-twenty years age. Yea, he

was so much admired, that he became of such note whilst he staid in London, that many congregations, yea, and the inns of court, greatly desired to enjoy his ministry. But being by that most learned and worthy provost, sir Henry Savile, called to a charge in the gift of Eton college, he, following that call, did so demean himself in that place till he died, that not only the people of Modbury in Devon, but many other places of that county and country, were much comforted by his pains in preaching. He was reverenced of the poor, admired of the rich, countenanced of the great ones, and respected of all."

Of the age of this excellent man at the time of his decease, I find nothing recorded. No mention is made of the year when he died. The event, however, must have occurred prior to 1620, that being the date of his posthumous works. But of the *manner* of his death there exists an interesting narrative, sent by his physician to a friend, and annexed to the first volume of his works; whereof I beg leave to subjoin a copy.

" Sir,

" I doubt not but ere this time you have heard of Mr. Hieron's departure. I was with him most part of his sickness, which was one whole month. He had the stone; but died of a *Cardialgia*, a disease in *Orificio Ventriculi*. He lay most part of his sickness exceeding silent; oftentimes not answering when he was asked a question; and sometimes weeping bitterly. Upon this occasion, a faithful minister tendering unto him some words of comfort, his answer was, ' There was a great mist betwixt him and that happiness he had looked after, in that he had been a partial judge of his own estate, and had thought better of himself than he deserved.' And at that time he would not be urged to speak any more. But the Thursday night before the Sabbath on which he died, he began to be somewhat liberal in his speech, expressing great peace and inward consolation. I asked him how he did. He answered me, ' A very weak man.' ' By how much weaker you are in body,' said I, ' by so much the more you must labour to be strong in the spirit, as I presume you do.' ' I thank God,' said he, ' I have laboured, and do labour; and I find my labour is not in vain. I have many things to speak that way, but now I want a tongue to utter them: yet something I must speak. I would not have it thought,' saith he, ' that my death is hopeless; for though I have lain all this while silent, as you have seen, yet my thoughts have been taken up with matters of great consequence; and now, I thank my God, my soul is full of comfort. I do verily believe I shall see the light of the Lord in the land of the living. But what am I, or what is my father's house, that God should deal so graciously with my soul? He hath called me unto the state of grace; fitted me in my education for the ministry of his word; brought me, in his appointed time, to the practice thereof; given me some reputation in it; and blessed my labours in some measure unto his people. He hath not dealt thus with every one; no, not of his own chosen. I speak not boastingly, but comfortably; not to extol myself, but to magnify the goodness of my God. I know whom I have professed, whom I have preached, whom I have believed; and now I see heaven open, and ready to receive me. Being freed from all care, except for my people after me, I wish, if God were so pleased, that nothing I have taught them might be the savour of death unto death to any of them. But my own sin hath been the cause that I have seen no more fruit of my labour in their conversion; yet, it may be, another may come after me (as the apostle saith of himself) and reap that I have sown. I confess, that in public I have been somewhat full in

reproof, in admonition, in instruction; but in private my backwardness, my bashfulness, my dastardliness, hath been intolerable; and I may truly say, that if any thing lies as a burden upon my conscience, this is it. But,' I praise my God, I know upon whose shoulders to cast it, with the rest of my transgressions.'— Many things more he spake very comfortably at that time, which for brevities sake I omit.

"R. J."

Not to trespass any longer upon your patience, Sir, I have only to observe in general, respecting the works of the divine in question, that half-a-crown procured me what I would not part with for fifty times that sum; as the author (unlike too many of the present day) therein inculcates, with judicious zeal, the grand and distinguishing truths of the Gospel, and at the same time insists upon and powerfully enforces, as the genuine and necessary result of a cordial reception of the same, a holy life and conversation. "*He was a burning and a shining light.*" I am, &c.

CLERICUS BRISTOLIENSIS.

For the Christian Observer.

THE *apomnecmoneumata* OF THE APOSTLES—WHAT THEY WERE NOT.

JUSTIN Martyr, in his first Apology, and in his Dialogue with Trypho, part the second, mentions the A.* of the apostles sixteen times—viz. thrice in his Apology, and thirteen times in his Dialogue. And once out of the above number he mentions them as the A. of the apostles and their followers (*a*). In the same Apology he told the emperor, that they were called Evangelia (*b*). He also told him, that those A. were, as well as the prophets, read, on the first day of the week, all over Samaria, both in cities and in the country (*c*). Now as his Apologies were delivered at Rome, and his Dialogue with Trypho was held at Ephesus, those A. must have been generally known; and, it may be presumed, generally known by the name Evangelia.

From those A. called Evangelia, Justin appears to have quoted frequently. And, it should seem, from those only. At least he never refers to the gospel of any particular evangelist; and his quotations seldom, if ever, agree with corresponding texts of any one of the gospels now in use.

A modern candidate for literary fame, who has travelled in some parts of Germany, and has studied the divinity of that country, and who seems to think it far preferable to the old-fashioned notions of his own, has informed us, that those A. were the sayings, &c., of our Lord, collected and recorded by the apostles and their followers; that they were recorded before any of our gospels were written, and in the Hebrew language; that three of our gospels, were, in a manner, copied from them; and, that neither the original document nor its abridgments were known by the name of Evangelium before Justin's days.

That a collection of memoirs concerning our Lord, hypothetically made by the apostles and their followers, if it ever existed, should have been used by the churches of Samaria from the earliest days of Christianity, and that it should have been used even in preference to any other of the gospels now in use, is, surely, not to be wondered at. It would be rather a matter of wonder if it was not so preferred, not only by the churches of Samaria, but by those of every other country, and especially by Jewish converts. And it would be a matter of much greater wonder, if the churches of

* The word Απομνημονευματα will be denoted by the letter A. throughout this paper.

(*a*) p. 361. Thirlby. (*b*) p. 96. (*c*) p. 97.

Samaria, &c., after having so preferred it about a century, should of a sudden have discontinued the use of it, and that soon after it had acquired the name Evangelium. And it would be not a little remarkable, and not at all to the credit of Christians, if it totally disappeared soon after Justin's days.

But what evidence have we from ancient writers that it ever existed, and that it was in the highest repute from the earliest days of Christianity to the time of Justin Martyr? What writer, before Justin's days, has mentioned it? Who among his contemporaries? And what writer among those that came after him? What became of this apostolic autoptic document, so highly valued above others as it seems to have been, and so deservedly? Why was it not more generally known and used by Greeks and Romans?

What evidence have we that this presumed original record was noticed as authoritative by any writer of the second century, beside Justin, or by any later writer? Papias, who appears to have been a Jew, to have understood Hebrew, to have been acquainted with the presbyter John, a disciple of the Lord, and to have been careful in his inquiries concerning the apostles, does not appear to have noticed it. He mentions the Gospel by St. Matthew, and that by St. Mark, and, as Eusebius tells us, has a story from the Gospel according to the Hebrews (*d*); but of those A. it does not appear that he ever heard. Indeed, had he had those A. of the apostles to consult, one cannot see why he should have given himself the trouble to write a book entitled λογιων κυριακων εξηγησις, and why he should have been so very inquisitive about what the apostles had said. Eusebius, it may be thought, seems to suggest that he had not those A. to form his creed by; for he says, that though Papias, in the preface to his work, apprised his reader that he had not been a hearer of the apostles, yet he assured him that he received the articles of his faith from those who were well acquainted with the apostles. And it may be inferred from Papias' own words, in his preface, that he never heard of those A. He therein says, "I shall not think it any trouble to set down, with my expositions, whatever I have well learnt from the elders, and well remembered, confirming my remarks by those traditional accounts. For I never took a pleasure, as most men do, in listening to those who have much to say, but to those who tell the truth; not to those that treasure up in their minds foreign dogmas, but to those that remember such as were given by the Lord concerning the faith, and proceed from the fountain of truth, &c." And after having said this, adds, as Eusebius informs us, "For I was persuaded that I could not profit so much by the reading of books οσον τα παρα ζωσης φωνης και μενουσης (*e*)." If the supposed A. were then existing, why did he not make an exception in their favour? Polycarp, by Irenæus' account, apomnemoneumatized the sayings of John, and other eye-witnesses; and, adds Irenæus, I have remembered them with heart-felt satisfaction (*f*). The same writer also appeals to the A. of a certain apostolic presbyter, whom he does not name (*g*); and yet he never mentions the apostolic autoptic A. hypothetically made. He also affirms that there were but four gospels (*h*). Hegesippus quoted from the Gospel according to the Hebrews, and, perhaps, from the Syriac version, but never from the A. of the apostles (*i*). Clemens, too, says there were but four gospels, and, that "those which contain the genealogies were first written (*j*);" and, what is rather remarkable, he says, that he had this information from presbyters who lived before him. Tertullian, also, says, with

(*d*) l. iii. c. 39.

(*e*) l. iii. c. 39. (*f*) Ep. to Florinus.
(*g*) H. E. lv. c. 8. (*h*) l. iii. c. 11.
(*i*) Eccl. Hist. l. iv. c. 24.
(*j*) Eus. E. H. lvi. c. 14.

Irenæus and Clemens, that there were but four gospels, two of which were written by the apostles John and Matthew, the other two by the apostolic men Luke and Mark (*k*). Beside saying this, Tertullian seems to deny that a document claiming to be the joint production of certain apostles ever existed, and that our Gospels were taken from it, as Marcion would insinuate, after it had been interpolated by false apostles(*l*). The writers whose testimony we have been adducing, all lived in the second century, as well as Justin. Among later writers, we need not consult any beside Origen, Eusebius, and Jerom.

Origen mentions gospels written before the canonical four, and among those, that which bore the name of the Gospel by the Twelve; but of those he says the writers επιχειρησαν (*m*). He makes no exception in favour of the supposed authoritative document. Eusebius, in his celebrated chapter (*n*) concerning the Canon of the New Testament, mentions first την αγιαν των Ευαγγελιων τετρακτυν, and, afterwards, as one of the αντιλεγομενοι, the Gospel of the Hebrews. He then proceeds to mention the Gospel of Peter, Thomas, Matthias, Andrew, and John; which, he says, were published by heretics. Of the A. of the apostles he says not a word. Lastly, Jerom, though he mentions the gospels of several apostles, and that duodecim Apostolorum (*o*), yet he mentions them only to let us see how little he thought they deserved the name. Can it now be supposed, that so many celebrated writers of the second and following centuries would have taken no notice of an apostolic document of the first importance, if it ever existed? That it should have been known only in Samaria, is not at all credible.

Again: Peter, we know, told his brethren of the dispersion, after Matthew and Luke had written, "I will endeavour that ye may be able, after my decease, to have these things always in remembrance (*p*)." But what occasion was there to tell his brethren of the dispersion so, if the A. of the apostles were then existing? Could not some of them have translated it as well as Peter, who, by the accounts of several of the earliest fathers, took Mark with him as an interpreter? And does it appear that he translated the A. for them, or that he himself wrote a gospel? Eusebius, who, we know, has professedly given us "an account of what ancient presbyters and writers have handed down concerning the books of both testaments(*q*)," says in his Evang. Demon., "Peter, out of abundance of modesty, thought himself not worthy to write a gospel(*r*)." And as to the A., the same writer has said enough in his Eccl. Hist. to convince us of the absurdity of supposing it ever existed. L. iii. c. 24, speaking of the apostles, he says, "Nor were they greatly concerned about the writing of books." And a few lines after, "Nevertheless, of all the disciples of the Lord, Matthew and John only have left us υπομνηματα, who too, as we are informed, were compelled to write by a kind of necessity"—that is, as he says a few lines after in the same chap., and again

(*k*) Adv. Marc. l. iv. c. 2. p. 502.

(*l*) Si vero Apostoli quidam integrum evangelium contulerunt, de solâ convictus inæqualitate reprehensi, Pseudapostoli autem veritatem eorum interpolarunt, et inde sunt nostra digesta: quod erit germanum illud Apostolorum instrumentum, quod adulteros passum est? Tertul. adv. Marc. l. iv. c. 3. p. 504.

(*m*) Orig. tom. ii. p. 932. ed. Delarue.

(*n*) Eccl. Hist. l. iii. c. 25.

(*o*) Prologue to Comment. on St. Matth.

(*p*) 2 Ep. i. c. 15. (*q*) E. H. l. v. c. 8.

(*r*) Serapion, bishop of Antioch, in an ap. to some, who had too much respect for a writing entitled "the Gospel of Peter," says, "We, brethren, receive Peter, and the apostles, as Christ: but as skilful men, we reject those writings that are falsely ascribed to them; well knowing that we have received none such." Eus. E. H. l. vi. c. 12.

in another work (*s*), Matthew was importuned to write by the Jews of Palestine (or, as Epiphanius says (*t*), "by the command of the apostles"), and St. John, many years after, by the presbyters of Ephesus (*u*), and then, because the other three evangelists had omitted to mention several very important transactions of our Lord's ministry.—We see here is an acknowledgment of a person who lived in the beginning of the fourth century, and made it his particular care to inquire what former ecclesiastical writers had said of the books of the New Testament, that those A. never existed. If such a record did exist, why are not the apostles and other eye-witnesses, or their immediate successors, said to have used it? We find that Eusebius says of John, in the chap. above quoted, that he did not use a written gospel before he wrote his own, and, that he then wrote at the request of his friends, to supply the defects of the rest (*v*). He also tells us, in another place, that Bartholomew took that of St. Matthew with him into India (*w*), and that Quadratus, and other immediate successors of the apostles, took with them, not the A. of the apostles, but *των θειων Ευαγγελιων γραφην* (*x*). We are, moreover, told, by a writer of the fifth century (*y*), that Barnabas took St. Matthew's Gospel into Cyprus.

We have now seen that the apostles, by Eusebius' account, did not write gospels; that St. Peter, above all the rest, was too modest to write a gospel; that Matthew and John only, of all the disciples of the Lord, left *υπομνηματα*: that Matthew was entreated to write even by the Jews of Palestine; that John did not use a written gospel before he wrote his own, and that he wrote to supply the defects of the other; and that many gospels were forged by heretics, under the name of several apostles, in very early times.

Let us now proceed to consider what reason there is to think that Matthew, Mark, and Luke borrowed from any written document.

We have already seen what Eusebius and Epiphanius say of the means by which St. Matthew was induced to write a gospel. To their testimonies may be added that of Origen, who says, "Matthew &c. did not take in hand to write: but being full of the Holy Ghost, wrote his gospel (*z*)." Of course, Origen does not seem to have had any apprehension that Matthew copied from those pretended A. of the apostles. Of Mark's Gospel, Papias, who gave the earliest account of it, says, "Mark, being the interpreter of Peter, wrote exactly whatever *εμνημονευσεν*: but not in the order in which things were done or spoken by Christ. For he was neither a hearer nor a follower of the Lord; but, as I said, afterwards followed Peter, who made his discourses for the benefit of those who heard him, but not in the way of a regular history of our Lord's words. So that Mark committed no mistake in writing some things *ως απεμνημονευσεν*. For this one thing he made his care, to omit nothing which he had heard, and to say nothing false in what he had related (*aa*)." This information, it seems, he had from the presbyter John, who had been an eye-witness, and was, not unlikely, the apostle. Of course, by Papias' account, we may conclude that St. Mark certainly did not copy from a written document. And the account of Clemens of Alexandria, we are told both by Eusebius and Jerom, agrees with it. The testimony of Clemens, indeed, as quoted by Eusebius (*bb*), who tells us that Clemens had it from more ancient presbyters, is much more to the purpose. He not only says that Mark recorded what

(*s*) Chron. (*t*) Hær. 51. p. 185.
(*u*) Eus. E. H. l. iii. c. 24.
(*v*) Ibid. (*w*) Eus. E. H. l. v. c. 10.
(*x*) E. H. l. iii. c. 37.
(*y*) Alexand. Monach. ad. Ann. 485. n. xxxi.
(*z*) Origen ubi supra.
(*aa*) Eus. E. H. l. iii. c. 39.
(*bb*) Eus. E. H. l. ii. c. 15.

Peter preached; he also adds, that he did it at Rome (*cc*), and, what is very remarkable, he says that the Romans παρακλησεσι παντοιαις Μαρκον λιπαρησαι: and in the same sentence calls his Gospel υπομνημα. A plain proof this, surely, that Clemens of Alexandria had not the least apprehension that Mark copied from those hypothetical A. of the apostles and their followers. Irenæus (*dd*), too, says that Mark wrote at Rome: his words are: Μετα δε τουτων εξοδον, Μαρκος ο μαθητης και ερμηνευτης Πετρε και αυτος τα υπο Πετρε κηρυσσομενα εγγραφως ημιν παρεδωκε. Origen, Eusebius, Athanasius, and Jerom, also confirm this testimony. Origen says of Mark ως Πετρος υφηγησατο αυτω ποιησαντα (*ee*). Eusebius, in his Evang. Demon., says, "But Mark, who was his friend and disciple, is said to have recorded Peter's relations of the acts of Jesus, &c.....And Peter testifies these things himself. For all things in Mark are said to be *memoirs* (not of the apostles in general) but of Peter's discourses." Athanasius says that "the Gospel according to Mark was dictated by Peter at Rome (*ff*)." Jerom says, with Clemens, that Mark wrote at the request of the Romans: "Mark, the disciple and interpreter of Peter, at the desire of the brethren at Rome, wrote a short gospel, according to what he had heard related by Peter: which when Peter knew, he approved of it, and authorised it to be read in the churches: as Clemens writes, l. 6. of his Institutions, and also Papias, bishop of Hierapolis (*gg*)."

What stronger evidence can be adduced to prove that St. Mark did not copy from a written document? If he did, we see that he must have done it at Rome, at the request of Peter's followers—that is, of Jewish believers—even by the testimony of a bishop of Alexandria, who is said to have obtained his account from more ancient presbyters.

St. Luke, we find, by his own evidence, did not copy from those A.: for he told his friend Theophilus, that he undertook to write "the history of those things which are most assuredly believed among us," after many others, that Theophilus might know the certainty of those things wherein he had been instructed. But what occasion was there for him to do so, if the A. of the apostles were then existing? Can it be supposed that the many would have presumed to publish incorrect accounts after the publication of a document so authoritative? And how could he assure his friend that his account was more to be depended on than any of those circulated by the many? Does he say that he had better means of access to the A. than they had, or that he had examined them more carefully? He does not say so—indeed, he is supposed to have written, not in Judea, where the many are supposed to have written, and where the A. are supposed to have been composed; but at Antioch, or in some parts of Asia or Greece. That he should have undertaken to correct them in a foreign country, if the A. were then existing, is not a little surprising; and that he should have done it by the help of the A. without acquainting Theophilus with it, is

(*cc*) St. Peter, I reckon, did not come to Rome before the reign of Nero, probably not till the second time that Paul was in that city, in the year 63 or 64. And yet, at this time, the Christians at Rome (say rather the Jewish believers) desired Mark to give them an account in writing of Peter's preaching, for refreshing their memories concerning what the apostle had said of Christ and his doctrine. The consequence is manifest; they had not then any written gospel in their hands, *nor did they know that there was one.* "The truth is," says Mr. Jones, "if St. Mark, or any one else, had had St. Matthew's Gospel at Rome, there would have been no need of St. Mark's writing." Watson's Tracts, vol. ii. c. 4. §. 2. p. 28.

(*dd*) Ir. l. iii. c. 1.

(*ee*) Eus. E. H. l. vi. c. 25.

(*ff*) Synops.

(*gg*) De Vir. illust.

not less so. So far is he from saying any thing of the sort, that he says he wrote after the many; not because he had access to the A., but because he had followed *all* from the beginning; *ανωθεν*. What he means by *all*, we may easily guess by looking back to the second verse, where he mentions the *αυτοπται* and the *υπηρεται*, but where does he mention their A.? This we learn from the preface. And when we attend to what ancient authors have said of his gospel, we shall perceive that they never thought of his having copied from a written document. Irenæus says, *Λευκας δ'ο ακολουθος Παυλε, το υπ' εκεινε κηρυσσομενον ευαγγελιον εν βιβλιω κατεθετο* (*hh*). Origen says, "Luke, &c. did not take in hand to write: but being full of the Holy Ghost wrote his gospel (*ii*). Eusebius says he wrote *εκ της αμα Παυλε συνουσιας τε και διατριβης, και της των λοιπων Αποστολων ομιλιας ωφελημενος* (*jj*).

We have now not only seen that the apostles did not write gospels, and that Peter was too modest to write a gospel; we have also seen that Matthew, Mark, and Luke did not copy from a written document. And when we come to consider the contents of their gospels, we shall be the more convinced of it.

Why, if Matthew and Luke borrowed their materials from those A., do they appear to differ so materially in their accounts of the same things; and especially of the genealogy? Did those A. contain our Lord's genealogy both by his mother's side and supposed father's? Justin, we know, in his Questiones et Responsiones, says that the evangelists who wrote the genealogies, *συνεγραψαντο τας γενεαλογιας*, were Hebrews of Hebrews. And what does he mean by *συνεγραψαντο τας γενεαλογιας*? That they copied the genealogies from the A.? The learned author of the Questiones et Responsiones would hardly have said of two evangelists who copied different genealogies, in different languages, and in very remote countries, from the same document, *συνεγραψαντο*. Not a century after Justin's days, Africanus undertook to reconcile the apparent difference between the genealogies of those two evangelists *εξ ιστοριας εις αυτον κατελθουσης* (*kk*). And what history concerning this matter had reached his time? Did he appeal to any copy of the A.? Or to tradition concerning it? If he did, his appeal, one would think, would have been satisfactory. But this does not appear to have been the case; for Eusebius says, *των δε πιστων εκαστος αγνοια τ' αληθες ευρησιλογειν εις τας τοπας πεφιλοτιμηται. κ. τ. λ.* (*ll*). But what occasion was there *ευρησιλογειν* about them, if the document from which those evangelists copied was referred to by Africanus? The general use of a document so authoritative in Samaria, if we could suppose that it was only used in that country, it may be thought would have furnished Christians, for a century or two, with at least a traditional account how those disagreements happened, even if all the copies be supposed to have disappeared immediately after Justin's days. Of the temptation, and the sermon on the mount, and the treatment which our Lord received after his apprehension, it is not necessary to say any thing.

Again: Why have Mark and Luke omitted to mention the account of the Magi, which Justin says was in the A.? Why have Matthew and Mark omitted to mention several other important things, especially the command to continue the use of bread and wine, the election of Matthias, and the promise and the gift of the Holy Ghost? Those things they have both omitted to mention; and notwithstanding Justin says "the apostles and their followers apomnemoneumatised *παντα*

(*hh*) Ir. l. iii. c. 1.
(*ii*) Orig. tom. iii. p. 932.
(*jj*) Eus. E. H. l. ii. c. 15.
(*kk*) Eus. E. H. l. vi. c. 31.
(*ll*) E. H. l. i. c. 7.

τα περι τε σωτηρος ημων Ιησε Χριστε (*mm*)," and notwithstanding the first-mentioned was, by his account, in the A. (*nn*). St. Matthew has, beside those other things, even omitted to mention the ascension. Why, if the first three gospels were copied from the A., are they said to have been handed to John at Ephesus for his approbation? Why is he said to have observed that they contained only the transactions of the latter part of our Lord's ministry? Why is he said to have been requested by his intimates, many of whom were Jewish believers, to write another gospel so long after? His gospel is almost entirely different from those of the other three. Did the plenary composite gospel not contain a tittle of what he has recorded; or did the others omit to copy the many transactions brought to light by him? And, with regard to the expressions used by the three first evangelists, if they copied from those A. why, in every instance mentioned by Justin, do they appear to have copied inaccurately?

Can it now be supposed that this document ever existed? Or, if it did, that Matthew, Mark, and Luke borrowed from it? Or that an apostolic record of such importance, which had been hypothetically preserved till Justin's time, and by his account used by the churches of Samaria in preference to any other, and appealed to by him as sufficient to convince a Roman emperor of the truth of what he said, should have been presently after lost, nobody knows how, and so lost as never to be heard of by any of his successors, nor even his cotemporaries? What then shall we think of the learning or the sagacity of the gentleman who has broached, or of those gentlemen who have adopted, views so inconsistent and incredible?

CHILIARCH.

Exeter, Sept. 13, 1808.

(*mm*) p. 54. (*nn*) p. 96, 97.

For the Christian Observer.

ON OUR LIABILITY TO SUDDEN DEATH.

The liability of man to sudden death, is doubtless one of the means by which Providence intends to keep alive in us the sense of eternal things. The most healthy persons are peculiarly subject to the more violent disorders, and they also are most exposed to a variety of accidents. These are the men who fall in war, and encounter the perils of the sea; who visit unhealthy climates, and die under the disorders which so much abound there. These also, it is to be feared, are the men who are the least disposed to religion. If it should happen to any of these hale and thoughtless persons to cast an eye on the present paper, I would entreat them for once to consider seriously the subject of which it treats. A little meditation upon it will not bring Death the nearer, and it may serve to lessen the dread of this king of terrors, whenever he shall actually approach.

Death, in one sense, comes suddenly upon almost all: I mean, that however slowly it may advance, however plain and full may be the notice which it gives, few dying men are inclined to believe that it is extremely near. We feel our health decay; but our friends are perpetually telling us of some one who has had exactly the same symptoms of decline, and has recovered. We have manifest tokens of a speedy departure; but our physician deems it necessary to sustain our spirits, and endeavours to cheer us in proportion as our danger is become plain and imminent. We entertain, at the most, only a slight suspicion of the true state of the case. We lose our faculties before the secret is fully disclosed to us; and perhaps the opportunity is scarcely given even to cry out, "the Lord have mercy on our souls."

Such being the common course, it cannot be improper to suggest to the living, and more particularly to

those who are presuming on their health and strength, a few means of preparation for that sudden death to which we are all so evidently and so constantly exposed.

The first point on which I shall touch is, the making of a will. It is surprising that this act of prudence, and indeed of justice, should so often be neglected. The mode of bequeathing our property should be religiously considered. How many are there who chiefly consult their ambition or their foolish partiality in drawing up this solemn instrument? "I commit my soul," say they, "to the hands of God"—— "and my money," they might add, "to the hands of one already overloaded with wealth, which causes him to riot in luxury; or to some flatterer of my person, some favourer of my vices, some one by whom I have been through life agreeably deceived; and this I do in sure and certain hope of life everlasting." The practice of dividing the chief of our substance equally among our children, granting some advantage to an eldest son, is doubtless a good one, generally speaking; but I apprehend that this principle, of giving equal sums to all except the eldest, ought in many cases to be violated: for there will often be some child, who, on account of infirmity of health, or of losses already experienced, or of other circumstances, has occasion for something more than an ordinary share of the father's patrimony. Children who have been well educated, and taught to love one another, will not be offended at so reasonable a partiality. They will respect their parent for having exercised it, and will probably adopt his example in making their own testament.

A second suggestion which I would offer, respects the orderly settlement of our general affairs. It is the part of a wise man, never to let his concerns fall into a state of confusion, out of which no man can extricate them but himself. "Set thy house in order, for thou shalt die and not live," is an expression which will bear to be construed literally. Some men never know the trouble which their own negligent, desultory, and idle habits in this respect occasion. What a laborious work is often that of an executor! How large a portion of the concerns of men of large fortune is thrown into chancery after their decease, on account of the obscurity which involves them! What family disputes, what animosities, what disappointment and distress, what doubt and suspense, what unnecessary labour and turmoil, arise out of this cause!—I say unnecessary, because a few hours of prudent consideration and patient industry in the deceased, would have saved as many months of anxiety and toil in his successors. We have no right thus to tax posterity. Let our bills then be punctually paid. Let there always exist a list of our debtors and creditors, and a general inventory and estimate of our chief property. Let there be a periodical statement, upon paper, of the whole of our income and expenditure. Let our title deeds and other securities be in their proper places. Let all engagements, which we are in honour bound to perform by ourselves or our executors, be reduced to writing. And let there be no papers kept by us, which either charity, prudence, or general propriety ought to have led us to destroy.

A third hint which I would give is, that restitution should be made to as many as we have injured, before either death arrives or a dying hour approaches—I use the word restitution in a large sense. There are few, probably there are none, whom we have wronged in their property; there may be many, nevertheless, whose interests we have unjustly prejudiced, whose reputation we have unfairly lessened, whose faults we have more or less exaggerated, whose kindness we have inadequately returned. There may be some whom we have peevishly or too hastily assumed to be our enemies, and against whom we have fancied that we have

only been protecting ourselves by becoming enemies to them in our turn. Let us endeavour, while we are in life and health, to do *justice* in points like these. Let us not die being in this sense in debt to any one. Our pecuniary debts will be discharged by our executors; but if we die leaving this species of debt, it will be never paid.

Fourthly. I would add, that we are called by our Christian profession to do much more than justice to our neighbour: we should even forgive his wrong. How blessed a thing is it to die being in this important sense in debt to no man, but leaving many men in debt to us; having pardoned freely the injuries which we had received, and having inflicted no injuries, without having endeavoured at least to make full restitution! Let us beware, on this ground, of long-protracted controversies and quarrels. "Let not the sun," said the apostle, "go down upon your wrath." Perhaps that very night, in which you fail to lay aside the anger of the preceding day, may be the night of your sudden departure into the presence of God. It is required by our church, of all who are partakers of the Lord's supper, that they shall be in charity with all men; otherwise they shall not presume to eat of Christ's flesh and drink of his blood. How much more necessary is it to be in charity with all men before we go to taste of that fruit of the vine, of which we hope to partake together with Christ himself in his kingdom above; before we join the general assembly and church of the first born, whose names are written in heaven! The believer may prepare himself, by the special exercise of forgiveness at regularly returning seasons, for the table of his Lord on earth; but he may be called by a sudden voice to the heavenly feast. Let us, therefore, be always ready to meet the Bridegroom; for we know not at what hour the Lord may come. Let us be in the exercise of faith and hope, and, "above all things, let us have fervent charity among ourselves."

I proceed, fifthly, to urge a general moderation in our affection to the things of this life. The men of the old world were swept off in the midst of their planting and building; they married and were given in marriage, they ate, they drank, until the flood came and destroyed them all. It is an awful thing to be carried away while enjoying the full relish of even allowable gratifications. "O David, David" (said Dr. Johnson to his friend Mr. Garrick, while walking in Mr. Garrick's beautiful garden at Hampton), "these are the things which make death seem so terrible." Christianity as clearly inculcates sobriety of mind as to all worldly enjoyments, as it does abstinence from gross vices. "But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoice as though they rejoiced not, and they that buy as though they possessed not, and they that use this world as not abusing it; for the fashion of this world passeth away."

Contemplate that envied individual. He has succeeded in all the objects of his ambition. He has increased his fortune, raised his fame, established his family, enlarged his influence on every side, and multiplied his creditable connections. He is living in no vice; he is a decent friend even to religion. But his mind is occupied in still adding house to house, and field to field; in admiring the foundation of worldly prosperity which his early wisdom had laid, and in raising still higher the splendid superstructure. There is, as yet, no sensation of weakness in his frame, no paleness in his cheek; his conscience is easy and his sleep is sound; he renders, he says, to every man his due, and he diverts some little part of his ample

revenue to the poor and needy. He looks with complacency on the minute good which he is doing, but with still higher satisfaction on the multitude of dependents who obey him, of humble friends who solicit his favour, of rich and great men who admit him into their circle and call familiarly at his door. He fills a large space in his own eye, and in the eye of those around him; and his heart is distended with joy, while he contemplates his still increasing honours, possessions, and enjoyments: "Is not this great Babylon that I have built?"—I would not pronounce a severe sentence against any man; I would, nevertheless, say to every such person (and what prosperous individual may not be included in the admonition?), Take heed lest "thou in thy life time shouldst receive thy good things;"—take heed lest the sum which thou art giving to the poor should be only like the crumbs which Lazarus gathered from the rich man's table;—take heed lest thy heart should be overcharged, if not with surfeiting and drunkenness, at least with the cares of this world; and so that day should come upon thee unawares. The day of true glory to the Christian, is not that in which he shines here below above his earthly fellows; it will be that in which he shall appear in white raiment before God, holding a palm in his hand, in token of his having when on earth gained the victory over the world. Alive to the dangers of his station, knowing how "hard it is for a rich man to enter into the kingdom of heaven," he is ever jealous of himself; and amidst all his earthly prosperity feels that he carries about with him a body of sin and death. He desires to escape from the temptations to which his wealth exposes him; from the allurements of the flesh, from the temptations of the world, from the mob which is ever attempting to surround him—the mob, I mean, of selfish, flattering, eager, worldly-minded men.—"Oh præclarum illum diem, cum ex hâc turbâ proficiscar."—To such a character, sudden death is only sudden deliverance.

Acquaintance with God is another important point, which must be mentioned. Many persons think that they sufficiently prepare for death, by performing (it matters little, according to them, from what principle), the proper duty of their station. Duty to God enters little into their thought. Even duty to man is very imperfectly comprehended by them; and the little part of it which is understood, is very inadequately performed. They seem to themselves to do as well as their neighbours; indeed, self-love suggests that they do better. They do not disbelieve the Gospel; they have not examined it sufficiently to make them disbelieve. They incline to the doctrines of their church, because competent men having declared them to be true: it is the part of modesty to adopt the received system of orthodoxy. After all, however, their chief reliance is this, that their life is good.

"He can't be wrong, whose life is in the right."

They occasionally hear of some doctrinal points, but into these they do not take the trouble of entering. "If" (say they, for example), "when I arrive in the world of light, I shall find that the doctrine of the atonement is true, my good life on earth will, as I trust, entitle me to a share in the benefits of that atonement. If the tenet shall turn out to be false, my good life, in that case also, must be the means of saving me. Much thought upon the subject is therefore unnecessary." Moreover they are continually occupied; they have their family affairs to manage, their company to entertain, their profession to attend to; and human nature, they add, requires also some recreations. God, they trust, will not condemn them for having been no

great theologians; he will make allowance for their circumstances, and will afford to them their share in the common mercies reserved for his creatures, even though he should not exalt them to the highest place in heaven.

Our liability to sudden death is one, perhaps, of the most awakening topics which can be set before such persons. Is it not an awful thing for a man to appear before his eternal Judge—a man who perhaps has applied his mind to the whole circle of human sciences—without having ever exercised his thought either on the laws of God, on the nature of his government, or the means of salvation which the divine wisdom has provided for the sons of men, and has expressedly revealed from heaven? I would ask the person whom I have described, the following questions: Is it not possible that the atonement for sin, in which you scarcely know whether you believe, might, if duly contemplated, become the means of opening to you a new view of your whole condition; of discovering to you that natural corruption of man, which it so necessarily implies; of softening your hard heart, and attracting your affections to God and religion? Might it not thus supply powerful motives to virtuous action, and thus conduce to that good life which you acknowledge to be necessary? May not, therefore, a lively faith in this doctrine, a doctrine which implies the renunciation of that confidence in your good works to which you are inclining, be appointed by God to be the very instrument of your salvation? Again: May you not err, as I have indeed already intimated that you are likely to do, as to the nature and extent of your true duty; and is there not a sober study of divinity, which would introduce you to a better acquaintance with it? You plead the urgency of your worldly business; but may not that which you call business, be fairly denominated ambition? May not your prudence be covetousness; your professed regard to your family, modified selfishness; and is not that degree of abstraction which religion promotes, the best remedy for all this self-deceit, and the most effectual protection against it?—But above all, I would ask, Whether you would wish to meet God face to face, without having ever seriously contemplated his nature and his perfections? Are you ready for sudden death? Would you on this very night venture your eternal interests on the soundness of your reasonings? And here let it be remarked, that if the Scriptures are true (and you are by no means prepared to deny their truth), the plea which you set up will not serve you; for they continually represent an acquaintance with God, with Christ, and with his Gospel, as necessary to salvation. They denounce "Vengeance on them *that know not God, and obey not the Gospel of Jesus Christ.*" They identify the careless person with the unbeliever. The man who turns from the offer of the Gospel, though it be only "to his farm and to his merchandize," is represented as having no part in its blessings. You may go to public worship, it is true; but you worship, like the Athenians, "an unknown God," until you begin to give your mind to the revelation of himself which he has afforded to you.

How happy, on the other hand, is the man who has acquainted himself with the great objects of faith, and, to borrow a scripture expression, "both knows God" and is known of him! His heart is fixed, trusting in the Lord. "Whom," says he, "have I in heaven but thee; and there is none upon earth that I desire in comparison of thee." When he contemplates the dissolution of the body; when he hears of sudden deaths around him, and reflects that his own departure may perhaps be equally abrupt and unexpected; he is able to say "'Lord, I have loved the habitation of thine house, and the place where thine

honour dwelleth.' I have delighted myself while on earth in frequenting thine holy temple. I have hallowed thy Sabbaths. My private supplications have also, day by day, been devoutly made unto thee. On thy law, indeed, have I meditated both day and night. In the intervals of wakefulness on my bed, my thoughts have often turned to heavenly things; and amidst my occupations in the world, thou knowest that my heart hath frequently addressed thy throne for grace to enable me to fulfil the whole extent of my duty. Thou knowest, also, that I have done good to my fellow-creatures for thy sake; that in feeding the hungry, in visiting the sick, I have remembered that I have been thy steward; and that I have not been eager to lay up for myself a treasure on earth, because I have looked to a treasure in heaven, where I have placed my heart also. I feel, nevertheless, that I have greatly sinned against thee. Many have been the transgressions of my youth, and many those even of my best days. Many have been the errors of which my fellow-creatures have known, and many those of which thou, and thou only, hast been the witness. But I have learnt to understand something of the riches of thy grace, and to look my own numberless iniquities in the face, knowing that if I confess my sins, thou art faithful and just to forgive me my sins, and to cleanse me from all unrighteousness. I have often meditated on the great work of my Redeemer. I have learnt, I trust, 'to know him,' and the benefit of his death 'and the power of his resurrection;' and firm in the faith of Christ crucified for me, I am ready to obey thy summons to the eternal world, by whatever messenger it may be sent, and even in the most unlooked-for moment. 'I will walk through the valley of the shadow of death, for thou art with me; thy rod and thy staff, they comfort me.' I am now, indeed, in the midst of life, but I know that I may be laid low even in a moment. 'All the days of mine appointed time I will wait, till my change come.' If it be thy will to send infirmities which shall announce to me the gradual approach of death, continue to me thy wonted consolations, and take not thy Holy Spirit from me; but if thou shouldst see fit to call me by a sudden stroke, accept, for my Saviour's sake, that repentance in which I daily exercise myself, and receive, O Lord, that soul which thou hast redeemed." S. P.

For the Christian Observer.

ON THE MORAL OBLIGATIONS OF DEISTS.

The duties which Christianity requires have been often stated and urged on the consciences of those who profess to believe it. But what is the case with those who reject the authority of revelation, whether they be sober, reasoning deists, who see the objections to the Christian scheme in so strong a light that they cannot believe its divine original; or whether they are thoughtless, dissipated persons, whose understandings are biased by their passions, and who reject the Gospel because they dislike the purity it requires? Are such persons freed from the obligations of religion because they do not believe in Christ? May they sin with impunity? May they indulge their natural propensities free from fear, and from the guilt which those would incur who believe the Gospel and violate its precepts? By no means. They know and acknowledge that there is a God: they are bound, therefore, to glorify him as such.

Allowing, therefore, that a person who rejects revelation, only believes the being of a God, that very belief appears to me clearly to involve certain obligations on the part of the person who entertains it, as well as the consideration of responsibility for the wilful violation of those obligations. But this will be made

still more evident, if we descend to particulars.

First, then, it will be admitted that *reverence towards God* is indispensably required of all who acknowledge his existence. That reverence which we feel in the presence of a superior, and of which we cannot divest ourselves without doing violence to our plainest ideas of propriety, is peculiarly due to the Deity. And this sentiment, if genuine, though it will indeed shew itself outwardly, ought to extend far beyond the mere outward expression of veneration: it ought to be deeply rooted in the heart. A deist, therefore, who acts consistently with his avowed principles, will abstain from the profane and irreverent use of the name of God. The truth or falsehood of the Christian revelation will make no difference in this respect. The bare acknowledgment of the existence of a Deity, and the feelings which naturally arise in the mind from contemplating his greatness and beneficence, ought unquestionably to prevent the careless and irreverent use of his name, as a failure in the respect which is due to the first and greatest of Beings.

This reverence will further appear in a careful abstinence from any ridicule or railing, which may tend to lower the respect paid to the Deity by others. He who considers himself as bound to honour God, will deem himself bound also to promote, at least not to diminish, the honour paid to him by the rest of his creatures. Supposing, therefore, that he conceives the religious creed professed by others to be superstitious, and that it is his duty to communicate juster ideas of the Deity: yet ought he not to think himself at liberty to lessen their reverence of God, however erroneous may be their views of religion; but while he endeavours to correct those views, he should labour also to strengthen in their minds the sentiment of veneration for the presence and power of the Almighty. Instead, therefore, of sound argument modestly and seriously urged, such a person will not offer, in support of his opinions, sneers, and scoffs, and sarcasm, and profane or licentious remarks; the plain tendency of which, while they violate equally the laws of decorum and of right reasoning, is, not to correct religious error, but to overturn the authority which religion may already possess. There will at least be honesty in the reasonings of a *sincere* deist; and whatever may be their effect in producing conviction, he will take care that they shall be so conducted as to strengthen rather than to weaken in his opponent that reverence for God, and that fear of offending him, which even superstition prescribes.

Is it necessary here to remark, how little the spirit and temper generally manifested by those who reject revelation, have accorded with this description, although, at the same time, the conduct I have supposed them to pursue is no more than what is required by their own admitted principles? Those who have been conversant with their writings, or have had opportunities of private intercourse with them, will at once perceive the dissimilarity.

But that reverence for the supreme Being which the principles even of deism require in its professors, will not be confined, as has before been intimated, to a mere abstinence from irreverent expressions: it will produce in the heart such dispositions and affections as may tend to honour God. He who acts up even to that imperfect knowledge of his duty which is derived from the light of nature, will perceive the obligation, under which he is placed, to cherish in himself that spirit of *piety* which will delight to employ itself in tracing out the Creator's wisdom and goodness in the objects around him, and in referring the blessings he enjoys to the divine bounty; which will lead him to cultivate a temper of resignation and submission to his will under the pressure of affliction;

which will generate, also, sentiments of rational love to God (such love as the conduct of a great and beneficent prince would naturally produce in the mind of a subject of an ingenuous disposition), and of gratitude to him for the blessings showered down so lavishly on his creatures. The growth of these dispositions will not be left to chance, but will be encouraged, as the proper dispositions of a creature towards his Creator, by such means as promise to be effectual to that end; by habitual meditation on the subject, and by endeavours to acquire greater light and knowledge. For, surely, the same reasons which make it right to entertain such dispositions at all, make it right also to use those methods of cultivating them which are found to be efficacious in other cases.

2. Some doubt may be entertained, as to whether the principles of deism oblige those who hold them to *worship* the Deity. Yet it is remarkable, that all nations, in all ages, however they may have differed in the mode, have still had some mode of external worship; some mode of openly expressing their dependence on the supreme Being, and their reverence of him; some mode of cherishing those feelings in their own hearts, and of communicating them to others. And it does seem reasonable, that all who entertain the desire of glorifying God, however they may disapprove of the various methods of divine worship hitherto practised, should yet render some species of public homage to their acknowledged Creator and benefactor. For supposing them only to think it a duty to offer thanks to God for his goodness, so continually renewed; this alone would render it necessary that they should cultivate a thankful and devout frame of mind, and that they should be frequent and regular in their expressions of praise. Thus the obligation to worship God, as well as the dispositions required to the due performance of this duty, are perhaps not more plainly declared in Scripture, than they are pointed out by just reasoning, as having their foundation in the nature of things.

3. Another point I would insist on is, that he who acknowledges the being of a God is bound to use diligence in seeking to know his will, and to shew a readiness to comply with it when it is discovered. The will of God may be learnt from the course of nature, or from revelation. From the course of nature it may be inferred, that it is not the will of God that his creatures should be unhappy, or should shorten their own lives, or should render others wretched. And from observation on what passes in the world it may be collected, that it is the tendency of vice not only to render unhappy the vicious person himself, and to shorten his life, but to injure society. It becomes a duty, therefore, to avoid vice, because the constitution of the world plainly indicates that it is contrary to the will of God. But the same reasons which would teach us to avoid vice, will teach us also to dislike it. For it is but a poor way of endeavouring to please God, to abstain merely from those external acts which he disapproves, while He, who looks within, must see that the heart is not in unison with the outward conduct.

Here, then, a new and extensive field of duty opens to the view. It becomes him, who is truly sincere, to examine with the utmost care every line of conduct which leads to pernicious consequences; and not only studiously to avoid it, but to acquire dispositions contrary to it, so that his obedience to the will of God may be from the heart. And this sense of duty will of course give birth to the workings of repentance, whenever any transgression has been committed against the will of God. For the same reasons which prove the necessity of endeavouring to please God, shew the necessity also of sorrow, when, through the violence of passion, or the strength of temptation, his will has been op-

posed or disregarded. Even a deist, therefore, if he acts uprightly, and consistently with his principles and with sound reason, will not find that he enjoys an exemption from the obligations of morality, or repentance; but that there is a large extent of duty, which he is bound to perform; and that humility and repentance are the feelings which become him, when he compares his duty with his practice.

We know, however, that the will of God is to be discovered infinitely more clearly and fully from revelation, than it possibly can be discovered by inferences from the course of nature. And although the deist may refuse his assent to this truth, yet is he bound to avail himself of all the helps he can derive from that system of religion and morals which is received by those around him as a revelation from God. He is bound, in the first place, not to reject its pretensions without due examination; not to adopt the objections which may be made to its authenticity, hastily, and without full investigation; but to divest his mind of prejudice, to examine it with impartiality, and to give their due weight to the proofs and arguments in its favour.

And here, can I help remarking, how contrary this course is, though most obviously their duty, to the practice of unbelievers in general? How many do we see adopting the doubts of the sceptic with an eagerness and precipitancy, which mark their prejudice, and even enmity, to religion! How many affect to be infidels, even before they know what are the chief objections to Christianity, or the real difficulties experienced in its defence! Although the wisest and most learned men, for eighteen hundred years together, have been found in the number of firm believers in the Christian revelation; men whose strength of understanding secured them from the imputation of credulity, whose tried integrity would have kept them from countenancing an imposture, and whose whole lives were spent in the acquisition of knowledge:—although a cloud of these witnesses to the credibility of the Gospel might be brought forward; yet men, even beardless youths, whose only pursuits have been those of dissipation and debauchery; even illiterate mechanics, may be seen eager to contemn and reject the Gospel of Christ, to assert when they cannot argue, to revile where they cannot confute, and to blaspheme what they cannot understand. Nor is this criminal conduct confined to such persons. Hear even the grave philosopher Franklin, whose life appears to have been spent in scientific investigation, but who was a professed unbeliever in Christianity, and had done much to make others so too, acknowledging to Dr. Priestley, "that he had not given so much attention as he ought to the evidences of Christianity," and desiring him "to recommend a few treatises on the subject." "But I do not believe," adds Dr. Priestley, "that he ever found himself at leisure for the discussion *." This, then, is the conduct which is justly to be condemned in the adversaries of revelation; not so much their unbelief, as the cause of their unbelief—their prejudice, their partiality, their unwillingness to be convinced, their evident desire to continue unbelievers.

But even if, after an impartial examination into the evidences of Christianity, (if we can suppose such a case) a deist should not be convinced of its truth, yet this effect at least ought to follow, That since Christianity undoubtedly sets forth a purer system of moral conduct than was known before, every one is bound to seek after that purity (unless, after very serious examination, it should not appear to be agreeable to the will of God), even though he should reject the sanctions which establish it. It matters little from what source truth comes

* Christian Observer for July, p. 451.

to us. If we could learn from a heathen a purer and juster system of moral conduct than we had before, we should be bound to adopt it, though we might not believe that it proceeded from any higher source than a clear and correct understanding. In like manner, all that deists learn of purity and holiness, even from those writings which they are pleased to term superstitious, they are clearly bound to practise, unless, after serious consideration, they are conscientiously persuaded, that to do so would not be pleasing to God, useful to mankind, and beneficial to themselves.

I would remark, lastly, that every conscientious deist ought to pray to the Supreme Being earnestly, humbly, and constantly, that he may know his will, and be enabled to perform it. I know the objections which have been made to the use of prayer. But when a revelation pretends to be given by God, in which his help is expressly promised, thus far at least ought those to go who think the evidence for the truth of that revelation defective; they ought to pray to the Supreme Being, that if he does hear prayer, and reveal himself to men, he would be pleased not to suffer him to remain in darkness, but would help him to know the truth, whatever it might be. The very possibility of God's revealing his will, and giving assistance to his creatures, not only justifies such an application, but renders those blameable who refuse to employ this, as well as every other means, of attaining an increase of knowledge and strength.

Such then, I apprehend, are the duties which, in the case of one who rejects revelation, follow from the single article of the belief of a God, and which would not fail to be performed by him, if he had only an upright mind and a sincere desire to please God. Is there then no guilt in neglecting all these duties? Does that man deserve no punishment from the hand of God, who not only pours contempt on the revelation of his will, supposing him to have made one, but does not act up, or even aim at acting up, to the duties imposed on him by his own acknowledged principles? He who rejects Christianity, thereby professes himself to have a purer light and more wisdom than that religion can give. Christianity, with him, is superstition; and those who receive it he regards as credulous and deficient in knowledge. But does not his assumption of greater light increase, instead of diminishing, his responsibility? Ought not his practice to be purer, and more upright, in proportion to his clearer knowledge and more improved understanding? For if his greater knowledge do not lead to greater virtue, wherein consists its value? The truth, I fear, will be found to be, that the great mass of those who reject Christianity, assume the profession of infidelity as affording a greater licence to sin: they hope that they may indulge their passions with more freedom, when they have rid their minds of the restraints which a belief of the Gospel imposes. But in this hope I have shewn that they are clearly mistaken, and that right reason points out the necessity of their resisting and subduing every vicious propensity, and cultivating every virtuous disposition and habit.

I would remark, in conclusion, that all rational creatures are under the government of God, and bound to obey his laws, whether they be more or less plainly promulged; whether made known by the light of reason, or by revelation. Man may reject them; but he cannot escape their penalties. He may glory in the freedom he fancies himself to have obtained by casting off the restraints of Christianity; but he is not at all the more free. In fact, his obligations continue as binding as ever, while, by excluding himself from the privileges of the Gospel dispensation, he abridges his means of fulfilling them. All men are bound to serve God to the utmost of their power and knowledge. It is a

vain hope to divest themselves of responsibility. They must all, one day, give in their account to God. But who is there who acts up to the extent of his power and knowledge? And if it must be allowed that guilt on this ground attaches even to him who shuts out all light but that of nature, how much more guilty will those be deemed, who, though they superadd the light of divine revelation, yet are not engaged in glorifying God and fulfilling his will? If the single truth of God's existence imposes such serious obligations upon us, requiring us to love and serve God with all our powers; how much more binding do those obligations become in the case of such as acknowledge themselves to have been bought with the precious blood of the Son of God, and who look forward to that blessed hope, and the glorious appearing of the Lord Jesus Christ, who gave himself for them, "that he might redeem them from all iniquity, and purify them unto himself."

N. D.

To the Editor of the Christian Observer.

MANY of your pages have lately been occupied by a discussion of the date, from which the grand prophetical period of twelve hundred and sixty days or years are to be reckoned. Perhaps in the present state of the question the following short extract from Rapin's History of England, written of course without any reference to this inquiry, may be interesting. It is taken from his account of the state of the church of Kent in the latter part of the third book.

C. C.

"Gregoire Prémier n'avait pas prétendu à la jurisdiction sur les eglises de Bretagne, en qualité d'évêque universel. L'était un titre, pour lequel il avait témoigné de l'horreur, bien-loin de l'avoir recherché. Mais, selon les apparences, il avait cru, que, comme patriarche de l'occident, il pouvait légitimement prétendre, que tant les Bretons que les Anglais fussent soumis à sa jurisdiction spirituelle. Mais Boniface Quatre, qui peu de tems après Gregoire Prémier fut placé sur le même siége, se trouvant appuyé par l'empereur Phocas, prît le titre d'evêque universel. Ce fut là un nouveau motif pour les missionaires Romains, qui étaient en Angleterre, de faire de nouveaux efforts pour porter les Bretons à reconnaitre son autorité."

MISCELLANEOUS.

ON THE PROBABLE DESIGN OF PROVIDENCE IN SUBJECTING INDIA TO GREAT BRITAIN.

No. II.

On those features of the dispensation that has subjected India to Great Britain, from which the design of Providence may be inferred.

THE point being ascertained, that it is the design of Providence ultimately to evangelize India, the question is, whether the probable crisis is arrived when it is intended this conversion should begin. Now, in the works of art, if the ultimate design of the artist is known, we conclude, when we see the materials and the instrument adapted to them brought together, that the commencement of the work is intended. Surely, then, as in this particular case we know the ultimate design of Providence, much may be inferred, as to his immediate design, from seeing India thus singularly subjected to that power

of the world best calculated, and best disposed, to spread the knowledge of Christianity. Before this argument, however, can have much weight, it is necessary to prove that Great Britain is of all nations the fittest instrument of such a design.

1. It will be readily admitted, that political subjection to any other than a Christian power would have intimated this to be the least auspicious moment for the introduction of Christianity. Political supremacy, indeed, seldom operates exclusively in its own province: it is felt through every department: and, in general, the sovereign, if not nominally, yet really becomes the head of the church. It is true, indeed, that some few cases may be alleged, where the victors have received the religion of their captives. The idolatry, for instance, of the barbarian conquerors of Rome, soon melted down into the religion of their conquest, purifying itself but debasing Christianity in the process. But these cases are exceedingly rare, and are all of them marked by sufficient peculiarities to explain their discordance with the general rule. Indeed, any acquaintance with man would lead us to expect that in a state of captivity he would not long refuse at least the form of the religion followed by his master. When the road to preferment lies through the church, it will generally throng with worshippers. Besides, what is not sacrificed to views of interest, will often be yielded upon fairer grounds. Conquest implies superiority; and the conquered, without analysing the sources of this superiority, often embrace by degrees the practice and opinions of their victors, as those the possession of which enabled others to conquer, and the want of which occasioned themselves to fall. The desire of honour, therefore, and the sense of inferiority, will thus, in the case of India, equally minister to the cause of Christianity.

But these observations would apply to any other *conqueror* as well as the *Christian:* his *religion, however, is peculiarly fitted to follow up every conquest the sword has achieved.*

Every ancient system of paganism, and indeed every modern system, which prevails in states at all civilized, as it was originally constructed by the legislator for the particular state which he governed, is adapted to it, and to it alone, by various local peculiarities. Even Judaism, as a system designed for partial dominion, was narrowed down by its divine author to suit the territory it was to rule. Christianity, on the contrary, not being the fabrication of a legislator to govern a single state, nor a dispensation of God limited in its operations to a particular sphere, is free from all such peculiarities. It cautiously avoids all detail. It gives few specific laws or express directions; but establishes principles out of which laws adapted to all possible cases must necessarily arise. Rather than encumber itself with rules which would not admit of universal application, it is often silent where we should have expected it so speak; and the church of Christ actually grew up amidst institutions hostile to itself and to happiness, without denouncing them as guilty or absurd. The regulations of other religions proclaim the soil from which they sprung, and unfit them for dominion in any other. A religion, for instance, which forbids the eating of swine, is indeed suited to a country where swine are scarce; where their flesh is unwholesome, and their maintenance expensive; but cannot thrive where the God of nature has made them a nutritious, cheap, and abundant food. Hindostan, also, may embrace a religion that forbids the eating of cattle, for which, in general, their pastures are unfit, and their constitutions unadapted; but the fat levels of Flanders would at once discover that such a system was not designed for them. Persia, in the same manner, might religiously

pledge herself to hate the oar and the sail, for which her inhabitants have a natural abhorrence, and her territory a singular inaptitude; but Great Britain would spurn such a system, as thwarting the ruling passion of her people, and drying up the great source of her prosperity. Christianity, on the contrary, has nothing singular in its complexion; nothing racy in its flavour; nothing that need exclude it from a single spot of the creation, or unfit its followers to be citizens of the world.—The mere circumstance, then, that India is subjected to a Christian power, indicates this to be a probable crisis for the introduction of Christianity.

To the Editor of the Christian Observer.

THE rise and progress of the negro republic in Hayti have naturally attracted much of the public curiosity; but various circumstances have contributed to involve the history of its affairs in doubt and obscurity. We knew in general, notwithstanding the misrepresentations of American traders and West-Indian planters, that, conducted by Toussaint L'Ouverture, himself an enfranchised negro, the negroes of S. Domingo, after ten years of revolutionary warfare, in which the horrors exhibited in France were re-acted, had achieved their deliverance from domestic bondage, and had become united, under the government of that hero*. In the year 1802, this island was admitted, by Bonaparte himself, to have advanced in wealth and general prosperity, in consequence of the wise institutions of Toussaint; and it appears, from unquestionable documents, that that great man was no less anxious to promote the interests of religion and morality among his brethren, than he was to assert their freedom and to advance their temporal welfare.

While things were in this state, the peace of Amiens gave Bonaparte an opportunity of attempting to restore the ancient system of slavery in S. Domingo. The issue of this attempt is well known, and that island is now, probably for ever, separated from France.

Thus much I thought it necessary to premise, before I introduced to your notice, and that of your readers, some interesing details respecting the affairs of S. Domingo, which have been obtained from a most authentic source. The respectable individual (Mr. ——) by whom these details were communicated, quitted the island about the beginning of the year 1806, after a continued residence of seven or eight years, comprising, of course, the whole eventful period which elapsed from the arrival of the French expedition under Le Clerc, to the evacuation of the island by Rochambeau; the time of the massacre by Dessalines; and, in short, the whole era of that darkness which French despotism and French imposture have spread over the history of S. Domingo. His opportunities of information were very great, having constantly lived at the seat of government, and in habits of intimacy with all the negro chiefs. The intelligence thus obtained, and on the accuracy of which I myself place the fullest reliance, I purpose to lay before your readers in a series of papers: the whole of it, let it be remembered, refers to a period prior to the year 1806.

I remain, &c.

B.

MEMORANDA RESPECTING HAYTI.

Toussaint.

Mr. —— confirms in all points those honourable and interesting accounts of that extraordinary man's general character and conduct, which we have had through so

* Various notices respecting S. Domingo and Toussaint have been inserted in the former volumes of the Christian Observer, and may be found by a reference to the Indexes. See particularly vol. for 1803, p. 554.

many channels, public and private. There is so perfect a uniformity between them, with the exception alone of the apologists of Bonaparte's perfidy towards him, that it is needless to minute much of what he said on this subject*. In confirmation of Toussaint's reputation for piety, Mr. —— says he had prayers in a private chapel morning and evening; the former at a very early hour; and never, without necessity, was absent from them. A public mass was also celebrated twice a week in the town, which he as punctually attended. He rebuilt, at an immense expense, the large and ruined church at Cape François: and, as a trait of his interest in such matters, when Jacomel, or some other place, I am uncertain which, wanted to have a free port, which he had, on political views, refused, the municipality carried their point by subscribing three or four thousand dollars towards the expense of the above favourite work.

Of his justice and heroic firmness, Mr. —— gave me a signal instance, in that treatment of general Moise, and many subordinate officers, of which we heard just before Le Clerc's expedition†. The French gazettes did not fail to blazon, in the most exaggerated terms, a revolt and insurrection of that black general and his army, and the sanguinary executions which followed by order of Toussaint; yet they did not expressly impute cruelty to his conduct: they even did not cease to proclaim his virtues, until the tyrant, having found him incorruptible, ordered them to prepare the public mind, by calumnies and abuse, for the perfidious murder that was decreed for him. But the story was so told as to convey the ideas of great barbarity and insubordination in Moise's party, unrelenting vengeance in that of Toussaint, and a dreadful state of manners in both.

As the speedy sequel shewed that Toussaint's destruction was doomed, it was natural to regard this whole story as one of those vile inventions which Bonaparte always deals in, in order to anticipate an excuse for his crimes. But I found from Mr. —— the true point in which those accounts were defective and fallacious. They *honestly* concealed, that Toussaint's rigour on this occasion was in pursuance of his humane and unalterable purpose to protect the French from the resentment and violence of his brethren. Moise, and many officers and troops under his command, had revolted, not with views hostile to Toussaint and his government, as the French accounts imported, but solely to indulge their vengeance against the whites, a great many of whom they put to death.

It was on this account that Toussaint became for once severe and inexorable. He acted on this, as on other occasions, a Roman part, without disparagement to his Christian feelings. Moise was his nephew, his confidential friend, his second in command: yet he brought him, and about thirty of his officers, to a court-martial, to answer for their bloody conduct; and on their conviction ordered them, though with the deepest concern, to be publicly executed at the Cape. Mr. —— was present at their execution. It was a dreadful example, which cost much, he said, to the feelings of Toussaint; but it was absolutely necessary, in order to protect those from further violence to whom his faith and his humanity were pledged. He shed the kindred blood that was dear to him, in order to protect those very French, most of whom afterwards abetted or applauded his murderer.

This fact was not forgotten by the successors of Toussaint. Christophe, when afterwards reproached as a rebel in the colonial assembly, ably and manfully reminded the planter, who now, under the protection of a French army was base

* See Christ. Obs.; vol. for 1803, p. 554; and for 1804, p. 677.

† See Christ. Obs. for 1802, p. 201.

enough so to revile him, of the deliverance they had had from Moise, on which occasion Christophe himself had been greatly instrumental in disarming and seizing the offenders. Mr. —— was present in the colonial assembly when this conversation took place, and was charmed with the spirit and force of the retort. But Dessalines, a character of a very different kind from Toussaint, and even from Christophe, remembered this aggravation of the ingratitude and perfidy to which his former chief had fallen a victim, for a less generous purpose. He used it as one strong argument to justify his copying the vengeance of Moise rather than the humanity of Toussaint. Thus does righteous Heaven sometimes discover to us the exactness of a dreadful retribution.

An account is given in the Christian Observer for 1803, p. 557, of an attempt made by Le Clerc to gain Toussaint to his master's views, by practising on his feelings of parental affection. His two sons were sent to him, along with their tutor Coisnon, under a promise that they should be re-conveyed to the French camp; and as Coisnon did not succeed in the object of his mission, which was to detach the father from the cause of negro freedom, they were unrelentingly torn from his embrace, and carried back to Cape François, Toussaint heroically observing the faith of war in permitting their return.

The pretended dispatches of Le Clerc, which were doubtless forged at Paris, affirmed that the young men had afterwards been restored to their father. This, however, proves to be one of the numberless falsehoods published at that time by Bonaparte. They were carried off by the French, and have never since been heard of. Mr. —— doubts not that they, as well as the wife * and younger children, have shared the father's fate. Bonaparte seems to have been afraid that any of Toussaint's family should remain to keep alive the memory of that true heroism by which his own bastard greatness was contrasted and shamed.

Toussaint had another nephew, general Bellair, who, with his wife, were among the multitudes put to death in cold blood by Le Clerc and the monster Rochambeau. They were shot at the brink of a pit near Cape François, of which I shall hereafter have to speak. There is not now, I believe, one member of Toussaint's family surviving. They have all died by violent and cruel means.

Mr. —— bore the strongest testimony to the loyal disposition of Toussaint, if adherence to the successive governments of the parent state was loyalty. The surprise he felt at the ingratitude of his country was very great, and he hesitated whether to resist Le Clerc, till he found his object was the restitution of slavery. And when, after conquering his enemies, he had made that treaty with them which they had the impudence to call in Europe a surrender, he disinterestedly retired into private life. The perfidy which afterwards led to his seizure was too gross to be suspected by him. Le Clerc sent a strong body of troops by night to the neighbourhood of his country-house, near Gonaive; surrounded him, while engaged in an amicable conference with the commander; seized and sent him on board a frigate; and dispatched him immediately to France.

(To be continued.)

* The account given of this woman's fate, Christian Observer for 1804, p. 675, is of course unfounded.

To the Editor of the Christian Observer.

It cannot but have occurred to you, that the comfort, if not the profit, of congregations, is much invaded by the coughing which prevails in our churches. Without wishing, by any means, to go the length of some, in requiring that such persons as have

coughs should absent themselves from church, I cannot avoid thinking, that much might be done by those really afflicted with this malady, and more by those not at all afflicted with it, to prevent the annoyance to a minister and a congregation which we find so generally complained of. Such persons as cannot avoid coughing, should (if I may so express myself) *learn to cough*, by choosing those favourable moments when a preacher arrives at the end of a sentence or period; and such are constantly occurring. The power of the bishop of London over his congregation, in the course of his Lent Lectures, was remarkable, and affords an instance of what I mean. They were preached to the most crowded auditories, and at a period of the year very unfavourable to those whose lungs are not of the strongest structure; yet such was the interest with which that good and amiable prelate was heard, that attention was completely suspended, and the most profound silence prevailed through his different periods, till he arrived at their conclusion, when a general coughing, as if by common consent, or upon an appointed signal, immediately took place.

Much is to be done also, among those really afflicted, by *moderating* a cough; and this appears to be a duty to others, as well as suspending it. There are many who are not careful to make the best of their misfortunes in this way, and who seem to think they shall claim the more pity in proportion as they are better heard.

But there is still another class of coughers, and by far, in my opinion, the most numerous, who cough without occasion and without thought. Of this class are many young persons, especially children, who might often be checked in the indulgence of so idle a habit by those of their friends who are with them. It may be truly asserted, that by far the greater part of the coughing which disturbs our audiences is *the consequence of inattention to the duties of the place and the business of the hour.* If these idle hearers did not cough, they would gape; for if the mind does not take an interest in what is before it, it will be finding employment for the body. There is no desire in such persons to avoid the offensive habit of which I complain, and no effort made by them against its indulgence. Like any other trick, it therefore gains upon them, till they are unconscious when they are offending by it: and it has this of evil in it, beyond many other tricks, that it must be *heard*, whereas most bad habits are no longer disagreeable than while they are *seen:* and it is easier to turn away the eyes than to shut the ears.

I am inclined, sir, to think, that neither you nor your readers will be disposed to regard the evil in question as one of a slight nature. It were, indeed, sincerely to be wished that we were not so easily diverted and distracted in our attention, by the constant noise which is thus kept up about us through the time of divine service, and that we could more easily abstract our minds from the interruption thus (for the most part *unnecessarily*) given; but such, alas! is our infirmity, and our proneness to suffer distraction from external causes, that every one, who is able only to suggest a hint towards the preservation of tranquillity in the house of God, will perhaps be found to be doing something to facilitate the great end which every true Christian must have in view in attending divine worship on earth, which is, that of assimilating such a service, as nearly as our present imperfections will permit, to the glorious and unsullied worship of a better and more enduring state of existence. I am, &c.

LAICUS.

VACCINATION.

Considerable alarm having been excited by reports of supposed failures in vaccination at Cambridge, Mr. Ring and Mr. Blair, two surgeons of

London, proceeded thither for the purpose of investigating those reports. The following is the general result of their inquiry.

The small pox had been prevalent and fatal at Cambridge, for ten weeks before: during this period a considerable number of children, vaccinated at different times, had been much exposed to infection, which they had resisted. But in numerous instances small pox was supposed to have occurred after vaccination. In many of them all doubts had been removed; but sixteen cases were deemed still deserving of investigation. In some of these vaccination had not taken effect at all; yet these were reckoned among the failures. In others, the chicken pox was mistaken for the small pox; the chicken pox, as well as the small pox, having for some time prevailed at Cambridge. In two cases, the patients were inoculated for the small pox in the manner of a seton, 'by a bone-setter, who was formerly a grocer,' together with two of his own children: the small pox appeared in these four cases, and proved fatal in one of them. Then, and not till then he pretended that he had not inoculated the children for the small pox, but for the cow pock! When a child was inoculated for the cow pock without effect, and afterwards successfully inoculated for the small pox, this was represented to be a failure in vaccination. And when another child, who had been vaccinated, was afterwards seized with a fever without eruptions, this also was represented to be a failure in vaccination!—Having such prejudices to encounter, it is no wonder that failures were supposed to be frequent; but after a minute and careful inquiry it did not appear that a single case of the small pox occurred there, after regular and complete vaccination. In this inquiry the deputation of the Royal Jennerian Society were assisted by two eminent surgeons of Cambridge, who have had a considerable share in the practice of vaccination, one of them having vaccinated three thousand persons; and the notes of every case, submitted to their investigation, were read to the parents themselves, or to the parties concerned, to prevent the possibility of mistake.

To the Editor of the Christian Observer.

THE following Hymn, composed by the poet Cowper for the anniversary of the establishment of Sunday Schools at Olney, and, perhaps, not ill calculated for general use on such anniversaries in other parishes, has never, I believe, appeared in print. If you agree with me in thinking the publication of it desirable, it is very much at your service. Its tendency is, certainly, the same with that of the other productions of his pen. And its internal evidence, as to authorship, is so strong, that it is perhaps unnecessary for me to say I transcribe a copy sent by Mrs. Unwin, in her own hand-writing, to her daughter Mrs. Powley.

I am, sir,
Your most obedient servant,

Ossett, Aug. 16. E. KILVINGTON.

HYMN.

HEAR, Lord! the song of praise and pray'r
In heav'n, thy dwelling-place,
From children made the public care,
And taught to seek thy face.

Thanks for thy word, and for thy day;
And grant us, we implore,
Never to waste in sinful play
Thy holy Sabbaths more.

Thanks that we hear—but O impart
To each desires sincere,
That we may listen with our *hearts*,
And *learn*, as well as hear!

For if vain thoughts the mind engage
Of elder far than we,
What hope, that at our heedless age
Our minds should e'er be free?

Much hope—if Thou our spirits take
Under thy gracious sway,
Who can'st the wisest wiser make,
And babes as wise as they.

Wisdom and bliss thy word bestows,
A sun that ne'er declines;
And be thy mercy show'r'd on those
Who plac'd us where it shines!

REVIEW OF NEW PUBLICATIONS.

An Account of the Life and Writings of David Hume, Esq. By THOMAS EDWARD RICHIE. London, Cadell and Co. 1807. Pp. 520. Price 10s. 6d.

THE present are times in which a man, who excels half a dozen of his neighbours in any respect, is almost certain of either the happiness or the misfortune of living two lives upon earth. Of the second of these some have been so enamoured, and jealous at the same time, as not to leave the important task of giving it existence to the doubtful zeal and partiality of surviving friends; but have made sure of their point, by becoming their own biographers. This is the case with the subject of the present memoir; and every general reader is sufficiently acquainted with "My Own Life," prefixed to a History of England by David Hume, Esq. This short outline, although it undoubtedly had the merit of satisfying its author, and, with the additions of a very sanguine friend, might be deemed sufficient to satisfy all who were attached to him and his cause, has not perfectly met and allayed the curiosity of a later posterity. Of this curiosity we must confess ourselves to be in some degree partakers; and, although we cannot say that the third existence which is given to Mr. Hume, in the publication before us, is in every respect such as we could have desired, we have the satisfaction of informing Mr. Richie, that we have read his work not only with interest and pleasure, but we may add, with improvement—although possibly not of the precise kind which the biographer intended to convey. The reflection, however, may be equally grateful to him, whether he be the direct cause or the oblique occasion of doing good.

We beg leave to dissent from it, as an universal proposition, that, in determining concerning any sentiment or collection of sentiments, all consideration of the author should be laid aside, and that our whole attention should be directed to what is said, not who says it. In particular cases this impersonality (if we may so use the term), may be of service, or even essential, to a just judgment. But in others, we do not hesitate to declare our opinion, that a consideration of the speaker contributes very materially to an accurate decision concerning what is spoken. Wherever we must depend upon an author (and this is done to a great, we had almost said unlimited, degree in history and biography), it is of importance, corresponding to the nature of the subject, for us to know, whether he has partialities; what those partialities are; whether he attempts to resist them, and how far he succeeds in that attempt. These, and other like circumstances, when known, must have, and ought to have, a considerable influence upon the mind of the reader; and, by a judicious regard to them, he may be able to rectify some false impressions. Those who write the lives of others, are, in general, induced to undertake the task from friendship, if not for their persons, for their general character and principles. Some few pieces of biography have, indeed, been composed upon the unnatural principle of hostility: but as the end of the writer is little likely to be attained by this mean, it is seldom resorted to. We would, however, by no means rely upon so precarious a foundation for determining the principles of the present writer: we would refer to his own evidence on this question. Now that Mr. Richie agrees with Mr. Hume in his regards toward revela-

tion, appears probable, from his steady omission of any declaration to the contrary. This negative argument is strengthened by the circumstance, that the biographer has very freely and frequently controverted some of the principles of his subject. But some occasional expressions put this matter beyond all reasonable doubt. We will produce what have struck us. In p. 49, speaking of a work of Mr. Balfour against Mr. Hume, he calls it "this pious specimen of his erudition." Our readers need not be informed what *pious* means here. Again, p. 59, we read, that "Mr. George Anderson, the literary champion of the fanatics, published a pamphlet, under the title of *Infidelity a proper Object of Censure*. It is replete with religious dogmatism, and constantly appealing to the Bible, the usual resource of the priest in every difficulty." In p. 71, "the redoubted Mr. George Anderson" is brought forward again. And, in p. 82, our author writes thus of Mr. Daniel M'Queen's Letters on Mr. Hume's History of Great Britain: "The letters are sufficiently learned, and shew great extent of reading, but savour too much of the whining piety of a cleric, and, with respect to manner and style, are intolerably prolix and diffuse*." With the liberality of these passages we have, at present, no concern: and we admit, that as no faith is to be kept with the church of Rome's heretics, it is equally reasonable, that no justice should be allowed to Mr. Richie's fanatics. From the specimens just given of our biographer's sentiments and affections, it might be expected that he would say nothing of his hero but in terms of panegyric, if need be, of apology. But this is not the fact: on the contrary, he has often surprised us by the freedom, as well as justice, of the censures which he has passed on the subject of his story. In some instances he has gone as far in this way, as we, with all *our prejudices*, should have gone. There is a note, p. 4, which certainly sets the general impartiality of Mr. Richie in a strong light.

"In the hope," says he, "of being enabled to fill up any chasm in this narrative, I applied to a near relation of Mr. Hume, and was told, that if the work was to advance his fame, and a copy of the manuscript furnished to the family, the information wanted would, perhaps, be supplied. With such conditions I refused compliance, choosing rather to remain satisfied with the little I had otherwise obtained, than to fetter my sentiments, and subject myself to so laborious a task, in return for what was probably of little importance."

Not to move the question, whether the hope of some materials of greater importance would have affected the determination of our author, we shall only observe, upon this passage, the kind of confidence in the truth which it discovers the friends of Mr. Hume to have with respect to his character*.

We now proceed to the narrative. What is contained in Mr. Hume's own account of himself is so generally known, that it will be unnecessary to repeat any part of it, unless there should be some particular occasion. David Hume, the second son of Joseph Hume, Esq., was born at Edinburgh, April 26, O.S. 1711. There was nothing remarkable in his juvenile years; and about the age of twenty-eight he became an author. It is in this capacity alone that any importance attaches to his life: his literary productions and character, therefore, together with such considerations as elucidate or influence either the one or the other, will be the exclusive subject of our strictures. In the year 1739, or, as Mr. Richie more correctly states, the end of the foregoing one, Mr. Hume gave his first

* Several other instances might be adduced. See the observation concerning lord Hailes, p. 103.

* If, as we suspect, the sale of this work has not been very rapid, the cause may perhaps be found in its too strict adherence to truth on some subjects involving the credit of Mr. Hume.

work to the public. It was entitled "A Treatise of Human Nature, being an Attempt to introduce the experimental Method of Reasoning into Moral Subjects." The first two volumes, then published, treat, the former of the Understanding, the other of the Passions. The third, on Morals, did not appear until the year 1740.

Mr. Richie was not so happy in collecting materials for this part of his narrative as he might have been. In Lord Woodhouselee's Life of Lord Kaimes, formerly, and before he took his title as lord of session, Mr. Home, are inserted several letters of Hume to this celebrated philosopher and judge. The earlier of them throw some interesting light on the literary *début* of the young and enterprising philosopher. The first is dated from London, December 2, 1737, when his first work was upon the eve of making its appearance. "The nearness and greatness of the event" gave him disturbance; and as he was busily employed in making all the alterations which could contribute to its perfection or popularity, he prevailed upon himself to cut off what he calls "its nobler parts," that it might give as little offence as possible. "I was resolved," says he, "not to be an enthusiast in philosophy, while I was blaming other enthusiasms." It is a curious fact, that, in this letter, Mr. Hume wishes to be introduced to Dr. Butler, who had already acquired celebrity by his Sermons and his incomparable Analogy. In his next letter, March 4, 1737-8, he expresses his anxiety to have the doctor's opinion of his work, and is much agitated with respect to its reception. "Sometimes," says he, "it elevates me above the clouds; at other times it depresses me with doubts and fears; so that," &c. After the publication of the important work, its author, Feb. 13, 1739, announces the event to his friend, and mentions his purpose of leaving London; because, he writes, "besides many other considerations, I thought it would contribute very much to my tranquillity, and might spare me many mortifications, to be in the country while the success of the work was doubtful." That there was sufficient ground for these emotions, even in the breast of a philosopher, will appear from the opinion which the parent entertained of his infant production. "My principles," he proceeds, at a short distance from the passage last quoted, "are also so remote from all the vulgar sentiments on the subject, that were they to take place, they would produce almost a total alteration in philosophy: and, you know, revolutions of this kind are not easily brought about. I am young enough to see what will become of the matter;" &c. He mentions his having sent a copy of the work to the bishop of Bristol, Dr. Butler, who was consecrated in 1738.

To say nothing of the want of delicacy, with respect to such a man as Dr. Butler, which is implied in these communications, we will content ourselves with calling the attention of our readers to the conceit and presumption betrayed in the passages just quoted. A young man of twenty-eight years of age intimates, in his first work, the possibility of its producing an entire revolution in the philosophical sentiments of the public. And that the reader may be sensible how inseparable the above-mentioned qualities were from his intellectual constitution, or how stedfastly he adhered to the rule of the great critic—

Servetur ad *imum*,
Qualis ab *incœptu* processerit, et sibi constet,

the same expectation is recorded among the pleasantries of his dying moments. But the world was in no humour for a revolution at the time; and Mr. Hume's work was received with perfect contempt: an event which, as might be expected, gave the fond author no little chagrin. This is forcibly expressed in another letter to Mr. Home, dated from Ninewells, his family residence,

June 1, 1739. "The consequence of this neglect was a revolution in the structure of his work: for, some years after, he re-modelled the whole treatise, throwing it into the form of Essays, expunging many of the errors and absurdities, with some of the honest avowals too, of the original work; and, in an Advertisement prefixed to the transformed performance, absolutely disavows the former; at the same time, peevishly, and most disingenuously, reproaching his antagonists for directing all their batteries against a juvenile work, which, as he affirms, "the author never acknowledged," *i. e.* it was printed without his name. Mr. Richie is quite of our judgment here; and he has well exposed the absurdity of Mr. Hume's being angry with his opponents for attacking the only work, which, till then, it was in their power to attack. We shall take our leave, therefore, of this treatise, by merely directing any of our readers, who may be curious on the subject, to what we esteem the best part—namely, that which is calculated to operate as an antidote to the rest, by exhibiting it in its true, but in the most melancholy and disheartening colours; It stands at the conclusion of the first book. And that such of our readers as will excuse themselves the trouble of referring to these murky volumes, may not be dismissed without some specimen of the *sobriety* at least of the author, we transcribe the following passage. "The intense view of these manifold contradictions and imperfections in human reason has so wrought upon me, and heated my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more probable or likely than another."

Here Mr. Richie digresses into a history of metaphysics, and infers the incompetency of our author for the Herculean task which he had undertaken; charging him, at the same time, with want of candour, in making no references, of which he is sometimes profuse, to his predecessors*.

In 1742 the Essays Moral and Philosophical appeared, and were more favourably received by the public. In 1747 his aspiring but unfortunate Treatise assumed the new form and title of an Inquiry concerning Human Understanding: but all would not rouse the attention of the public. In 1751 both his Inquiry concerning the Principles of Morals, and his Political Discourses, were published. The last met with a flattering reception. Soon after this, a variety of writers drew their pens against our author: to one only of whom, Mr. James Balfour, he *condescended*, as Mr. Richie says, to reply. The letter which he wrote to his opponent, then unknown, is handsome, but evasive; and in the close, the consistent sceptic intimates his philosophical system to be fixed. In 1754 the first volume of his History of Great Britain was given to the world.

About this time, the professorship of moral philosophy in the university of Edinburgh having become vacant, Mr. Hume offered himself a candidate for the chair. As the friends of Christianity might have about the same objection to a deist and sceptic's teaching morality, as Mr. Hume would probably have to being lectured by a presbyterian fanatic or bigot, they exerted themselves, and procured the disappointment of his hopes. "Their remonstrances," says our biographer, "succeeded; but the event gave rise to a rooted antipathy on the part of Hume towards the Scottish clergy." p. 49. This is a remarkable declaration, and, we presume, generally speaking, accurate. That it is perfectly so, we have our doubts. His antipathy to the clergy of his country, as far as their character and conduct were

* As it is not our wish to load the memory of Mr. Hume with any thing uncertain, we pass over the story in the note, pp. 29, 30.

identified with the religion they taught, was, we are fully persuaded, much anterior to this time. Nothing goads and irritates the mind of an irreligious man more, than to live in the society of those who are really religious; much more, if he be obliged to join in any acts of religion. The approximation or contact of these opposite substances produces a powerful, although perhaps smothered, effervescence in the mind. The hour of emancipation, and the attendant opportunity of reprisals, are looked forward to with delight; and, when that hour arrives, full advantage is taken of it. We have no doubt, however, that the antipathy of Hume, which had an earlier and deeper root, was much inflamed, and struck its fibres with more obstinate vigour in a soil by no means unfavourable, on account of the circumstance which has been mentioned. A laudable inducement, truly, for a man to bend all his talents and strength against every species of religion!

After relating some immaterial or well-known circumstances of Mr. Hume's life, our author now comes, to the first of two important ones, which are specified in the preface as being omitted by the philosopher in his own account of himself. This is opened with some pomp. "In the mean time a storm of a more alarming tendency threatened the spiritual and temporal interests of our historian. It is in vain to conceal," (mark this) "that deism, or a religious creed approximating to it, had begun to spread among the literary circles at Edinburgh; and lord Kames and Mr. Hume, being the only persons who had ventured to commit their philosophical tenets to writing, were considered as the grand apostles of infidelity."

But soft—by regular approach—not yet—

"The northern zealots were encouraged to their attack upon these apostles, by a similar attack upon a similar apostle in the south, which seems to have been attended with circumstances of peculiar atrocity; for the learned world, we are told, beheld it "with astonishment, indignation, and dismay." p. 53. The reader should prepare his mind for at least thumb-screws, the rack, the Scotch boot, if not for fire and faggot. His sensibility, however, will find a happy escape, when he learns, that this formidable affair was nothing more than the presentment, with an expression of censure, of the philosophical works of lord Bolingbroke, in 1754 (three years after the death of that nobleman), by the grand jury of Middlesex. This procedure, however, encouraged the general assembly convened at Edinburgh, May 22, 1755, to issue a like public censure upon the authors whom they conceived to head and represent the antichristian body which was rising among them; and accordingly, on the 28th May, an overture, or motion, was unanimously passed into an act, expressing the abhorrence which the assembly entertained of some late publications, and recommending it to the clergy to resist their diffusion. The session, however, being short, any farther notice of the affair was postponed to the next meeting. On the 27th May, 1756, when the assemby met again, it was proposed to confine the inquiry concerning the obnoxious writings to those of one, viz. David Hume. This was strenuously opposed; but by arguments which, even according to Mr. Richie's statement, appear to be very feeble: at least his own report of the answers to them place them in this light. Some of the members insisted that Mr. Hume could in no respect be deemed a Christian, and therefore no proper subject of Christian discipline. This was a subject of curious and extended debate; and the opponents of the unbeliever fairly enough argued, that they would be satisfied, if the court would determine and publish this judgment concerning him.

Mr. Richie has the candour to observe, that "the debate was carried on with an earnestness and decency honourable to both parties." The whole affair, however, by the influence of friends to the arraigned, was quashed and brought to nothing. Mr. Hume could not treat with contempt what might be the consequences of a sentence of excommunication.

Such is the affair which, in the impassioned language of Mr. Hume's admirers, is called his persecution. Without pledging ourselves to defend temporal inflictions in cases of this sort, we think it hard indeed, if, when a person has exerted himself in a public manner to vilify and overturn the truths of religion, particularly of Christianity, the professors and friends of Christianity, as a church, should not have it in their power publicly to express their sense of such a person's proceedings, and to expel him from their society. We know not what toleration means, if this is not to be admitted; and we know no spirit or conduct which would better deserve the name of intolerance, than thus to expose the church to the insults of her enemies with her hands tied behind her. On the silence of Mr. Hume respecting this matter, we shall only observe, that it was a politic measure not to lead the minds of the public to investigate the true cause of his antipathy to Christians and Christianity.

We are obliged to pass over the entertaining account which our author has given of several literary societies, which began to be formed about this time at Edinburgh: but we stop at p. 104, to notice a misstatement. In 1757 Mr. Hume had published Four Dissertations. To the first of these, entitled the Natural History of Religion, three answers appeared, in the same and the following years. The last of these answers bore the title of Remarks upon the Natural History of Religion by Mr. Hume, with Dialogues on Heathen Idolatry and the Christian Religion. "This last tract," says Mr. Richie, "which is alluded to by our author in his own Life, was the production of Dr. Hurd, now bishop of Worcester, the friend and biographer of Warburton; and this slight mark of attention contributed to sooth the chagrin, which oppressed the breast of our historian in consequence of the cold reception of his performance." In the first place, the tract here mentioned was not the same which proceeded from Dr. Hurd. We have it now before us; and it has almost nothing in common with what is called Dr. Hurd's production, as it stands in its original state in the last volume of that prelate's edition of bishop Warburton's works. Again, the fact is, as it would have appeared to Mr. Richie had he consulted the piece of biography to which he has alluded, that Dr. Hurd's production was really that of Warburton, consisting of some rough detached observations; and that he only gave it its form and some slight connective additions. This publication was doubtless the second of those enumerated by Mr. Richie. The titles of all began with the word Remarks, and this circumstance probably led to the mistake. But is it true, as Mr. Richie affirms, that the chagrin of our philosopher was soothed by this publication? He does, indeed, himself talk of the consolation which it afforded him: but, at the same time, designates this consoling, soothing, object, by as waspish terms as his "mild disposition" and "command of temper" ever suffered to escape him. "Dr. Hurd wrote a pamphlet against it," says he, "with all the illiberal petulance, arrogance, and scurrility, which distinguish the Warburtonian school *." The philosopher, indeed, had some cause to be angry.

The years 1758 and 1759, in this biography, are chiefly occupied with Mr. Hume's part of his correspondence with Dr. Robertson. It is uninteresting, except as containing

* See "My Own Life."

some curious traits of vanity, and displaying with some parade, and much apparent self-commendation, the good terms on which he and his friend continued, in spite of their mutual temptations to indulge the passions of rivalry. A simple regard to reputation and ease would dictate such forbearance, even although we should admit it to be in no degree feigned.

In 1762, Dr. Campbell's Dissertation on Miracles, in opposition to Mr. Hume's Essay on that subject, made its appearance. A copy of the manuscript had previously been sent to Dr. Blair, with a request, that, after perusing it, he would communicate it to Mr. Hume; which he did. Hume returned it, with a letter to Blair, in which he discovers, that he still felt the lash of "Warburton and his followers," and is reduced to the necessity of saying, in his defence, that he "never knew any one that examined and deliberated about nonsense, who did not believe it before the end of his inquiries." Certainly Mr. Hume had already examined to some extent, and deliberated about, the miracles said to be wrought at the tomb of the Abbé Paris. To the observation, that the reformers did not attempt miracles, he answers, that "men must have new and opposite ways of establishing new and opposite follies;" that he never read of a miracle in his life, "that was not meant to establish some new point of religion;" and that those wrought in popish countries "are wrought to prove the efficacy of a particular crucifix or relic, which is always a new point, or" (observe) "at least not universally received." He then seems to take it amiss, that for ten or twelve pages he should be accounted an infidel. But the conclusion of this letter is of too great importance to be omitted. Having observed, that on common subjects of literature he was always pleased with the conversation of his friends, he adds, "But when the conversation was diverted by you from this channel towards the subject of your profession, though I doubt not that your intentions were very friendly towards me, I own I never received the same satisfaction: I was apt to be tired, and you to be angry. I would therefore wish, for the future, whenever my good fortune throws me in your way, that these topics should be forborne between us. I have long since done with all inquiries on such subjects, and am become incapable of instruction." This is honesty with a vengeance! Here is an inquirer after truth, who has done with all inquiries on the subject of religion, and is incapable of instruction. Here is a sceptic, whose creed, negative at least, and that is resolvable into positive, is so fixed, that all future inquiry is vain, all future instruction impossible: and *that*, not on matters of no personal or intrinsic importance, not concerning the authenticity of Ossian's Poems, or the innocence of the Scottish Mary; but whether the soul be or be not immortal, whether it will have an account to render hereafter, whether there be or be not danger of endless punishments and whether, on the affirmative supposition, there be or be not any remedy. But admitting our philosopher, which we grant, to be incapable of instruction, had he really done with all inquiries on the subject of religion? He had not. His inquiries were urged with the zeal of a fanatic on one side of the question, for the purpose of discrediting and destroying religion; as his Dialogues on Natural Religion, left for publication after his death, and concerning which he gave particular directions in his last will and testament, plainly testify. Upon the whole, we think the declaration, upon which we have been commenting, and which, with the explanation added by us, we look upon as perfectly correct, to be the true solution of the whole problem of infidelity, and to be applicable to every individual of that persuasion.

But, to lose sight no longer of the matter in hand, we learn, that Dr.

Campbell was induced by Mr. Hume's letter to soften some passages in his Dissertation, which, in this state, and before publication, was sent to Mr. Hume. The philosopher wrote to the divine a handsome letter, which is particularly remarkable for expressing the resolution, which he says he had fixed in the beginning of his life, to make no reply to his adversaries. "I must adhere inviolably," he adds, "to this resolution, otherwise my silence on any future occasion would be construed an inability to answer, and would be matter of triumph against me." A prudent resolution, and a sufficient reason; but the former was not inviolably adhered to.

When turned fifty years of age, Mr. Hume was induced to attend the earl of Hertford, as secretary, on his embassy to France; where, he says, "I eat nothing but ambrosia, drink nothing but nectar, breathe nothing but incense, and tread on nothing but flowers." This was true; for his new friends, understanding probably what food was most to his taste, fed him—we were going to say to satiety, but this was not the case,—fed him, however, with the richest made dishes, and in all the profusion which either vanity could desire, or adulation herself provide. Our philosopher appears at his heart's ease in detailing the particulars of these entertainments to his clerical and historical friend. Pp. 154, &c.

In 1766 Hume "returned to England, where an incident happened, which he has not thought proper to notice in his own biographic narrative, but which engrossed the public attention at the time, and was certainly one of the most important occurrences in his life. We allude to his unfortunate dispute with Jean-Jaques Rousseau." Pp. 157; 158.

An account of this ridiculous affair, of which Mr. Hume was ashamed, was drawn up by him in French, and published by his friends in France, under the title of *Exposé succinct de la Contestation qui s'est élévé entre M. Hume et M. Rousseau, avec les Pieces justificatives.* The whole is included in an Appendix to the present volume. The greater part, indeed, is translated into the narrative. We will endeavour to present our readers with the substance of this amusing transaction.

So long back as the year 1762, Rousseau, who had retired to Switzerland in consequence of an *arrêt* issued by the parliament of Paris against him, was invited by Hume to his own house at Edinburgh. The invitation was not accepted at the time; till in 1765, when the English philosopher was at Paris, and repeated it, the French one was induced to avail himself of it, and they travelled together into England. After many trials of a situation, Rousseau was fixed at Wooton in Derbyshire, in a house belonging to Mr. Davenport, but little occupied by him. Here he enjoyed himself and his humours some time; and interest was made in his behalf to obtain from his majesty a pension of 100*l.* a year. The repose of Jean Jaques, however, began to be disturbed, by the appearance in the public papers of a *jeu-d'esprit* of Horace Walpole, purporting to be a letter from the king of Prussia inviting Rousseau to his dominions, at the same time rallying his eccentricities. Hume was suspected by his *protegé* to be the author, and a jealousy ensued, which was fed by many recollections. The Frenchman began to think that some unfair dealing took place with respect to the letters which passed between him and his friends; and his suspicions of a general conspiracy against him were confirmed by a delay in the publication of some letters which he had given to Mr. Becket for that purpose. These impressions were immediately circulated among his friends in France; and the whole case is detailed in a *pamphlet* of a letter, filling between thirty and forty pages, which the

injured Rousseau addressed to his former friend, and from which, in order to give the story from the most authentic source, we shall make some extracts. After some introduction, he says: "When we landed at Dover, I was transported with the thoughts of having set foot in this land of liberty, under the conduct of so celebrated a person. I threw my arms round his neck, and pressed him to my heart, without speaking a syllable; bathing his cheeks, as I kissed them, with tears sufficiently expressive. This was not the only time, nor the most remarkable instance I have given him of a heart full of sensibility." He then represents it as a piece of affectation in Mr. Hume, that he had his portrait drawn. After many other complaints, he adds: "I have always looked upon flatterers with an eye of suspicion, and he" (he speaks of his friend throughout in the third person) "was so full of all kinds of flattery, that he even obliged me, when I could bear it no longer, to tell him my sentiments on that head." He subjoins in a note, that Mr. Hume always contrived to have a volume of Eloisa on the table, when he was expected. Mr. Hume, in another note on the same place, protests that the flatteries began on the other side, and admits that he might have been too lavish of his praises, but no complaint was ever made. (These philosophers understood one another.) There was on one occasion a hideous look of Mr. Hume, which terrified the sensitive object upon which it was fixed in an extraordinary degree. The history of this look is given in three or four different letters, and it has its place here. "After supper, as we were sitting silent by the fire side," he writes, "I caught his eyes intently fixed on mine, as indeed happened very often; and that in a manner of which it is very difficult to give an idea. At that time he gave me a stedfast, piercing look, mingled with a sneer, which greatly disturbed me. To get rid of my embarrassment, I endeavoured to look full at him in my turn; but in fixing my eyes upon his, I felt the most inexpressible terror, and was soon obliged to turn them away." After inquiring where "the good David" could borrow those eyes, he observes, that his trouble was so great as to produce a degree of fainting, and floods of tears; when, feeling a portion of remorse for such a suspicion, he sprang on his friend's neck, and, "almost choked with sobbing, and bathed in tears, I cried out" (he writes) "in broken accents, *No, no, David Hume cannot be treacherous; if he be not the best of men, he must be the basest.* David Hume politely returned my embraces, and gently tapping me on the back, repeated several times, in a placid tone, *Why, what, my dear sir! Nay, my dear sir! Oh! my dear sir!* He said nothing more. I felt my heart yearn within me. We went to bed; and I set out the next day for the country." There was another circumstance which gave him great trouble, and which he did not at first know how to account for. As they were on their journey, the night after they left Paris, and were sleeping in the same room, Mr. Hume was heard to cry out several times, with great vehemence, *Je tiens J. J. Rousseau*, whether awake or asleep the writer cannot say. The significance, force, and repetition, however, of the words made him shudder at the time; and since, not a night passed without his thinking that he heard them ring in his ears. With a great deal more to a like purpose, the unhappy philosopher concludes by desiring his patron to justify himself, if he be innocent; and, if not, he bids him adieu for ever.

This letter produced an answer of exculpation from Mr. Hume, who particularly explains the hideous look, which has been mentioned, of the fixed look or stare of a thoughtful absent man, and bids his friend adieu, and for ever. Mr. Hume was induced by his friends

in France, particularly D'Alembert, to publish his account of the transaction, which he did, and took care to charge the conduct of Rousseau upon his vanity and excessive pride. The *gens de lettres* in Paris busied themselves much about the affair, and it nearly produced a quarrel between Messrs. Hume and Walpole.

Such was the event of this foolish affair, in which we certainly exonerate Mr. Hume from the greatest part of the blame, not excepting that basilisk look. But we imagine that the English philosopher was betrayed into the idle connection which he had formed, by the vanity of appearing as the patron of a celebrated and unfortunate foreigner, and by the gratification of rescuing a kindred spirit from what he would call persecution, and of exhibiting him in triumph in his own country. For we shrewdly suspect, that it would have required an inducement little short of miraculous, to have won his heart to the same kind of favour towards a person of Christian character and principles, however eminent his intellectual abilities and attainments, however unfortunate and persecuted his life, whatever affection he might discover to England, and in whatever degree he might depend upon our philosopher for his introduction and settlement in it. But be this as it may, certainly never did two human entities meet, with less probability of amalgamation, or even of peaceable juxtaposition, than Hume and Rousseau; and it would afford a subject of curious discussion, how it happens, that such an instance of weakness leaves no blot upon the sagacity of an enemy to revelation, when, in a friend to revelation, a much more excusable mistake in the estimate of character is sufficient to fix upon him the stigma of mental imbecillity for life.

As we do not pretend to give even a regular outline of the life of Mr. Hume, we pass abruptly to a letter written to Dr. Robertson, on the subject of the History of Charles V. (then printing) by the latter. The passages that we, as Christian Observers, are most interested in producing, are the two following. "What the d—l had you to do with that old-fashioned, dangling word, *wherewith?*"—"We must swallow your *hath* too, upon the same authority. I will see you d——d sooner." p. 287. It is with reluctance we even quote these passages: but we justify ourselves partly upon the same principle which justifies the speech which Milton has put into the mouth of Satan, and some which Scripture itself has recorded. Our further justification is, our intention. In these sentences, then, we perceive the connection, natural, although not necessary, between refined and gross profaneness. In fact, they are substantially the same; and, weighing the supposition with philosophical calmness, and equity, we see litttle reason so doubt, that, had Mr. Hume been a London porter or drayman, he would have distinguished himself by the gross and atrocious blasphemies which are familiar to the most abandoned of the lower classes*. We perceive, likewise, in the passages adduced, the degree of respect which the writer paid to the professional character and natural sensibilities of his correspondent; if they do not rather discover the estimate which he formed, justly or unjustly, of those sensibilities.

Nothing more of importance occurs, in our view, till the closing scene of Mr. Hume is related. The well-known account of Dr. A. Smith is, as we expected, and found with great concern, adopted and largely detailed, with unmixed approbation, by Mr. Richie. We had thought, that when the partialities of personal friendship had subsided, a slight degree of sober reflection would

* The substantial identity of these two kinds of impiety is proved by our author's dropping into the latter with so much freedom, and is confirmed by the vulgar impieties which occasionally occur in his works.

have discovered such a death as Mr. Hume's to be unworthy either of a wise man or of a philosopher. The composure, and even hilarity, of his last hours, which are so ostentatiously displayed, confer but little credit upon his fortitude; since, by his own account, he was free from pain, and suffered no abatement of spirits. As little does it justify the presumption of integrity, when it is well known, that a cultivated obduracy will often produce the same state of mind; and felons, who have paid their last debt at the gallows, have, without the advantages of Mr. Hume, exhibited a composure at least as firm, and an indifference at least as sportive. But although we have admitted the representation given by Mr. Hume and his friends of his last sickness, we have never been able completely to lay the rising and importunate doubt, whether the facetious efforts of the dying unbeliever might not resemble the expedient of the school-boy, who, in his passage through the churchyard, "whistles aloud to keep his spirits up." For our own part, and we doubt not that of our readers, enviable as Mr. Richie may esteem such a death as Mr. Hume's, we would rather, were our final safety secure, spend our last hours in tears and terrors, than, with every evidence which the Christian records can afford of the divine displeasure, pass them in a fearless security; and, with a gay indifference, make our transit to eternity, "preparing our souls to answer in scarlet."

Mr. Richie adopts the character which this philosopher has given of himself: but observes, that

"Notwithstanding the eulogium which he sometimes bestows on the equanimity of his own temper, it is known, that he felt the attacks on his literary reputation with exquisite sensibility; and although he persevered in the resolution of writing no answers to his antagonists, except in the single case of his quarrel with Rousseau, he did not always receive the criticisms of others with the apathy he professes. The severe animadversions of Mr. Gray, in his Letters published by Mason, are said to have given him much concern; and his behaviour to Mr. Tytler, the vindicator of Queen Mary, had something like illiberality in it. Such, indeed, was the antipathy which subsisted between him and the last-named gentleman, that they would not sit in company together, and the appearance of the one caused the immediate departure of the other." pp. 301, 302.

In the close of the work before us, Mr. Richie considers, at considerable length, the character of Mr. Hume, 1. As a *metaphysician:* 2. As a *moralist:* 3. As a *writer on general policy:* and, 4. As a *historian.* This, of course, leads him into a critique upon most of the writings of this author. It is strange that, under the first head, Mr. Richie should pay so much attention to the juvenile treatise, which the author had expressly disclaimed, and which, as far as he approved it, was replaced in some of his subsequent works. We believe, however, that he has charged no doctrine upon Mr. Hume, but what is to be found in his later and acknowledged writings. In the observations which we wish to make on the productions of this philosopher, we shall not confine ourselves to the division adopted by his biographer, but take them in the order in which they are usually published; although we shall gladly accept the assistance of Mr. Richie, which is more liberal than we expected to find it.

We can recollect, that before we undertook the perusal of that miscellaneous collection, called the Essays of Mr. Hume, in two octavo volumes, the impression was very strong upon our minds, that in style, in arrangement, and in argument, we should find them remarkably seductive, and, although in the strictest sense sophistical, yet powerfully armed against detection and confutation. In this expectation, however, we were completely disappointed. The style is harsh and affected, the arrangement without order or symmetry, the argument frequently either glaringly absurd or directly contradictory. We are

sensible the last-mentioned circumstance was not always intended to be avoided.

The whole of the first volume, comprehending his Essays, Moral, Political, and Literary, are, as being the most remote from matters of prime importance, the most valuable; but they likewise belong less to what is our proper province. They do, indeed, abound throughout in occasional sneers against religion and the clergy; and some entire Essays, such as the x.th and xi.th, entitled, "Of Superstition and Enthusiasm," and "Of the Dignity or Meanness of Human Nature," with the xviii.th, entitled, "The Sceptic," and the xxi.st, "Of National Characters," (where Note [I] is conceived in Mr. Hume's best style of religious virulence), bring forward professedly some of the most objectionable principles of the author. We shall only observe, with respect to the clerical character, that were all as (we are sorry to admit) some are; or had Mr. Hume himself, without any change of principle (which is very possible in every respect), entered into the sacred order, and the whole body were of the same description; his representations would be perfectly accurate. It will not be amiss to add, before we leave this volume, that the unrivalled sagacity of this philosopher led him to "suspect the negroes to be naturally inferior to the whites;" and he endeavours to confirm this opinion*. We do not recollect that Mr. Hume was ever referred to by the advocates of the slave trade, or doubtless the authority of this *truly philosophical* writer, connected with the consideration of his natural benevolence, would have carried all before him.

The second volume has much more to our purpose, not only because the subjects are more important, but because the author has put forth all his strength in exhibiting and defending his view of them. The Inquiry concerning Human Understanding gives the first volume of his repudiated treatise in a new form. Although the reasoning employed in this work is of the abstruse description, the author, at the outset, expresses himself very testily of abstruse speculations—he sees them in company with superstition. The second and fundamental section, "Of the Origin of Ideas," adopts the metaphorical language of metaphysicians, and applies the theory of vision to the operation of the mind; which has led the author, who did not perceive that he was reasoning from metaphor instead of fact, into palpable absurdities. Hence he divides all the perceptions of the mind into *impressions* and *ideas*. The first are the actual sensation, as when we see, feel, hear, love, or hate any object; the second are mere reflections on past sensations. And the only difference which he makes between these two descriptions of perception, is, not of *kind*, as every sober man would conclude, but of *degree*. They "are distinguished by their different *degrees* of force and vivacity." This most unphilosophical statement has been well exposed by Dr. Beattie, who, if we recollect rightly, has inferred, and with apparent justice, that then the idea of fire is a hot idea, that of ice a cold one, and that a man may be burnt or frozen by ideas of what he has formerly suffered, as well as by the actual presence of the objects, only *not in so great a degree*. Men might, perhaps, by an improvement upon this system, arrive at the art of living by ideal eating and drinking, although such food might be less nourishing. Our author likewise asserts, that there can be no ideas of that of which there have been no corresponding impressions*. Yet he himself states the case of the different shades of *colours*, when, if in shewing a distinguishable gradation

* See note, p. 550, ed. 1779.

* See likewise p. 67: "It seems a proposition, which will not admit of much dispute," &c.

of them one is omitted, the spectator has an idea of it, although he may never have seen it. Mr. Hume treats this as a singular instance, without being sensible, that all *graduable* objects (if we may use such a term) come under the same predicament. So that our philosopher seems fated to blunder about *degrees*. The fourth and some following sections discuss a variety of important topics: but, as we are not reviewing Mr. Hume, we cannot afford to give to his reasonings the whole attention which, for many reasons, they deserve. Suffice it to say, that, in inquiring into the evidence upon which we believe matters of fact, he represents that belief as founded upon the supposed connection of cause and effect, and the presumption of continuance in the course of nature, or that the future will be as the past. He denies, that there is any more connection between cause and effect, than a constant conjunction, or that we have any idea whatever of power or necessary connection. And with respect to continuance, he asserts that there is no contradiction in the supposition, that the course of nature may change. He concludes, that custom or habit is the only foundation of our belief in causation; and of belief itself he teaches, conformably to his theory of impressions and ideas, that "belief," as differing from imagination, "is nothing but a conception more intense and steady that what attends the mere fictions of the imagination*:" the usual fallacy of a part for the whole. Now, not to say that the arguments employed by our author, by their very structure, assume what they are adduced to try and finally refute; not to say that he is busying himself to find a reason for instinctive propensities and intuitive truths, independently of divine appointment, and that ignorance of a thing is inferred from ignorance of the mode of its existence or operation; not to say that in the viii.th section, "Of Liberty and Necessity," the existence of the connection between cause and effect is admitted and reasoned upon; and that the inclination of men, which is the very point in dispute, is taken for granted;—the whole of the principles attempted to be established in the preceding sections are still more shamelessly abandoned, and directly opposite ones assumed in their place, in the x.th section, "Of Miracles;" where we have nothing from beginning to end but the unalterable course of nature and invariable experience:—miracles not only have never taken place, but never can. As this subject has met with able discussion from a variety of hands, we shall content ourselves with observing, that the sophistry of this essay is founded on the *assumption* of an unalterable course of nature, on the ambiguity of the term experience, and on false or defective parallels. A simple statement of the evangelic miracles would, perhaps, be the best refutation of it. The next section, "Of a Particular Providence, and of a Future State," is put in the form of a dialogue, doubtless for the purpose of enabling the author to vent his blasphemy with more freedom and less responsibility, and that the pleasure of transgression may be heightened by the ingenious evasion of justice. We cannot proceed in an examination of the argument of this and the following section, which is the last, on his favourite Scepticism. The argument against the divine perfections, particularly the moral, which is the same as Lord Bolingbroke's, is ably confuted by Warburton, in his Letters on that nobleman's philosophy. —But we begin to be tired of our present employment, and shall only say, respecting the "Inquiry concerning the Principles of Morals," that general utility is its foundation; that the science of politics, as having a principal respect to temporal good, is the most ample and legitimate field in which this principle obtains; that thence, more

* P. 84. See likewise the page before.

especially by political writers, it has been transferred to every other subject, and, what is worse, as a paramount rule of moral obligation; and that such a principle, as having a temporal reference only, carries with it its own recommendation to every irreligious mind. But we have, on former occasions, delivered our mind on this subject *.

We are aware that Mr. Hume is said by his friends, in his more paradoxical writings, to reason, not to any practical purpose, but to exhibit and expose the weakness of human reason: and we are not disposed to deny that human reason has narrow limits. But we have cause to believe, that, although Mr. Hume himself was not averse to have this convenient retreat at his back, he intended most of his principles to have their direct and practical effect, whenever that was an effect which suited his inclination.

But it is Mr. Hume's History of England which is to be considered as his great work, and without which all his other works would long ago have sunk into the grave which authors most dread. And that is in many respects, doubtless, a work of very superior merit. But it is a large and momentous deduction we are obliged to make, when we say, that there is a systematic falsehood running through every part of it which is connected with religion. The servile bigotry of the most bigoted monk could not pervert unfriendly facts more than Mr. Hume has done those of religion. To give but one instance, the disputation between Lambert and Henry VIII. in chap. xxxii. Lambert is there said to possess "that courage which consists in obstinacy;" and it is added, that his "vanity had probably incited him the more to persevere," &c. These are but a few words, and not very inveterate: but who is there that does not feel an effect, as far as their proper effect is produced, derogatory to the whole character of Lambert, resulting from them? But has Mr. Hume any authority for this sweeping and degrading assertion and insinuation? His authorities at the bottom of the page are, Fox and Goodwin. Fox we have examined, and not the slightest reflection is cast upon the character or motives of the unhappy Lambert; and we are persuaded not in Goodwin neither. Our historian might, if he pleased, judge for himself, what motives would make *him* a martyr; but he had no business to transfer them to another. Or was he ignorant, what effect these little sentences were calculated to produce? We are persuaded, not; we are persuaded, that he designed them to have their full effect: and we have no hesitation to say, that, in this particular, he has been guilty of an artifice, which involves in it the whole turpitude of a direct and wilful falsehood. Where, then, is such a man to be trusted?

In our estimate of Mr. Hume's merits as an author, we have endeavoured to be impartial, and neither, from a general dislike, to deny him those which he fairly claims, nor, from a foolish fear which always magnifies its object, to attribute to him those of which he is destitute. His character, therefore, in this respect, is of a very mixed description. There is such a confusion of truth and falsehood, both of them important, in his writings, that they cannot be read by a real lover of truth without continued and very unpleasant suspicion; and his sensations are not unlike those of the poet, complaining of the deceitful promises of the tender passion, personified:

> Io, che talor menzogna, e talor vero,
> Ho ritrovato le parole sue,
> Non so s'il credo; e vivomi intra due;
> Ne si, ne no, nel cor mi sona intero.

On the whole, we think the publication, with which Mr. Richie has favoured the public, important and

* See particularly our vol. for 1807, pp. 457, &c. Mr. Richie, we are happy to add, is on our side on this question.

valuable, as exhibiting an instance of human corruption in a new form, nourished by circumstances peculiarly favourable and brought nearly to perfection in its kind. The mind of Mr. Hume was naturally speculative, and to such minds the temptations of most potency are generally speculative. To these he fell an easy victim and continued an indefatigable servant. To say that such a person was not the slave of sensuality, is only to say, that this was by far the inferior passion, and that it readily yielded the sway to the master passion. If it be urged, that our philosopher loved his friends and was generally humane, this to a great degree, and to the utmost degree, we will venture to add, in which Mr. Hume attained it, is no more than an animal affection, and, moreover, is a disposition and conduct which mere self-love, in the most degraded sense, would dictate. It is doing good to ourselves; and the consequence generally is, that men will speak well of us for it. But against such qualities, although possessed in no extraordinary degree, there are others to be opposed in the subject now under dissection. We cannot boast of such a decent degree of obtuseness, as not to perceive a moral deformity, of a very repulsive kind, in the predominating vanity of Mr. Hume: a vanity often puerile to the last degree, but to be regarded in a more serious and unfavourable light, when all the reasons are recollected which proclaim, that neither pride nor vanity was made for man. This, however, is the mere diminutive of a sin, when compared with the irreligious principles and efforts which attended and distinguished his whole life, which accompanied his dying hours, and which, by his posthumous provisions, he did all in his power to perpetuate after his death. His enmity to religion, especially Christianity, often took that more malignant form, which expresses itself in insinuation, irony and sarcasm. In one word, his impiety seems to have been of that prurient and gratuitous description, which gives to us a peculiarly correct idea of that new article in the nomenclature of the passions, the love of guilt. To us, who believe, not only that there is a God of infinite perfections, but that he is to be reverenced and obeyed with all the powers of his reasonable creatures; to us, who believe, not only that Christianity is true, but that it is the divinely appointed and only means of saving the immortal spirits of men from perdition; the character that distinguishes itself by its endeavours to subvert these cardinal articles of belief appears in the highest degree tremendous and pernicious; and we scarcely know whether it be right to palliate, by the smallest shade, its real malignity. If this judgment be charged with illiberality, we know no characters, not even the most deserving victims of public justice, that can be called by their proper name, without a liability to the same charge. And how, after such reflections respecting the character of Mr. Hume, reflections which we can answer for it immediately occur to a Christian mind, Dr. Adam Smith, even with every allowance for the partialities of friendship, could permit himself to write, that he always considered Mr. Hume, "both in his life-time and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit," is to us in a high degree astonishing, and, on no theory of moral sentiments that we can admit, to be reconciled with the character of an intelligent, much less of a moral, and least of all of a religious person.

A History of the early Part of the Reign of James the Second, with an Introductory Chapter. By the Right Hon. CHARLES JAMES FOX. *To which is added an Appendix.* London. 1808. 4to. Price 1*l.* 16*s.* P. li. 277. and clviii.

FOR many years before Mr. Fox's

death, it had been generally understood that he was engaged in some composition of an historical nature. Much would naturally be expected from his extraordinary powers, on whatever subject they might be exerted; but the nature, no less than the superiority of his talents, and still more the studies, pursuits, and occupations of his whole life, were such as peculiarly qualified him for the office of an historian. It was the peculiar property of his vigorous intellect, to seize on the strong and important points, whether of argument or character, and to pass by those which were of less real account. His uncommon sagacity was combined with extraordinary precision. These qualities, with an insight into human nature originally deep, and improved by his close observation of men and manners, during a long public life, into a consummate knowledge of the world, eminently qualified him, with the exception of one grand class of considerations and principles which we shall hereafter specify, to trace effects to their more hidden causes, and follow out causes into their less obvious effects; to detect the secret springs of conduct; to mark the less obvious illustrations of character; to develope the principles, to discover the motives, and thus ascertain the moral worth of public men.

But while the qualities of his understanding eminently fitted him to discharge the duties of the historian's office, his temper and dispositions powerfully prompted him to undertake it. His generosity and fervour of spirit, his enthusiastic zeal for liberty, his disdain of vulgar greatness, his contempt for adulation and venality, his noble scorn of those servile arts by which men have too often risen to high rank and great offices; the warmth with which he felt for the weak against the strong, and for the oppressed against the oppressor; his disposition to vindicate the rights of the injured, and mitigate the sorrows of the afflicted;—all these, and other kindred passions, would combine to dispose Mr. Fox to assume with eagerness, and prosecute with ardour, the task of the historian; the very nature of which, he would foresee, must invest him with a sort of judicial authority. It would become his duty, as well as his delight, to redress in some sort the inequalities of fortune, and the unjust awards of fame; to pay the benefactors of mankind their well-earned honours; and pull down from their unmerited elevation the characters, however admired by the million, which really deserve the reprobation of the philosophic mind. These offices besides, always grateful to a man of Mr. Fox's natural dispositions, must be more peculiarly delightful when the history of his own country, during one of its most interesting and eventful periods, would be the subject of his work.

Previously to our entering on the proposed examination of Mr. Fox's History, we have been naturally led into stating the impression produced on our minds on first contemplating him as an historian; and we have been the less disposed to resist the impulse, because by yielding to it we have had an opportunity of delineating some of the chief traits of his intellectual and mental character. Of the defects by which these were alloyed, there is no need to speak at present; and though the politics of the Christian Observer, which professes indeed to belong to no party, were least of all formed in his school, yet we willingly pay that tribute of respect which is due to the memory of a great man, now no more; who certainly possessed, in no small measure, most of those extraordinary powers which command the respectful admiration even of enemies, and at the same time all those amiable tempers which secure the affectionate attachment of friends.

Such being the universal opinion of Mr. Fox's qualifications and attainments, it was natural that the expectations of the public should be powerfully called forth, from the

time of its being known how he meant in future to employ the hours which he could spare from public life. Surely history, if ever, might be expected from such a pen to deserve the dignified description given of it by a great ancient historian, of being Philosophy teaching by examples. Even they who in common take the least concern in political affairs, might naturally look forward with eagerness to the opportunity of accompanying such a guide as Mr. Fox, through the eventful reigns of the three last princes of the house of Stuart.—But while so many considerations tended to raise our expectations of a history from the pen of Mr. Fox, we cannot deny that there were some also of an opposite character, which forced themselves on the mind. Besides one apprehension, of which we shall speak more hereafter, might there not be just reason to fear that Mr. Fox's supposed leaning to democratical notions might taint his work with false political principles, and that his strong party bias might warp his judgment of characters and conduct, especially in the history of the particular period which he had selected? Not only was it so recent, that the parties of the present day may fairly enough be said to be the continuation of those which then existed; but still more, it is a period, the leading characters of which are considered as in some sort the founders of the sects into which our political world is still divided. With all Mr. Fox's love of accuracy, and we give him credit for a large share of this prime excellence in an historian, it was scarcely to be expected that he could completely divest his mind from prejudices in reviewing the conduct of the original leaders of the whigs and tories; that he would weigh in perfectly impartial scales the merits of Hampden and Russell, of Monmouth and Argyle; that he would scrutinize very closely into the faults of men to whom he had long been accustomed to feel, not so much the esteem due to eminent political characters, as the sensations of party attachment, and even of personal affection. But with whatever measure of alloy from this apprehension, it certainly was with high expectations that we took up Mr. Fox's work; and, on the whole, we are not disappointed; for though it appears before the public in an unfinished state, and though we must be compelled to dissent from many of its doctrines and to notice what appear to us material blemishes, yet we can fairly declare that it exhibits the hand of a great master, and is a most valuable addition to our historical stock.

To the work itself is prefixed an explanatory introduction by lord Holland, which exhibits a very pleasing spirit of almost filial reverence and attachment. We learn from it, that "Mr. Fox's notion of engaging in some literary undertaking was adopted during his retirement from public life in the year 1797, when he announced publicly his intention of devoting a greater portion of his time to his private pursuits. He was even on the point of relinquishing his seat in parliament, and retiring altogether from public life; a plan which he had formed many years before, and to the execution of which he always looked forward with the greatest delight." Few of our readers need to be reminded, that it is to what was called *the secession* that lord Holland here alludes. It may provoke a smile in those who remember the profound and ingenious political principles on which that measure was explained and vindicated by some of Mr. Fox's warm admirers*, to find here a confirmation of the suspicions which we must own we have ourselves not seldom entertained, that it arose rather from indolence than subtlety; that it proceeded chiefly from Mr. Fox's wishing to indulge his passion for polite

* See especially Mr. Wyvill's pamphlet, published in the succeeding autumn.

literature; and from an impatient longing for the country, towards the month of June, at a time when there appeared little chance of working any favourable change in the opinions of a very decided majority in the house of commons. This case affords a fresh instance of that so common disposition, to refer every part of the conduct of great men to some deep principle of action.

Lord Holland then proceeds to introduce us to Mr. Fox in private life: and on following the retiring statesman from the contentious storms of party strife, to the more tranquil enjoyments of his Tusculan villa, it is not a little gratifying to find, that even when he might be supposed to be withdrawing from public life with some degree of vexation and disgust, his mind was not soured by disappointment, nor harassed by the workings of those corroding passions, which mortified ambition too often calls forth, and keeps alive.

"During his retirement," says lord Holland, "that love of literature, and fondness for poetry, which neither pleasure nor business had ever extinguished, revived with an ardour, such as few in the eagerness of youth, or in pursuit of fame or advantage, are capable of feeling." .... "Intercourse with the world had so little deadened in him the sense of the simplest enjoyments, that even in the hours of apparent leisure, and inactivity, he retained that keen relish of existence, which, after the first impressions of life, is so rarely excited but by great interests, and strong passions. Hence it was, that in the interval between his active attendance in parliament, and the undertaking of his history, he never felt the tedium of a vacant day. A verse in Cowper, which he frequently repeated,

'How various his employments, whom the world calls idle!'

was an accurate description of the life he was then leading; and I am persuaded, that if he had consulted his own gratification only, it would have continued to be so." p. iii.

We in part agree with lord Holland, in ascribing the pleasure with which Mr. Fox enjoyed a life of literary retirement, to his happy disposition of mind; yet we cannot also but take the opportunity of pointing out to our young men of family and fortune, what a resource a taste for literature affords against low sensuality, as well as against the bad effects which the disappointments of public life, and sometimes the ingratitude experienced in private, are apt to produce on the mind. This taste, however, must be formed in early life, if formed at all, by devoting to study those hours which it may require some resolution to redeem from hounds and horses. Mr. Fox, it is well known, was an excellent scholar. He resembled his political rival, Mr. Pitt, in the keen relish with which he tasted the beauties of the great writers of antiquity; and of both of them, probably, it may truly be affirmed, that the pleasures they derived from a highly cultivated taste, were far greater, as well as more pure and tranquil, than they ever enjoyed from gratified ambition.

"When Mr. Fox had determined to employ some part of his leisure in writing, he was actuated by a variety of considerations in the choice of the task he should undertake. An historical work seemed more of a piece with the tenour of his former life, and might prove of greater benefit to the public, and to posterity. These motives, together with his intimate knowledge of the English constitution, naturally led him to prefer the history of his own country, and to select a period favourable to the illustration of the great general principles of freedom, on which it is founded," p. v.

"With these views," says lord Holland, "it was impossible that he should not fix on the Revolution of 1688." He was more particularly bent on correcting the erroneous views which he conceived to have been given of that event, and of the two reigns which preceded it, by several of our most popular historians; and on vindicating some of the most distinguished characters of those times, from the aspersions which had been, as he believed, unjustly cast upon them, by Dalrym-

ple and Macpherson. With these views he was naturally led to scrutinize the authority on which these latter authors had grounded their attacks on some of the leading members of the popular party of the age of Charles II. and James II. He early applied to lord Lauderdale, from whom, as well as from Mr. Laing, he derived much information and assistance in the prosecution of his work. His scrupulous accuracy with respect to facts, concurred with his suspicions of the unfairness of Dalrymple and Macpherson, in making him wish to examine the manuscripts which were preserved in the Scotch college at Paris, and the state papers in the depôt of foreign affairs. Of the former description, Mr. Fox at length ascertained, that as many as four folio and six quarto volumes, containing memoirs in James the Second's own hand writing, from the time he was sixteen years of age, together with two quarto manuscript volumes of letters between Charles II. and his brother the duke of York, and two more, also manuscript volumes, of letters to the duke from Charles the Second's ministers, had all been placed in the college soon after the death of James II., and had remained there at the time of the French revolution. Of these valuable manuscripts lord Gower, the British ambassador, before he left Paris in 1792, with a truly commendable precaution, for which the result proved there was but too just cause, offered to take charge. They were not, however, committed to him, from what cause is unknown; and they soon after fell a victim to the general insecurity and terror which a state of anarchy but too naturally produces. It appears that there was in the Scotch college, besides the papers in James the Second's own hand-writing, an historical narrative, compiled from the former: and Mr. Fox, in a letter to Mr. Laing, declares that it was from this narrative that Macpherson's extracts were made; and he adds, that he learns, from undoubted authority, that Macpherson never saw the original journal; which, however, he truly states, from reading his preface, one would have supposed not only that he had inspected accurately, but that all his extracts were taken from it. He goes on to censure Mr. Macpherson, with the warmth natural to a generous mind on detecting such a scandalous imposition.

But the state papers preserved in the foreign office at Paris offered likewise a most tempting field to the curiosity of Mr. Fox; and he was the more desirous of examining them, from observing,

"That sir J. Dalrymple frequently quotes, or rather refers to them, without printing the letter, or extracting the passage from which his statement is taken and his inferences drawn." "He immediately, therefore, availed himself of the opportunity afforded by the restoration of peace to repair to Paris, where the liberality of the French government opened to him the archives of the foreign affairs without reserve." He diligently used his privilege, and, "assisted by three friends, spent a great part of every morning, while he remained at Paris, at the Depot des Affaires Etrangeres, in examining and transcribing the original papers, and brought back with him, from Paris, a great number of the letters both of Barillon and D'Avaux." p. xxxiii.

Of the use his studies at Paris had been to him, and more particularly of the value of the letters of Barillon, he spoke in the strongest terms. "They were worth their weight in gold." And it is probable he had discovered some curious circumstances from the letters of D'Avaux, which also he had transcribed. So diligent was he in searching out and preparing the materials for executing his projected work.

"But even after Mr. Fox had commenced his historical labours, he was often seduced into paths more congenial and alluring. He was often drawn from his historical researches into critical inquiries; into the study of the classics; to works of imagination and poetry. His letters are filled with complaints

of such of his interruptions as arose from politics, while he speaks with delight of whole days devoted to Euripides and Virgil." p. xi. Again, we are told, that "when pressed to sacrifice his Greek studies for a time," he answered, "I have no thoughts of throwing away my Greek books, and would give up the whole plan, if I thought it incompatible with my giving a little time to them." p. xiii. His noble editor proceeds: "But it was not merely the interference of other occupations, whether of business or amusement, that impeded the progress of his work." "He knew by experience that he was as slow in composition as he was rapid in public speaking." p. xiv. It was not only that Mr. Fox was scrupulously attentive to what are commonly esteemed the niceties of language; but he had some singular opinions concerning style, which greatly added to his labour. We cannot state them so well as in the noble editor's own words.

"On the rules of writing he had reflected much, and deeply. His own habits naturally led him to compare them with those of public speaking; and the different, and even opposite, principles upon which excellence is to be attained in these two great arts, were no unusual topics of his conversation. The difference did not, in his judgment, consist so much in language or diction, as in the arrangement of thoughts, the length and construction of sentences, and, if I may borrow a phrase familiar to public speakers, in the mode of putting an argument. A writer, to preserve his perspicuity, must keep distinct and separate, those parts of a discourse, which the orator is enabled, by modulation of voice, and with the aid of action, to bring at once into view, without confounding or perplexing his audience. Frequency of allusion, which in speaking produces the happiest effect, in writing renders the sense obscure, and interrupts the simplicity of the discourse. Even those sudden turns, those unforeseen flashes of wit, which, struck out at the moment, dazzle and delight a public assembly, appear cold and inanimate, when deliberately introduced into a written composition."

Again—"A perusal of the Letter to the Electors of Westminster, will shew how scrupulously Mr. Fox attended to these distinctions. That work was written in the heat of a session of parliament. It treated professedly of subjects upon which the writer was daily in the habit of speaking, with his usual force of argument and variety of illustration. Notwithstanding these circumstances, no political tract of any note in our language, is, in form or style, less oratorical, or, with the exception of one passage, more free from those peculiarities, which the practice of public speaking seems calculated to produce. Such a strict observance of these principles must have cost him great trouble and attention. He was so apprehensive that his writings might retain some traces of that art, in the exercise of which he had employed the greater part of his life, that he frequently rejected passages, which in any other author would not have appeared liable to such an objection. He seems even to have distrusted his own judgment upon this subject; and after having taken the greatest pains, he was never sufficiently satisfied with his own success." Accordingly, "He had employed many days in writing his Letter to the Electors of Westminster, in 1793, and even the publication of his speech on the late duke of Bedford (the only instance in which he ever revised what he had delivered in public) occupied a greater portion of his time than could be easily imagined, by those who were unacquainted with his scrupulous attention to all the niceties of language." p. xxxviii.

Mr. Fox's authority is deservedly so great on all questions of a literary nature, that we conceive we owe it to our readers to give them a complete view of his opinions on language.

"Simplicity, both in expression and construction, was the quality in style which he most admired, and the beauty he chiefly endeavoured to attain. He was the most scrupulously anxious to preserve this character in his writings, because he thought that the example of some great writers had, in his own time, perverted the taste of the public, and that their imitators had corrupted the purity of the English language. Though he frequently commended both Hume's and Blackstone's style, and always spoke of Middleton's with admiration, he once assured me, that he would admit no word into his book, for which he had not the authority of Dryden." "He was scarcely less nice about phrases and expressions. It is indeed possi-

ble, that those of his readers, who have formed their taste upon Johnson or Gibbon, or taken their notions of style from the criticism of late years, may discover, in the course of the work, some idioms which are now seldom admitted into the higher classes of composition. To speak without reserve upon a subject in which his judgment, as an author, may be called in question; it appears to me more likely, that such phrases should have been introduced upon system, than that they should have escaped his observation, and crept in through inadvertence. The work is indeed "*incomplete and unfinished*;" but it is not with reference to any phrases, which may be supposed to be too familiar, or colloquial, that such a description has been given of it. Such was the author's abhorrence of any thing that savoured of pedantry or affectation, that if he was ever reduced to the alternative of an inflated or homely expression, I have no doubt but he preferred the latter." ..... "From this persuasion, as well as from many other considerations," lord Holland goes on to state, "he has religiously preserved every phrase and word of the original manuscript. That there are several passages, especially in the latter end of the text, which he might, that there are some which he obviously would, have corrected, is unquestionable; but with the knowledge of such scrupulous attention to language in an author, to have substituted any word or expression, for that which he had written, would not have been presumption only, but injustice."

It was formerly proposed by Dr. Swift to Lord Oxford, that a society should be formed under the royal patronage, for the purpose of improving and fixing the standard of our native tongue; and the want of some such institution in this country has since been often the subject both of surprise and regret to many of our most eminent writers. It has been well remarked, that our excellent translation of the Holy Scriptures has in some measure answered this purpose; but such an institution would have insured to our language greater uniformity and permanency, and have prevented that so natural disposition to imitate the style of every writer who at any time happens to be popular. This is not the place for entering into any lengthened disquisition concerning style. For our part, we avow, that, with all our respect for the manly sense of Johnson, and the nervous and classical composition of Hume, we ourselves concur with Mr. Fox, in greatly preferring the style of the writers of an earlier period; that of Dryden, of Middleton, and we must add, of South. Every language has a manner of its own. The great men whose names we have just mentioned, wrote *English*; from the peculiar manner and character of which language our later authors have departed, framing their style more after the manner, and adopting many of the idioms, of the Latin tongue. There is no saying to what length they might have carried this fashion, had not the example of Gibbon, at once laboured, obscure, and inharmonious, held out to all future historians an abundant, and, as at least we trust, a sufficient warning against forming themselves any more after this Roman model.

As we have been naturally drawn into these observations concerning style, it may not be improper to say here a few words on that of Mr. Fox himself; though they perhaps might more properly be introduced when we take a general review of the merits of his performance. His style, as might be expected, bears evidently the stamp and character of the man. It is simple and vigorous; yet by no means so correct as might have been expected, considering the care with which lord Holland tells us it was revised. We cannot but think also, and the noble editor himself seems half inclined to the same opinion, that Mr. Fox's passion for simplicity has sometimes carried him too far into the use of words and idioms, which, without over-refining, may be deemed too homely for so dignified a class of composition as history. His sentences also are sometimes too long; and the collocation of the different members of them such as might have been greatly amended by the careful perusal of Blair, or the imitation of

Robertson or Beattie. On the whole, however, it is a style well suited to the expression of the manly, and sometimes profound, sentiments it lays before us; and, if not ambitious of admiration, it is justly entitled to respect.

But it was not only concerning style that Mr. Fox entertained some singular opinions: his notions of historical composition were also somewhat peculiar.

"He had formed his plan so exclusively on the model of ancient writers, that he not only felt some repugnance to the modern practice of notes, but he thought that all which an historian wished to say should be introduced as part of a continued narration, and never assume the appearance of a digression, much less of a dissertation annexed to it. From the period, therefore, that he closed his introductory chapter, he defined his duty as an author, to consist in recounting the facts as they arose, or, in his simple and forcible language, *in telling the story of those times.* A conversation which passed on the subject of the literature of the age of James the Second, proves his rigid adherence to these ideas; and perhaps the substance of it may serve to illustrate and explain them. In speaking of the writers of that period, he lamented that he had not devised a method of interweaving any account of them or their works, much less any criticism on their style, into his history. On my suggesting the example of Hume and Voltaire, who had discussed such topics at some length, either at the end of each reign, or in a separate chapter, he observed, with much commendation of their execution of it, that such a contrivance might be a good mode of writing critical essays, but that it was, in his opinion, incompatible with the nature of his undertaking, which, if it ceased to be a narrative, ceased to be a history." p. xxxvi.

Well might his noble editor add; "Such restraints undoubtedly operated as taxes upon his ingenuity, and added to that labour which the observance of his general laws of composition rendered sufficiently great."

With all our respect for the great historians of antiquity, whose right to be regarded as just standards of historical composition we by no means intend to question; with even still greater deference for the authority of Mr. Fox himself; may we not be permitted to express our dissent from this opinion? May we not ask, if the works of these ancient authors themselves would not have been more valuable, if they had contained more ample and particular information concerning the civil government, the finances, the commerce, manufactures, morals and manners, learning and arts, of their repective times and countries? Are not these, in truth, among the most interesting and most valuable parts of history? May we not even ask, if they are not in some measure necessary for enabling us to read with intelligence the history of the events of any particular period, and the actions of any distinguished individual?

Virtue and vice, it may be said, depend not on circumstances any more than on time and place. But even in them, if the essential nature cannot be altered, there may be an endless variety of degrees. How can we judge fairly of the characters and merits of men, of the wisdom or folly of actions, unless we have just notions of the circumstances in which they were placed, of the encouragements which invited, of the difficulties which deterred them; of the tools they had to work with, of the aid they might expect; of the opposition against which they had to struggle, of the obstacles they had to overcome? How are all these to be ascertained, but by an accurate knowledge of all particulars, so that we may live as it were in the times, and among the persons, of whom we read; see with their eyes, and reason and decide on their premises? Now we admit that it may be possible to interweave many of these particulars into a narrative, and to introduce them interspersed throughout the series of facts which is to be related. But, besides that this may often be utterly impracticable, especially where a knowledge of many particulars is needed for giving us a complete idea of the situation of men

and things; to what shifts must a writer be reduced, what artifices must he not be obliged to employ, for the purpose of interlacing these particulars? And after all his labour, his object, commonly, will not only be most imperfectly attained, but the information which he does supply, being given occasionally, as opportunities occur, and when the mind is intent on the story which is reciting, will not lay hold on the reader's mind with the same force, and enable him to consider it at large in all its bearings and relations, as if it had been brought before his view when he had no other subject of contemplation. Finally; may we not ask, if the historian, duly sensible of the value of the information in question, has, to use lord Holland's own phrase, "taxed his ingenuity" to the utmost to devise the means of bringing it before the reader's view, will not his efforts, and the object of them, become painfully visible to every intelligent eye? Will not the work be apt to contract somewhat of the air of a novel, rather than a history? Will it not resemble the Anacharsis of Barthelemy, more than any narrative of real transactions? When we consider how entirely the manly simplicity of any history would be destroyed by such an artificial contexture as it would become the historian's province to fabricate, it is really astonishing that such a strange opinion concerning historical composition should be entertained by any writer of sense, and more especially by such a man as Mr. Fox. And this notion will appear in him still more extraordinary, when we consider the judicious remark with which he opens his introductory chapter, and that he justly states it to be one of the most important uses to be made of history, to speculate on the probable results of the measures which are related, and on the course of conduct which, in the times and circumstances of which we are reading, it would have been prudent or justifiable to pursue. It is thus that we learn those lessons of practical wisdom which such a careful and deliberate study of past events is calculated to impress on our minds; and qualify ourselves, in any similar circumstances, to take our line with promptitude and confidence, without that hesitation and distraction which often, in men of the best understandings and most fully stored minds, produce doubtful and indecisive counsels, when there is a present necessity for action, and when a multitude of objects and plans at once present themselves to the view. It is by no means improbable, that some of those very particulars which Mr. Fox's principle would exclude, would be necessary to our forming a just and enlightened judgment of the conduct proper to be pursued by the men, on whose actions we should have to speculate; and of the events, the consequences of which we should have to estimate.—We have discussed this subject the more fully, from the unaffected respect we feel for Mr. Fox's authority on the one hand, and from the importance of the question on the other. On the whole, we trust our readers will in general agree with us in thinking, that Mr. Fox's love of the masculine simplicity of the ancients biassed in this case his better judgment. In truth, in any one less natural (for whether we speak of the author or of the man, simplicity was one of the great charms of his character), this exact conformity to the model of the ancients might appear to savour of pedantry or affectation. But may we not also ask, whether an historian, who would bind himself down by such strict rules as those which our author prescribed to himself, would not be often compelled, in order to elude the force of his own principles, to resort to such ingenious devices at would very materially injure that very simplicity which Mr. Fox was so anxious to maintain? Indeed, this persuasion is abundantly confirmed by the passage we have already quoted, where-

in he is represented as lamenting that he had not devised a method of interweaving into his history any account of the authors of the age of James the Second, or of their works, much less any criticism on their style; and again, where lord Holland speaks of these restraints operating as "taxes on his ingenuity."

Another particular, in which Mr. Fox's deference for the ancients appears to have been excessive, is in his extreme repugnance to notes. We readily admit, that even in many prose compositions, but still more in verse, the use of them has been carried much too far. We grant that notes are often no more than the refuge of idleness or incapacity, a clumsy device for introducing matter which the author, by a little consideration and ingenuity, might have easily devised the means of interweaving into the body of his work, instead of pinning it to the outside of it; but still, in this, as in other cases, the abuse of notes should not discredit the sober and moderate use of them. It is remarkable, by the way, that there is one note, in the third chapter of the History (p. 17), which, we must presume, Mr. Fox, had he lived to put the last hand to this part of his History, would have expunged, since the contents of it might easily be incorporated into the text, and are even a necessary part of it.

But if we find ourselves compelled to declare, that, notwithstanding our high respect for Mr. Fox's literary authority, we cannot accord with him in the above particulars; there was a scrupulous attention of another sort, which, though it materially added to his labour, and greatly retarded his progress, was well deserving of all his care. This is, his "scrupulous exactness with respect to all the circumstances of any fact which he was obliged either to relate or advert to." p. xxiii. "He took," says lord Holland, "indefatigable pains to investigate the authority for every assertion in the writers he consulted, and to correct the slightest variation in their accounts, though apparently of little importance. Before he drew any inference whatever, the weight of evidence was so carefully balanced in his mind, that the authority for each particular circumstance was separately examined, and distinctly ascertained."

It is impossible to commend this scrupulous accuracy in too high terms. It is, in truth, the quality which constitutes the whole difference between a narrative of real facts, and the mere fables of the imagination. It is this alone which renders history a useful, or even a safe instructor. It is this which gives its value to every other excellence: and we then may indeed listen to the reasonings and inferences of a man of Mr. Fox's superior intellectual powers, when we know that the laborious care with which he has selected his premises is not less than the extraordinary sagacity with which he has deduced his conclusions. This scrupulous exactness respecting facts was likewise the more valuable in Mr. Fox's instance, because it tended to counteract the effects of that partiality from which it was, perhaps, scarcely possible for him completely to divest his mind.

But it were a mere waste of words to expatiate any farther on the benefits which must result from this scrupulous accuracy. They are not less obvious than they are great; and they are not only in the highest degree honourable to Mr. Fox's credit as an historian, but to his character as a man.

We have been the more particular in our account of Lord Holland's introduction, on account of the information which it conveys to us of Mr. Fox's opinions, and of the illustrations which it affords us of his character. And, indeed, as the History is unfinished, it may be itself regarded as useful, chiefly from the specimen which it gives us

of the author's ideas of the nature, principles, and execution of an historical work.

(To be continued.)

Popular Objections to the Established Church, in a Letter to our Neighbours. London: Burditt. 1808. Pp. 12. Price 2d.

We presume, from evidence supplied by this popular essay itself, that the writer (without excluding the idea of foreign assistance) is a dissenting minister at Olney in Buckinghamshire, who is anxious to guard his neighbours (a term comprehending equally those of the established church and his own congregation) from some violent and formidable attack upon the interests of *dissent*. From the very object, therefore, of his address, we perceive that the author does by no means confine his charitable views to his own party: indeed, his benevolence at the close becomes more explicitly expansive; and, in addition to the common appellation of neighbours, the more endearing and persuasive ones of "friends and fellow-christians," immediately follow, and will be appropriated to themselves, no doubt, by every inhabitant of the long broad street of the town of Olney. But not to lose sight of the *previous attack*, into the nature of which the closing paragraph affords a more satisfactory insight than all the rest of the letter; we read, in the following terms of pathetic remonstrance, "You are sensible that in this business we are not the aggressors; but that the above is written merely in consequence of an unprovoked attack, on which account, we feel ourselves called upon to stand upon the *defensive*." Ignorant, as we are, of every circumstance relative to the attack and defence here brought to our notice, all our information respecting either must be drawn from the party which sustains, or assumes, the honourable distinction of being the defendant. From the present publication, therefore, particularly the beginning and end of it (for the extremes in this, as in some other cases, happily unite), we should infer, respecting the attack, or succession of attacks, that it must have been of the most provoking description; that every defect, real, occasional, personal, or imaginary, in the dissenting system, was exposed and exaggerated with a merciless severity; that not only unworthy conduct, but unworthy motives, were ascribed to the leaders of dissenting communities; that their institute was represented as affording no security against a perfect revolution of sentiment and doctrine at any future time, however sudden; that the ministers of dissent were described as actuated by an indiscriminate and violent hostility against the established church, which they esteem and revile as no better than a limb of Antichrist; that they were held up to the public as persons who consider it not enough for a man to be a Christian, unless he be likewise a dissenter; and that a few proselytes are, in their view, obtained at a cheap rate, although the character of a pious clergyman of the established church be vilified, his influence annihilated, and his church deserted*. All this, and much more, expressed in a style much more opprobrious, must be supposed in the attack which can justify the epithet of defensive in the present reply. There is one circumstance in particular which this principle absolutely requires to have accompanied the original attack, and that is, that it was made through the medium of the *press*, written in the most popular and persuasive manner, and addressed, not only to the whole

* It would not, in our opinion, be an inquiry undeserving of the serious attention of dissenters of piety and candour, what is the duty of a minister of that persuasion, in a parish where a pious, laborious, and successful clergyman of the church of England is situated.

population of Olney, but to that of the whole country. It is essential to a proper defence, that it should be commensurate only with the attack; and therefore we may, from the defence, judge pretty accurately concerning the nature and extent of the aggression. The one is *litera scripta*, of which the character and influence are well known; the other must be so likewise. This written document, however, this first blow in the polemics of Olney, has not come to our knowledge. Till, therefore, we are apprised of its existence, we must satisfy ourselves with such conjectures as we have stated; acknowledging, however, the commendable spirit of forbearance which has prevented our anonymous dissenter from expressing himself more distinctly on this important point*.

The title of the present work reminds us of two short essays, conveyed to us by a correspondent early in the career of the Christian Observer, entitled, "On some popular Objections against the Church of England," which are found respectively in our vol. for 1802, pp. 209, &c., and 341, &c. They anticipate some of the observations which we might otherwise be expected to make in this place.

It is remarkable, that this popular duodecimo of twelve pages, in which the writer, or the body corporate designated by the plural pronoun, profess, as they feel themselves called upon, to stand on the defensive, is formally, from beginning to end, and with the exertion of the sum total of the author's might, offensive. The heads of the heavy charge against the church of which we profess ourselves members are contained in these words: "We object to the Church of England, as by law established, because we conceive it to be,—Unwarrantable in its Authority,—Oppressive and degrading to its Ministers,—Injurious to the People,—Trifling in its Ceremonies,—and Incongruous in its Offices."

When the protestant churches renounced the usurpation and corruptions of the see of Rome, they thought it due to themselves and to the world to exhibit, in an open and firm manner, not only the grounds upon which they asserted their liberty, but likewise, and principally, the doctrine, discipline, and ceremonies which they adopted in the place of what they had discarded. This, indeed, was a delicate and arduous undertaking. They had, in the first place, to agree among themselves: a circumstance by no means the easiest to effect, even should we suppose the best disposition to harmony, when the minds of men were just set free from the yoke of papal tyranny and impiety, and were hardly yet formed to positive sentiments on the points which occasioned the rupture; and when, as in all revolutions where great energies are called into exercise, there is much irritability, suspicion, instability, at first. But the point of greatest hazard was, that by this means they furnished an object against which the power, malice, and ingenuity of their adversaries might direct their resources: they gave them something to attack; they presented a front to the enemy. To whatever danger, however, this procedure exposed them, they considered it honest, and what might justly be expected from them, and were not afraid of the consequences. They might, indeed, have declined this inconvenience, by exhibiting no confessions, no set of doctrines, no visible forms of worship, which they would acknowledge as their own, and by which they would abide. They might have retained the liberty of altering their creed on any emergency, of being able to deny any doctrine with which they were pressed, and of exercising the same versatility in the forms which must exist in all external worship. Their enemies would find nothing to at-

* A correspondent, under the signature of An Impartial Observer, instructs us to view the matter in this light. He is probably well informed on the subject.

tack but a shadow; and of course it would have been impossible for them to gain a victory.

The church of England has afforded an example of the fairness and openness here commended in the protestant churches in general; and with many advantages attending this conduct, has exposed herself to the peculiar disadvantage which has been specified: she has furnished her enemies with a definite and broad object of attack, which they have never failed to assail with all their might. Now, although we do not consider the present assailant as the most formidable of the host, and should not feel disposed to introduce him into our pages but for the popularity which he has affected in the price, size, and style of his pamphlet, we are happy to observe, that what *we* consider as the most important part of the constitution of the church, her doctrine, at least as far as it is exhibited in the Articles, its most authentic document, is suffered to pass without either censure or sneer. This circumstance, which itself is of great weight, acquires additional importance from the disposition discovered by the writer towards the established church in general. Here then the doctrine of our church, that doctrine which professes to teach the scriptural way of salvation, which is subscribed by all her ministers, and which at least they are more likely to teach than if no such obligation had been entered into, is negatively allowed the whole of its most important claim. We do not undervalue the rest; but the virtual concession here made we deem of the highest moment, and desire that it may be carefully remembered by the reader.

With respect to the government, ritual, and ceremonies of the establishment, the main or single object of attack in the present pamphlet; we consider it not, in the smallest degree, inconsistent with our avowed and cordial attachment to that establishment, to acknowledge that we do not hold ourselves bound to assert the absolute perfection of any of the parts which compose it. Our decided preference of an episcopal regimen, as of apostolic origin, will suffer us to admit, that were our dioceses, as was once intended, multiplied, and by that means individually contracted, the change would, in our opinion, not be for the worse. We have never contended, nor think ourselves obliged to contend, that our liturgy, articles, or homilies had no words originally inserted in them, which could not possibly in after ages, in centuries, change their meaning, or become obsolete. It is possible they might have been amended at the time, and that in more important articles. We admit, that a liturgy formed in the reign of Edward VI., improved in that of Elizabeth, still farther improved in that of Charles II., would likewise have borne improvement, when the measure was attempted, in the reign of William III. Although we might not be disposed to trust altogether to such improvements as would have been made by Tillotson and Burnet, prelates of great eminence in many respects; yet upon the whole, and from the specimens of the intended alterations, we much regret that real bigotry and intolerance rendered the project abortive. We have so much liberality, latitudinarianism, or whatever people may please to call it, in us, as to wish that every allowable accommodation had been made to the dissenters, and that those who would not be satisfied might at least be left without excuse. With respect to ceremonies, we are not peculiarly either anxious or rigid. But after having made these concessions, such as our opponents would perhaps have to make on their own account, were there any thing fixed and ostensible in their institution, we form such an estimate of the general perfection attainable in human affairs, as to reflect with pleasure and gratitude, that so great a portion of what is excellent, with so moderate an alloy

of imperfection, is secured to us and to all our countrymen who are willing to avail themselves of it, in the constitution of our church and the form of her worship. And we have not the least doubt, that any impartial person, imbued with just feelings of piety, were he to be present in a congregation of the establishment, uniting in her service in the manner prescribed and with the spirit evidently intended by her, taking that active part in the performance of the service which is most considerately provided for all engaged in it, and displaying, by every thing which can indicate a state of mind, that attention, seriousness, earnestness, and correspondence of affection with the varying kinds of devotion, which ought to be considered as exercised, for the purpose of ascertaining the merits of the worship:—in such an assembly of worshippers we doubt not that the person described would, for the time, abandon his prejudices, and feel an impulse almost as irresistible as reasonable, to fall down and worship God in the company of those whom he would be convinced were then worshipping in spirit and in truth. Is there no respect, no gratitude, no allowance, due to a government, which, instead of persecuting our religion, or imposing a corrupt one, publicly professes and supports that which we believe to be the true and the only true one? We are aware that there are many dangers to a church peculiar to a state of temporal prosperity: but would we restore the times of persecution?

We have been led farther than we intended in these observations; but they do not appear to us to be irrelevant. We will now come to the matter in hand. We might be excused from a very minute examination of the several articles of which the indictment before us consists, could we be satisfied that its readers, and much more its author, would take the trouble to read what, by anticipation, has been written in answer to them. Hooker's Ecclesiastical Polity, the fifth book in particular, would teach them, that we have not quite so little to say in our defence as the anonymous censor of Olney supposes or would inculcate. But it is with real concern we express our conviction, that such works are not read by those who are most concerned to read them; and we refer it to their consciences to determine, whether they *desire* to find the religion and worship of the great body of the nation justifiable.

The first article against the church of England is, that "it is *unwarrantable* in its authority." Our author immediately enters upon the reason: "Because we find no such church, or its ceremonies, or offices, mentioned in the Scriptures, which we, and all *protestants*, who profess the name of Christ, declare to be the only rule of our *faith* and *practice*." By this observation one would expect to find in Scripture an exact delineation of every circumstance relative to the government, ministers, service, ceremonies, places of worship, forms of building, with an endless &c, in every society of Christians, in every successive age, and in every country: from which the smallest departure should be absolutely unlawful. But will the dissenters, or any denomination of them, or any denomination for a single act of their worship, shew us the precise scriptural authority for every circumstance which attends their service? Is the peculiar mode and order and substance of their praying, singing, preaching, set down in so many words in the Old or New Testament?

The church of England "is *oppressive* and *degrading* to its ministers." The reason: because she requires in them a voluntary and limited obedience to men; and a man is something *human*. See, for a comparative illustration of this point, Jay's Life of Winter.

She "is *injurious* to the people:" because the corruption of this very,

people puts it out of her power to supply her churches with fit and able ministers.

The establishment "is *trifling* in its ceremonies." The more pity, then, that a wise and good man should quarrel about a trifle. The argument of the writer on this head seems almost to require that no posture should be used, no apparel worn, in the worship of God. At least we fear that nothing, under either head, which our church should adopt, would satisfy *him* or "solemnise" *his* mind.

"It is *incongruous* in its offices." In that of ordination: because the candidate is "obliged to declare in the most solemn manner, to the bishop, that he is 'moved by the *Holy Ghost.*'" Is he obliged to apply for ordination? And do the dissenters, at their ordinations, require no declarations to the same purpose? Ought they not so to do? Where the declaration is insincere, there is great guilt: and we hope, that *as* there is less temptation to it among the dissenters, it is likewise less frequent among them. But this objection is sufficient to discover the *quo animo*, the real disposition, of the author. The next observation, respecting the office of baptism, is perhaps a still more flagrant instance. No parent, he says, is permitted to answer as godfather to his own child; nor any before they have received the holy communion. Again, where the subject is resumed, and still more strongly: "the *parents*, the most proper guardians of the child, are excluded, and strangers appointed to take the charge of its *immortal interests!* and those strangers," &c. &c. Now, whether we consider this appointment as a general security against the possible neglect of the parents, or as a particular one adapted to the danger of popery in the beginning of the reformation, can it be any reasonable objection against the church of England, that she is peculiarly solicitous respecting the Christian education of her members? Our author seems to triumph in the promise of the sponsors, which we have sometimes heard, by way of opprobrium, called *a false oath.* It is no oath at all; and if it were, it is not necessarily a false one; to call it so, is *a false affirmation.* The word *regenerate* ought, in all fairness, to be explained by the general tenor and some very express assertions of the service. And we would ask any candid dissenter, who considers the strong, express, and universal command respecting baptism to be binding, whether he regards the administration of it as attended with any effect; and what that effect is.

That great practical abuses exist with respect to confirmation, we acknowledge and regret: but if the liturgy were obeyed, and it is answerable for no consequences arising from disobedience, all would be consistent and well. We shall make a general remark, applicable to this as well as the following offices, by and by.

On the office of visiting the sick, our pamphleteer is very warm and positive. It is unnecessary to enter into a formal vindication of this service, which, on the supposition of the right performance of it, we think capable of sufficient vindication. We will only observe, that our author, who affects a pretty familiar acquaintance with the canons of the church when they answer his purpose, has forgotten to inform his Olney friends, that the 67th canon permits a minister, "if he be a preacher," to instruct the sick "as he shall think most needful and convenient."

Our author assumes a great deal when he comes to the office of burial. The matter has been discussed in our pages by some of our correspondents, to whom our indexes will enable the reader, as yet unsatisfied on the subject, to refer. The phrase of God's taking the soul of a person to himself, seems to be grounded on the text in Eccles. xii. 7:

"Then shall the dust return to the earth as it was: and *the spirit shall return unto God who gave it.*" At least the whole philippic of the Olney orator is equally applicable to this scripture. With equal sagacity he confounds a person's being delivered out of the miseries of this sinful world, with his "being translated into the full enjoyment of everlasting bliss." The first is a plain case, and our liturgy decides upon it: the second is not, and it does not decide.

But we have a general observation to make, as we announced. The whole language of our liturgy is favourable to the character of the members of the church, and seems to consider them all as Christians of some growth. In the present state of the church, many disadvantages arise from this circumstance. It is too just an observation, as applicable to ecclesiastical government, that

Whate'er is best administered is best.

A very imperfect system of church government well executed, is preferable to a faultless one ill executed. Now did the church of England possess, which hardly any national church, or any church on a large scale, and for a long time together, has possessed, that power of discipline over her retained members, and of excommunication or exclusion of those whom she desires not to retain, upon which she evidently presumes, and which is essential to her purity; then there is scarcely an office, or part of an office, prescribed by her, which would not have an obvious propriety and use; which is not such as ought to accompany a true member, not only of the visible, but of the invisible church of Christ, throughout life, and take leave of him dying and at death *. How far a national church may be justified, on the score of prudence or sincerity, in a pretermission, or a reserve not at first discernible, respecting those who are not *properly*, even with respect to outward conduct, but are *actually* her members, is another question and worthy of discussion. That part of the service, however, which seems appropriated to the consideration of the case of unworthy members, whether apparently so, or really with a contrary appearance, is the preaching of the word, in which reproof and rebuke are as necessary as exhortation and encouragement. And here we cannot refrain from observing, that, amidst the acknowledged and great evils arising from the mixture of characters, chiefly, but not exclusively, to be found in the religious assemblies of the establishment, there is something of a compensation in the circumstance that it brings within the sound of evangelical truth those who most need its admonitions and offers, and who would otherwise be, not indeed least likely, for some never enter a church, but little likely, to have any knowledge of either. The careless, the formal, the sensual, even the profane, attend the service of the establishment; and how many *additional* subjects of the Messiah's kingdom are created out of the number, under a faithful and fervent ministry!

Were the occasion important enough to require it, we might here say a little in illustration of the excellence of our liturgy and offices, particularly the form of public worship which is observed in the established church. We might enlarge upon the comprehensiveness and dignified particularity of the confession, in which the whole congregation are directed to join; the spirituality of its prayers, particularly the litany and collects; the peculiar excellence of the general thanks-

* The two-pennyworth of information from Olney will instruct the reader, that excommunicated persons are excluded the privilege of Christian burial according to the church of England; and any one who attentively peruses the service will perceive that there is no actual decision respecting the state of the deceased, independent of character.

giving, which dissenters themselvess have admired; the copious intermixture of Scripture; the opportunity given, and which a prescribed form alone can give with any decency, to the whole congregation, of taking a large share in the worship; and the apostolic gravity, propriety, and devotion of the communion service. But this would occupy almost a volume, did we enter into all the particulars deserving of notice and commendation. We will only observe, that, in a subject of such preponderating excellence, candour would allow without offence a few blemishes: and we could wish that our unmerciful censors would either exhibit their own service, for they have some, to the world, in order to give them the opportunity of comparing the two together, and deciding to which the preference is due; or, if not to be exhibited, from the circumstance of its not being written or printed, and therefore not uniform, would themselves compare, without respect of party, the best single specimen of their own mode of worship, with that which they themselves, or at least some of their party, vilify and endeavour to bring into general contempt.

The dissenting body owe more of their existing advantages than they imagine to the establishment, which they censure and would destroy. The respect which the civil power, in consequence of its alliance with the ecclesiastical, enjoins and enforces to the latter, diffuses that beneficial effect to those religious societies which secede from her. They are regarded by the public with a portion of the same reverence. Another advantage is the very odium which is attached to every thing established, and which includes a correspondent partiality in that particular to every institution which opposes it. A third, is the direct protection, which is afforded them by law (and the heads and representatives of the clergy constitute a branch of the legislature, the influence of which is, and ought to be, great on all religious subjects), and to which, notwithstanding their invectives against any interference of the state with the church, dissenters themselves are not backward to appeal. In this we tax, not their good sense, but their consistency.

People often shelter themselves from a charge, by urging it with vehemence against another: we think, however, that the dissenters, a few of them at least, have something yet to learn in point of candour. The want of candour in those who make the loudest pretences to it, the Socinians, particularly Dr. Priestley, has been acknowledged and exposed by dissenters themselves. It may be observed in Dr. Doddridge, who carried his candour in some respects to an excess which destroyed its nature, that his Expositor is pretty thickly strewed with uncalled-for reflections upon something in the established church, and that some of his most animated improvements are those which are chiefly occupied with the differences between churchmen and dissenters. In truth, people in general only understand or practice one side of candour; and if the dissenters have just cause in some circumstances to complain, as the present author does, of the supercilious airs of ecclesiastics in the church, some of them may with equal justice return the complaint, and allege, in excuse for the distance they keep, that they can scarcely associate with their friends of the dissenting interest without being made to understand and feel, whether intentionally or not, the degrading views which the latter entertain of the church to which they belong; without its being made pretty apparent, that the clergyman of his country's church is considered and pitied as a weak, prejudiced, or insincere man. With such terms of association, no wonder if there is some backwardness to associate. We hope our Olney friend will make the best

use of these well-intended suggestions. And for his further assistance, we will transcribe a passage from an author whom we have no doubt he respects, and from a work with which we suppose him acquainted.

"Do not," says Mr. Baxter in his Poor Man's Family Book, pp. 336, 337, "peevishly pick quarrels with the prayers of the church, nor come to them with humoursome prejudice. Think not that you must stay away, or go out of the church, for every passage that is disorderly, unmeet, yea, or unsound, or untrue. For the words of the prayer are the work of man; and while all men are fallible, imperfect, and sinful, their prayers and praises and preaching will be like themselves. And he that is the highest pretender, and the peevishest quareller, hath his own failings. If I heard him pray, it's ten to one I could tell you of much immethodicalness at least, and sometimes falsehoods, in his words. We must join with no church in the world, if we will join in nothing that is faulty. Nor is every fault made mine by my presence. I profess to come thither to worship God according to the Gospel, and to own all that the pastor saith which is agreeable thereto; but not to own all that he saith, whether in preaching or in prayer, in God's name, or his own, or ours."

Some good observations concerning factious anti-churches occur a few pages before.

We must not conclude this review without apprizing the author of the invective which we are now leaving, that by applying to Messrs. Rivington he may obtain a pamphlet, not much larger than his own, entitled *A serious Call to a constant and devout Attendance on the stated Services of the Church of England; in an Address from a Clergyman to his Parishioners.* By the Rev. Thomas Robinson, M. A. Vicar of St. Mary's, Leicester. It is reviewed by us in our vol. for 1806, pp. 292, &c.; and we recommend the perusal of it to all *impartial* observers and readers, certainly not excepting those of Olney.

The Shipwreck of St. Paul: a Seatonian Prize Poem: by the Rev. Charles James Hoare, A. M. Fellow of St. John's College, Cambridge, and Vicar of Blandford-Forum, in the County of Dorset. Cambridge, Deighton; London, Hatchard. 4to. pp. 18. 1808.

Those who have attempted to trace the other faculties and powers of the mind to their sources, and have displayed the omnipotence of labour in forming logicians, critics, and philosophers, have in general considered the spirit of poetry as an 'afflatus,' an inspiration—the touch of some invincible and spiritual hand. Common clay will make the scholar; but the poet is supposed to be formed of more etherial elements: the first may be the man of Prometheus; the last can be animated "only by a spark from heaven." We are general haters of monopolies, and are therefore little disposed to put our seal to a theory which levies such an exclusive tribute of admiration for the poet. It must be confessed however, that, if one thing more than another hampers us in the support of an opposite theory, it is the 'Musæ Etonienses, Seatonienses, Oxonienses, &c. &c. &c. Good disputants have always been found when the public voice required them; acute critics have started into birth when a little sourness in the national humour promised to provide them readers; novelists have sprung up to feed the public appetite whenever the public purse was likely to feed them: but though universities have called, and patrons have rewarded; although the crowns and cups of modern Mæcenases have been suspended before the eyes of the students for a century, scarcely half a dozen poems have been produced which the Almæ Matres have not been glad to hurry into untimely graves as soon as ever

they saw the light. However, then, we may feel it necessary to dispute the homage which is rendered to Poetry by some, as her *birth-right*, still we are constrained to admit that she has something extra-mundane in her constitution; that she is not governed by common rules or excited by common allurements; and that although the great and the rich may "call this *spirit* from the vasty deep," the question will recur —"but will it come when thou dost call it?"

Still, however, we are by no means inclined to depreciate the value of academical prizes for poetry. They sometimes, though perhaps, rarely, serve to awaken powers which have slumbered only for want of a call; and in the case of some French poets, and in those of Porteus, Glynn, Grant, and Heber, with a few others, these mercenaries, if we may so call them, in the poetical army, have fairly rivaled the most free and unbought soldiers. These prizes also, if not often the stimulants of genius, are generally the rewards of industry. If, moreover, they neither create poets, nor materially improve the poetry of the age, they probably mend the writers of prose, by practising them in that species of composition which the genius of moral poetry demands, and which is at once compact, forcible, and figurative. That such benefits do in fact spring from the spirit of poetical patronage, we consider the poem now before us as incontestably proving. It is so respectable, that we rejoice any foreign impulse should have forced it from the author. Its classical references, colouring, and idiom, assure us that he is a man of industry and acquirements; and its point and chastity, if transferred to the regions of prose, would serve well to record the transactions of history, or to convey the lessons of the pulpit. If this poem remind us of any English writer, it is Goldsmith. Now the prose of Goldsmith is closely allied to his verse; and as his first literary labours were in the fields of poetry, the former no doubt derived from the latter much of the neatness and point which it possesses. If, therefore, Mr. Hoare should reap little other harvest from his poetical labours; if in future the muse should prove coy, or the public ungrateful; he will (if our doctrine be well founded) be rewarded by finding himself in some degree a master of that easy and polite prose which distinguished the golden age of English literature. We think, indeed, that a large proportion of the work proclaims the artist not long to have handled the implements of his trade; but this circumstance, while it apologizes for some parts which are better designed than executed, leads us, in reading the poem, not to rest upon it, but to look forward to the future labours of the author. We hope, also, that it may give a better form to the Seatonian poems than they have for some years possessed. For some time it has been the fashion with the candidates to write in what they call blank verse—that is, in lines composed of ten syllables, or more or less, and with or without a certain rhythm or cadence. Now Mr. Hoare has condescended to rhyme; and, in this respect, we trust that future candidates will tread in his steps: so that whereas in these poems both sound and sense were sometimes wanting, the former at least may henceforth be guarantied to them. Another habit of these versifiers has been, to make up in bombast what they wanted in force. Now this poem is perfectly free from this fault, and is a model of simplicity.

But while the poem is certainly very creditable to Mr. Hoare's talents, yet the reader, as he travels through it, will rarely arrive at any of those oases, those ever bright and verdant spots, which at once reward his toil and charm it away. The passage in which the missionary is described, and is cheered on his arduous pilgrimage, we conceive to be more poetical in its conception

and dress than any other in the poem.

"Cease then your fears, ye Saints; th' uplifted rod
In silence kiss, and dare to trust your God.
Bold in his strength, with loudest dangers cope;
Smile e'en in tears, and mid despairing hope.
See Heaven for you its boundless all expand!
See Earth obedient work at your command!
The coward ills at your approach give way,
And yawning Ocean vomits forth his prey.
Recoiling lions fly the shield of truth;
Crush'd the red dragon, blunt the serpent's tooth.
"And thou, dread Providence! whose awful name
Extends through all eternity the same;
To farthest ages kind alike to all,
The God of Jacob, and the God of Paul;
Still now, e'en now, thy mystic love unfold,
And guard thy saints, as thou didst guard of old.
"But chief for him each dark event dispose,
Whate'er his name, and all thyself disclose,
Who, fir'd with holy love, at thy command,
Greatly obedient, tempts some distant land,
To sound thy truth, the message of the sky,
And give unbought what worlds could never buy!
Where'er he roams, whate'er sequester'd spot
Holds his rude couch, or hides his turf-clad cot;
Whether he treads the sultry shores that pine
Betwixt red Cancer and the burning Line;
Or where the solid wave forgets to roar,
Round Greenland's coasts, or frozen Labrador;
O beam, celestial! with thy brightest ray,
And light him lonely on his devious way!
Still round his path with tenderest care assuage
The siroc's poison, and the lightning's rage;
Each dire extreme that shudd'ring Nature shuns,
Siberian frosts, and Abyssinian suns.
If dark suspense e'er cloud his drooping eye,
Or sad remembrance heave one struggling sigh;
If, holy hope just glimmering in his breast,
Dim, and remote, he view the promis'd rest;
Shine inward then! O chase the cheerless gloom,
Fountain of Light! bid Eden's fairest bloom
Spring in the wild; anoint his eyes to see
In heaven his home, and every friend in thee!
"But when mid list'ning crowds the preacher stands,
Heaven's high behest in his uplifted hands,
Give him, unfolding all his bright design
In the full stream of eloquence divine,
To bend obedient nations to his call,
Firm, faithful, zealous, emulous of Paul."
p. 16.

Having borne witness to the excellencies of this poem, our commendation will be rendered less suspicious by a free enumeration of the defects which we fancy that we discover in it.

Too large a proportion of the poem (it appears to us) is dedicated to the storm. It was impossible to manufacture a storm without going to the First Æneid for materials. The author should, however, have remembered, that the "heavens" of Virgil are not always "hung with *black*;" that his storm is a small part of a long poem; and that he relieves the nerves of his readers by frequent contrast, by happy interchanges of light and shade, of the tender and the sublime. It is probably owing to this defect—namely, the disproportionate space occupied by the description of the storm—that the poem comes less home to our business and feelings. If the poem had been less Roman and more English; if it had less bustle and more sentiment; if Virgil had been less consulted than the author's own feelings, it would have more certainly gained and more permanently fixed the public regard. Some few touches of sentiment in the piece make us regret that the author should be such a niggard of them, and that he should neglect to do that often, which he has sometimes done so well.

The versification, it is but justice to add, is unequal. Some couplets are extremely vigorous and poetical; others would easily admit of improvement. We trust that a second edition will give the author an opportunity of bestowing it.

Upon the whole, we think the university has reason to be satisfied with the brows around which it has this year bound its bays. It is a rare thing for them to get a poem worth their money, and we have no

doubt that they feel on the present occasion all the delight of men who have made a very good bargain. If Mr. Hoare should not, amidst the grand objects which his professional labours present, find it expedient to adopt the resolution of a brother poet, "nunc versus et cætere ludicra pono," we venture to prophesy that his next poem will enjoy the same academical distinction with this, and both deserve and inherit a larger portion of popular esteem.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press? A Life of St. Neot, the elder Brother of Alfred the Great, by the Rev. John Whitaker, B.D.;—The Remains of Hesiod, translated into English Verse, by C. A. Elton, Esq.;—A History of Brazil, by Dr. Andrew Grant, recently returned from that Country;—A new and uniform Edition, in 7 vols. 4to, of Patrick, Lowth, Arnold, and Whitby's Commentary on the Holy Scriptures;—a new Edition of the Principles of Surgery, for the Use of Chirurgical Students, with Additions, by John Pearson, Esq.;—and a volume of Sermons, by the late Rev. S. Davington.

Mr. Cappe is preparing for the press a complete History of the Life of Christ, as related by the four Evangelists; in which he proposes to interweave into one continued narrative their several accounts of his miracles, warnings, admonitions, precepts, controversies with the Jewish rulers, &c. &c.

Professor Davy has read a paper before the Royal Society, giving an account of his electrical experiments on the decomposition of the earths, by which he has shewn that they are all metallic oxides, a discovery which may be considered as completing the history of alkaline and earthy bodies, and forming an era in chemical philosophy.

Dr. Parry, of Bath, has recently investigated the causes of the decay of wood, and the means of preventing it. For this purpose he recommends the application of a preparation of the resinous kind mixed with a certain portion of bees-wax. The proportion of the ingredients, and the mode of mixing them, are as follow.—Take twelve ounces of resin, and eight ounces of roll brimstone, each coarsely powdered, and three gallons of train-oil; heat them slowly, gradually adding four ounces of bees-wax, cut in small bits. Frequently stir the liquor, which, as soon as the solid ingredients are dissolved, will be fit for use. It is recommended to dress every part of the wood-work with this composition, twice over before the parts are put together, and once afterwards; and a higher state of preservation is promised from its use than has yet been attained. It should be observed, that in preparing this varnish, it is advisable, in order to prevent accidents, to use an earthen vessel, and to make the fire in the open air.

A curious piece of antiquity has lately been discovered in the church-yard of Hemel Hemstead, Hertfordshire. In digging a vault, the sexton, when he had excavated the earth about four feet below the surface, felt his spade to strike against something solid, which, upon inspection, he found was a large wrought stone, which proved to be the lid of a coffin, and under it the coffin entire, which was afterwards taken up in perfect condition; but the bones contained therein, on being exposed to the air, crumbled to dust. On the lid of the coffin is an inscription, partly effaced by time, but still sufficiently legible, to prove it contained the ashes of the celebrated Offa, king of the Mercians, who rebuilt the abbey of St. Alban's and died in the eighth century. The coffin is about six feet and a half long, and contains a niche or resting place for the head, and also a groove on each side for the arms, likewise for the legs; it is curiously carved, and altogether unique of the kind. The curate of the parish, the rev. Mr. Bingham, has deposited it in a house adjacent to the church-yard, where the curious are flocking daily and hourly to see it. The church was built in the seventh century. The Watling-street road runs within a mile of this place, and many Roman coins have lately been found in the vicinity, particularly while digging for the Grand Junction Canal.

In July last, Mr. Cunnington opened va-

rious barrows in the neighbourhood of Stonehenge, under the direction of sir Richard Hoare, bart., and with the aid and assistance of A. B. Lambert, esq., and found a number of curious remains of Celtic ornaments, such as beads, buckles, and broaches in amber, wood, and gold; one of which, for its elegance and appropriate form, is said to be at once a proof of the nobility of the person for whom the barrow was raised, and the elegance of the arts at the period of the interment, about 3000 years from the present period.

A great advantage is said to arise in the culture of potatoes, from setting those potatoes which are intended for seed later, and taking them up earlier, than when they are intended for food. The produce from such plants are said to have stronger powers of vegetation, and to be less liable to disease, than from plants suffered to grow to full maturity. On the same principle, potatoes, from bleak parts of the country, are not liable to curl.

NEW SOUTH WALES.

In consequence, as we understand, of some spirited efforts made by governor Bligh, of New South Wales, to repress the vice and profligacy so generally prevailing in that colony, and particularly to prevent the officers from introducing spirituous liquors among the inhabitants, a practice which has proved a most fruitful source of disorders, the officers of the colony, headed by the lieutenant-governor, and aided by the military, removed him from the government, and placed him in a state of confinement. He is now, it is said, on his return to England. This daring conduct will, doubtless, form the subject of judicial scrutiny.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon against Witchcraft, preached in the Parish Church of Great Paxton, Huntingdonshire, July 17, 1808, with a Brief Account of the Circumstances which led to two atrocious Attacks on the Person of Ann Izzard, a reputed Witch; by the Rev. Isaac Nicholson, A. M. 1s. 6d.

Christ's Supremacy, and His Church's Privilege defended against Human Usurpation. 1s.

A Critical Essay on the Ninth Book of Bishop Warburton's Divine Legation of Moses, which gained the Hulsean Prize; by John Norman Pearson, Scholar of Trinity College, Cambridge. 4s.

A new Argument for the Existence of God, foolscap 8vo. 3s.

A Vindication of Evangelical Preaching, in a Letter to a Barrister, occasioned by the First Part of his Hints to the Public and Legislature; by John Styles. 3s. 6d.

An Essay on Future Punishments, intended to shew that the Doctrine of Endless Misery is inconsistent with the Gospel of Jesus Christ; by R. Wright. 3d.

The Office of Reason in Religion; by John Clarke, D. D. Author of the Answer to the Question, "Why are you a Christian?" 3d. or 2s. 3d. per dozen.

MISCELLANEOUS.

The Experimental Farmer; being Strictures on various Branches of Husbandry and Agriculture, drawn from a long Series of Practice in various Parts of Great Britain; by Thomas Tibbs. 8vo. 6s.

Good Advice for the Husbandmen in Harvest, and for all Others who labour hard in warm Weather; by T. Beddoes, M. D. 7s.

The Gentleman Farmer and Husbandman's most useful Assistant, in measuring and expeditiously computing the Value of any Quantity of Land at various given Prices per Acre, from 1s. to 10l.; by W. Francis. 2s. 6d.

Illustrations of the Lay of the last Minstrel, consisting of Twelve Views of the Rivers Bothwick, Ettrick, Yarrow, Tiviot, and Tweed. Engraved by Heath, from Drawings taken on the Spot by J. C. Schetky of Oxford. To which are affixed Descriptions and Annotations by Mr. Walter Scott, 4to. 1l. 11s. 6d. proofs 2l. 12s. 6d.

Herodoti Halicarnassei Historicarum Libri IX. Musarum Nominibus inscripti. Textus Wesselingianus passim relictus, argumentorum quo, ac temporum notatio; Edit. Frederici Volgangi Reizii, 8vo. 18s. large paper, 1l. 10s.

A Letter to the Livery of London relative to the Duties and Office of Sheriff. By Sir Richard Phillips, Knt. one of the Sheriffs of London and Middlesex, price 4s. boards.

An Historical Dissertation on Tea, exhibiting the Chinese Methods of preparing it for the European Markets, Means of Adulterations, its Dietic and Medicinal Qualities, &c. 6d.

RELIGIOUS INTELLIGENCE.

SUNDAY SCHOOLS.

The general half-yearly meeting of the Sunday-school Society was held on the 12th of October. The committee reported, that since their last meeting they had issued 8100 spelling-books, 1485 testaments, and 145 bibles, for the use of 77 schools, containing upwards of 5000 children. Since the commencement of their institution, they have distributed about 258,000 spelling-books, 57,000 testaments, and 7500 bibles, to about 3000 schools, containing 251,000 children, besides a sum of 417*l.* for the payment of teachers. In consequence of urgent applications from the isles of Man and Guernsey, the society has engaged to extend its charitable aid to these islands, as well as to Jersey, Alderney, Sark, and Scilly. Great moral benefit was stated to have resulted to the inhabitants of North Wales from the society's exertions; and its attention was now directed to the southern division of that principality. In pursuance of this object, 10,000 copies of the spelling-book in Welsh had been printed for distribution. The society calls on the public for pecuniary aid in their most praiseworthy undertaking; and we trust that their call will be extensively heard and promptly obeyed.

The exertions of the Sunday-school Society having occasioned a general demand for the Welsh Scriptures, the British and Foreign Bible Society have been induced to print large stereotype editions of the Scriptures in that language, which they sell at a low rate, (a rate by which they incur a loss of more than 2000*l.*) to any Welsh ministers, whether he be subscriber or not, who applies for them to the Depositary, No. 169, Fleet Street.

METHODIST CONFERENCE.

The sixty-fifth annual conference of the preachers in connexion with the Rev. John Wesley, was held at Bristol in July last. The total number of their members throughout the world is stated at upwards of 317,000: viz. in Great Britain, 126,635; in Ireland, 24,550; Gibraltar, 40; West Indies and Nova Scotia, 14,796, of whom only 1240 are whites, the rest being blacks or people of colour; and in the United States, 151,590. The number of new chapels building, or to be built in the present year, in England and Wales, is 129. There is one part of the directions of the annual conference, respecting public worship, which we should be glad to see carried into effect in every church and chapel in the kingdom:

"We request that all our chapels may be furnished with hassocks, or with kneeling boards; so that every excuse may be taken away from those who persist in the *irreverent* and *unscriptural* custom of *sitting* while at prayer.

"We desire that all our preachers will strongly urge on their congregations the propriety and importance of standing while they sing the praises of God."

SPANISH PRISONERS.

Many hundred copies of the New Testament, in the Spanish language, were distributed among the Spanish prisoners, just before their leaving this country.

WEST INDIES.

We stated in a former Number, that a missionary had been sent by the London Missionary Society to *Demerara*. This missionary, Mr. Wray, writes, that he has, on the whole, been well received there; and that his congregation is receiving large accessions to its numbers of persons of every colour; but that only a few of the negroes understand as yet what they hear, though they manifest a general desire for information on the subject of religion. When the service is ended, he is commonly surrounded by a number of the negroes, inquiring into the meaning of what they have heard, but have not understood, and desiring to be taught to pray. He has adopted the plan of teaching them a catechism, which many of them commit to memory with great ease, and appear earnestly desirous of learning. The principal things he wants are, teachers to assist him, and time, for the night is the only season the negroes can command. The black children, however, who attend him in the day time, learn very fast, and some of them even begin to teach others.

Mr. Elliot, who went as a missionary to *Tobago*, has received liberty to preach on seven different estates; and he observes, that "the opportunities he enjoys of preaching and giving instructions to the negroes and others, their earnest desire of being

taught, the good effects already produced on the minds and conduct of some, and the strong attachment of a few individuals to him and to the cause of Christ, afford him great encouragement to persevere in the work he had begun."

OTAHEITE.

The general state of the mission in this island is represented by the last accounts, dated January 1808, to be nearly the same as during the preceding years.

VIEW OF PUBLIC AFFAIRS.

The circumstances of the war in Spain have varied little since our last publication. It does not appear that any reinforcements of moment had reached the French army up to the beginning of this month. At that time its number was estimated at 40,000 men. It occupied for the most part the left bank of the Ebro, and seemed chiefly employed in strengthening its position against the expected attack of the patriots, a great part of whose forces (amounting in all, independently of armies of reserve, to 120,000 men) had approached within a league of the French entrenchments. A general engagement was likely soon to take place; the Spanish commanders probably deferring the attack until the rescued army of their countrymen from the Baltic, and the force under sir David Baird consisting of 12,000 men, both which had made their appearance off St. Andero, were in a condition to act on the right wing of the French army, which had extended itself so far to the westward as to re-occupy Bilboa. The co-operation of these two bodies of gallant and well-appointed troops with the main army, would probably ensure, under Divine Providence, the total defeat of the French. It is difficult to account for the tardiness with which succours arrive from France: it seems to indicate the apprehensions of Bonaparte on the side of Austria; and that his plan at present is merely to retain, if he can, his footing in Spain, until he shall have awed or beaten the emperor of Austria into submission, when he will probably endeavour to pour out the fullness of his fury on the head of that devoted country.

The difficulties which Bonaparte experiences at the present moment have probably occasioned the singular interview which has taken place between him and the emperor of Russia, at Erfurth in Saxony. No common object can have induced these emperors of the north and the west to undertake such a journey: yet it is not obvious what purpose of real utility can be advanced by it, which might not have been entrusted to the agency of their ordinary diplomatists. One effect of the meeting is said to be, a proposition made to our court, by a special messenger, on the subject of a general peace. If this statement be correct, the insidiousness of the proposal is sufficiently apparent; nor can it be doubted that the main end of making it is to gain time for maturing his projects against Spain. We, of course, will refuse to treat, except in conjunction with our allies, the Spaniards, the Portugueze, the Sicilians, and the Swedes. This refusal will furnish a fresh theme for declamation, and be adduced to justify some further measures of aggression and dismemberment on the part of these autocrats.

The Spanish minister of state, Cevallos, who accompanied Ferdinand the Seventh to Bayonne, and afterwards returned to Madrid in the train of Joseph Bonaparte, has published a highly interesting detail of the profligate contrivances by which Ferdinand was seduced to Bayonne, and there forced to renounce the throne of Spain. It exhibits altogether a tissue of such perfidious and detestable arts as hardly have their parallel even in the annals of revolutionary France.

The supreme junta of Spain has begun the exercise of its functions at Madrid. The count Florida Blanco presides in it.

Lisbon has been completely evacuated by the French, who have been removed in British ships to Quiberon Bay. It affords us great satisfaction to find that the convention of Cintra contained a secret article, by which the enemy was obliged to relinquish the plunder he had acquired in Portugal. Still, however, the convention is the object of almost universal reprobation, and the call for a strict inquiry into the circumstances that led to it, which the city of London ventured to address to the throne, is echoing from every corner of the kingdom. Both sir Hew Dalrymple and sir A. Wellesley have arrived in England, and, we may presume, have already rendered to government an account of their conduct.

Russia is said to have thrown large reinforcements into Finland, and to have obtained some recent advantages in that quarter over Sweden. The campaign, however, is now closed by an armistice between the two powers, which leaves them, for the present, in the quiet possession of the ground they severally occupied. The Russian fleet which escaped into Port Baltic, according to report, has been dismantled and laid up for the winter. The blockade of the Port has been raised, which gives credibility to the report. It was found impracticable, from the number and strength of the batteries on shore, to effect the destruction of the Russian squadron.

The American embargo is still rigorously maintained. An address from Boston to Mr. Jefferson, soliciting its removal, has drawn from him a kind of apologetic reply, marking, however, his determination not to relax the measure in the slightest degree.

The nett surplus of our consolidated fund for the quarter ending the 10th inst. was 2,308,000*l.*: in the corresponding quarter of last year, it was 2,102,000*l.* The amount of the war taxes in the quarter just ended, is 6,404,000*l.*: in the corresponding quarter of last year it was 6,179,000*l.* The nett produce of the property tax paid into the exchequer in the year ending 10th of October, 1808, is 11,841,000*l.*

DEATHS.

Rev. R. Lock, vicar of Long Bennington, co. Lincoln, and of Farndon cum Balderton, Notts.

At Sedgeford, the Rev. Thomas Weatherhead, vicar of that parish, and of Rougham and Easton, all in Norfolk.

Aged 70, the Rev. Richard Waddington, M. A. rector of Cavendish, Suffolk, in the gift of Jesus college, Cambridge.

At the house of his father, at Shrawley, co. Worcester, the Rev. George Bourne, M. A. fellow of Worcester college, Oxford, and vicar of Steeple-Barton, co. Worc.

At the parsonage, Sutton-upon-Derwent, near York, the Rev. John Sarraude, rector of that parish.

Rev. Mr. Lloyd, vicar of Stapleton, Wilts.

Lately, the Rev. J. Barnes, rector of South-town, and vicar of Gorleston, near Yarmouth, Norfolk.

Aged 55, after having been 20 years severely afflicted with paralysis, the Rev. W. Willan, of Melford, Suffolk.

Rev. A. Cockrigg, of Saxilby, in Lincolnshire.

Rev. Benjamin Ingham, vicar of Ardsley, in Yorkshire.

At Cottingham, near Hull, the Rev. Thomas Thirlwell, M. A. of Brazennose college, Oxford, and vicar of Cottingham.

At his lodgings in Yarmouth, the Rev. William Leigh, dean of Hereford, and rector of Plumstead, with Witton and Brundale annexed, Norfolk.

Rev. Mr. Lloyd, of the Hay, Brecknock. He was thrown from his horse, and so very much injured that he died immediately.

ANSWERS TO CORRESPONDENTS.

Talia; G. S. Faber; Philographi; A Minister of the Church of England; M. Y.; L. M. D. N.; C. R.; R. A. Ingram; Decens; and Sophron, have come to hand.

ERRATA.

Number for September, p. 575, col. 1, l. 2, for *Quadriges* read *Quadrigis*;
577, col. 2, l. 11, for *et* read *il*.

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

AS the lapse of a few years must infallibly determine whether the 1260 years be past or not, and as I am unwilling to prolong a controversy which has already so severely tried the patience of your readers, I shall pass over the whole of Mr. Faber's letter, in your number for May, excepting his paragraph numbered 5.

And in relation to the reasoning of the learned author in this place, I would ask him, whether it be certain that the *standing of the ram before the river*, Dan. vii. 3, denoted a state of *absolute quiescence?* Did not Daniel see the ram standing before the river, and butting with his horns *while he thus stood?* There is no expression in the 3d and 4th verses which can lead us to suppose, that the pushing of the ram was posterior in time to his standing. The standing of the ram merely denotes, that at the date of the vision the Persian empire was already established; and not that it was in a state of inaction.

Accordingly, if from the year 1792, the supposed termination of the 1260 years, we reckon back 2300 years on the principle of current time, we are led to the year A. C. 508, when the Persian empire was standing, or established, and was employed in pushing its conquests westward, northward, and southward. And we find that the same year was rendered remarkable by an occurrence, which laid the foundation of all the subsequent wars between Greece and Persia, and ultimately led to the subversion of the Persian empire. Instead of saying, therefore, that we are to compute the 2300 years from the expulsion of Hippias, I would now say, that we are to compute them from the year A. C. 508; not only because that year was distinguished by every circumstance which marks the opening of the vision of the ram and he-goat; but because 2300 years, reckoned from it, lead us down to the very year, when, from *other data*, I conclude that the 1260 years terminated, and when the cleansing of the sanctuary by judgment likewise commenced.

Since writing the above, I have referred to the original text of Dan. viii. 3; and I find, in complete confirmation of my reasoning, that the word which our translators have rendered by our verb *to stand*, is the Hebrew עמד; of which the most proper signification is not, to *stand still*; but, to "*remain, continue, subsist*," &c. See Parkhurst on this word. See also Dan. viii. 23, where the same verb occurs in the future tense, and where it would be absurd to render it, "a king, &c. *shall stand still.*" See also Deut. x. 8, where the same verb is used, and is so far from signifying a state of absolute inaction, that it denotes, on the contrary, a state of active and continual employment.

Indeed, Mr. Faber himself, in his work on the 1260 years, interprets the standing of the ram before the river, precisely in the above sense; maintaining that he continued thus to stand from the year A. C. 536 to A. C. 330, being the whole duration of the Persian monarchy *. How

* Dissertation, vol. i. page 228. First edition.

far, therefore, the learned author is consistent with himself, in now maintaining that the standing of the ram denotes a state of absolute inaction, I leave it to the reader to determine.

I shall now make a few remarks on that part of Mr. Faber's letter, published in your number for July, which relates to the little horn of the he-goat.

Mr. Faber sees nothing very formidable in any of my objections to his interpretation of the above symbol, except that which relates to the time of this little horn's appearance; and even this objection, he thinks, "*will appear formidable only to an English reader.*" I must confess, sir, that I feel somewhat surprised that such an observation should have proceeded from the pen of the learned author; since he must know, that my whole reasoning on this subject is founded upon the translation of the Hebrew phrase באחרית, which he himself proposes in his work on the 1260 years. Mr. Faber renders the above phrase by our English one "*at the end;*" and my argument is most expressly founded upon the acknowledged propriety of this rendering*.

It is true that Mr. Faber now wishes to amend his own translation, and, with the help of a word which he has coined for the purpose, he would render the passage in a sense more consistent with his scheme. I have already professed my ignorance of the Hebrew; but having lately, in consequence of these discussions, begun to look into the Hebrew Bible, I perceive that it contains some expressions which are well known to me from their being yet common in the eastern dialects. I shall therefore take the liberty of making some remarks upon Mr. Faber's amended translation of the above phrase.

No one, acquainted with any of the dialects of the east which are allied to the Arabic, can be ignorant of the Arabic root اخر and its derivative اخرت; and every such person will at once perceive, that these are precisely the same words with the Hebrew אחר and אחרית. For some years of my life, the above Arabic words were quite familiar to me, both in the course of my reading, and in the daily and hourly intercourse of business and conversation; and I always understood اخرت to signify the *end, termination, latter end,* or *last state,* of a thing, or period. It also is used to signify *the future life,* in the same way as we use the word "*end*" to signify "*death*" (though that be not its proper signification), because the future life, and death, are both the termination of the present life, and the last state of man.

The whole passage in Dan. viii. 23, which is the subject of the present discussion, is as follows: ובאחרית מלכותם. The Persian rendering of this phrase is,

و باخرت ملکوت ایشان

and *I presume* that the Arabic rendering is

و باخرت ملکوت هم

Now I am willing to refer it to the determination of any of your readers who are acquainted with the languages last mentioned, whether the proper translation of the above phrases be not, "*and at the end of their kingdom* (*or reign*") and whether they can *possibly* signify a period of six centuries after that end.

As, therefore, I presume that no word invented by Mr. Faber can so nearly express the sense of the Hebrew אחרית as the corresponding Arabic word; I must conclude that אחרית will not bear the meaning which Mr. Faber attaches to it. And in confirmation of this conclusion it appears, that this word is by the translators of our English Bible, who were not mere English readers, al-

* Dissertation, vol. i. page 23.

ways rendered "*latter end*" or "*last end.*"

But if, for argument's sake, I were to admit that אחרית may be understood in the third sense mentioned by Mr. Faber, let us see to what conclusions this would lead us. Mr. Faber's word "*afterhood*" signifies a period subsequent to the termination of the thing of which it is predicated. Now in Deut. viii. 16, the passage chosen by Mr. Faber to illustrate this new sense of אחרית, that word does not refer to the clause "*who fed thee in the wilderness*" (as the argument of Mr. Faber would require), but agrees with the *affixed particle* ך; answering to our possessive pronoun "*thy.*" In other words, the clause does not run, "*who fed thee in the wilderness, &c. to do thee good in the latter end, or afterhood, of* THY WANDERINGS:" but, IN THY LATTER END (or afterhood). If, therefore, Mr. Faber's new word, *afterhood*, have any meaning at all, it must here denote *the afterhood of Israel*—i. e. *the period subsequent to the existence of Israel**; and we shall be led to the conclusion, that God designed to do Israel good after Israel should cease to exist. So also in Job xlii. 12, we read that "the Lord blessed the latter end (אחרית) of Job more than his beginning," &c. If we here receive the word in Mr. Faber's sense, then the meaning of the clause must be, that "the Lord blessed Job *after the termination of his earthly life*," &c.

From all this it follows, that the above Hebrew word will bear no such sense as Mr. Faber now attaches to it; that the translators of our Bible have rendered it with perfect propriety by our English expression *latter end*; and, consequently, that the little horn of the he-goat did not prefigure Mohammedism.

Mr. Faber objects, that the Roman power could not be symbolized by the little horn of the he-goat, because the rise of the little horn was to synchronize with the time when the transgressors were come to the full; which was not the case at the rise of the Roman kingdom in the east. In answer to this objection, I shall refer the reader to bishop Newton's dissertation on this vision, where that learned writer shews, that when the Romans stood up as a horn in the empire of the he-goat, the transgressors among the Jews (the then visible church) *were* come to the full. The high priesthood was openly exposed to sale, heathen customs were introduced, and a great apostacy took place from the true religion. "And" (adds the bishop) "in the same year that Paulus Æmilius, the Roman consul, vanquished Perseus, the last king of Macedon, and thereby put an end to that kingdom, the Jewish religion was put down and the heathen worship was set up in the cities of Judea and in Jerusalem, and the temple itself was consecrated to Jupiter Olympius, and his image was erected upon the very altar. Then, indeed, the transgressors were come to the full; and then, as we see, the Romans stood up."

In his paragraph numbered 5, Mr. Faber endeavours to refute my position, that the treading under foot the symbolical sanctuary must have been effected by some power exerting its authority *within the church.* But the learned author here confounds two things quite distinct from each other, viz. *the literal sanctuary of Jerusalem*, i. e. *the temple*; and *the Levitical church*, i. e. *the body of the Jewish people.* An argument founded on so strange a confusion cannot be good. If Mr. Faber would disprove the position abovementioned, by an argument drawn from the pollution of the literal sanctuary by Antiochus and Titus, he must shew that these monarchs

* This conclusion, absurd as it may seem and really is, inevitably follows from Mr. Faber's premises: for if the *afterhood of their kingdom*, Dan. viii. 23, signify the period subsequent to the existence of the four kingdoms, then the *afterhood of Israel* must also mean the period when Israel shall have ceased to exist.

polluted the literal sanctuary without coming within its precincts, either in person or by their armies, and without exercising any authority within its precincts. But this, as Mr. Faber well knows, would be a contradictory supposition; it would be to maintain the production of an effect without a cause. It would also be contrary to the declaration of our Lord, Matt. xxiv. 15, and Luke xxi. 20: "When, therefore, ye shall see the abomination of desolation *standing in the holy place*, then know that the desolation thereof is nigh."

In asserting that the trampling of the symbolical sanctuary under foot must have been done by some power exerting a tyrannical authority *within the church*, I merely maintain, that *where* the effect is produced, *there* we must look for the cause. And will Mr. Faber deny the truth of this axiom? If he does deny it, how will he prove the omnipresence of God?

When I argue, that since Mohammedism never interfered with the internal administration, the worship and creed of the Greek church, and never exercised any spiritual authority *within that church*; therefore it cannot have taken away the daily sacrifice, or placed the abomination of desolation; I maintain what, to my understanding, seems an identical proposition. I cannot conceive how the *daily sacrifice* of the visible church can be taken away, without interference with its worship; or how the *abomination of desolation* can be set up in it, without the exercise of spiritual authority *within the church*.

I venture to deny the homogeneity of the two little horns in Dan. vii. and viii. In two particulars these horns resemble each other: 1. they were both originally *little horns*; 2. they both persecuted the saints. But in other respects the horns are dissimilar. The papal horn never became great in itself; its power and influence arose from its mouth speaking great things (its spiritual thunders), and its eyes like the eyes of a man, Dan. vii. 8. On the contrary, the horn of the he-goat, though originally little (having only obtained possession of the small province of Macedon), yet afterwards increased, by conquest, to a gigantic stature, reached even to the stars, and magnified itself to the sun of the symbolical heaven. Again; respecting the papal horn we are expressly told, that it was diverse from the other horns, vii. 24: but no intimation is given that there was a similar diversity between the little horn of the he-goat and his other horns.

There are several other points in Mr. Faber's letter which remain to be noticed; but as they do not affect my main arguments, I shall leave them to the attentive consideration of your readers; who, on comparing my letter in your number for April with Mr. Faber's answer, will judge for themselves on which side the truth lies.

I have never seen sir Isaac Newton's work on Daniel; and it is very probable that I may have erred in some of the particulars of my explanation of this vision, wherein I have differed from that great man. But I hope enough has been said by me to shew, that in every respect, chronological and circumstantial, the Roman empire in the east answers to the little horn of the he-goat; and that in no one particular does Mohammedism correspond, either with the era or the history of that little horn.

I have the honour to be, &c.

September 2. TALIS.

To the Editor of the Christian Observer.

In my letter, which appeared in your number for August last, a part of my argument to prove that *the mystery of God*, mentioned in Rev. x. 7, was not *actually finished*, and consequently that *the* 1260 *years* do not expire, at the *first* blast of the seventh trumpet, was founded on the prophet's use of the subjunctive

aorist τελεσθη. I have since observed, that Griesbach rejects the reading τελεσθη, and adopts the indicative ετελεσθη instead of it. Hence, if ετελεσθη be the genuine reading, as Griesbach supposes, it is plain, that whatever part of my argument rested on the use of the subjunctive τελεσθη is inconclusive. As I am unwilling to build upon a disputed reading, and as my position can be established independently of it, I send you the following statement instead of that which has already appeared in your publication.

I have shewn, that the seven vials all succeed the first sounding of the seventh trumpet, and that (according to the consent of our best expositors) the finishing of *the same mystery* is spoken of in Rev. x. 7, and xvi. 17. Now Mr. Mede argues, that, since it is said that *the mystery of God is finished when the seventh angel begins to sound his trumpet*, and that *it is done when the seventh vial is poured out*, the seventh trumpet and the seventh vial must commence together.

The basis of this argument is an assumption, that the mystery is *actually finished* as soon as the seventh trumpet begins to sound. Were this assumption well founded, his point would indeed be most amply proved: because, if the mystery were alike *finished* at the first sounding of the seventh trumpet and at the first effusion of the seventh vial, the first sounding of that trumpet and the first effusion of that vial must undoubtedly be synchronical. But it is *not* well founded. The great angel does *not* swear, that the mystery of God should be finished when the seventh angel should *begin* to sound his trumpet; but that the mystery of God should be finished *in the days of the voice* of the seventh angel, *in the course of the period* during which he should be sounding his trumpet. The whole passage ought to be rendered in the following manner. "And the angel—sware,—that the time should not be yet, but that the mystery of God should be even finished in the days of the voice of the seventh angel, when it is about to be that he should sound." It appears, therefore, that the mystery of God was to be finished *during the time* that the seventh angel was *sounding*,—"in the days of the voice of the seventh angel;"—but, in what *particular* part of this period, whether at the beginning, in the middle, or at the end of it, the mystery was to be finished, is left wholly undetermined in the *present* passage. We are *afterwards* taught, that it is finished at the first effusion of the seventh vial: whence indeed it follows, that the seventh vial must synchronize with *some* part of the days of the voice of the seventh angel; but it does *not* follow, that it must synchronize with the *very beginning* of those days; it does *not* follow, that, because the mystery is finished at the first effusion of the seventh vial, it must likewise be finished at the first sounding of the seventh trumpet.

Since then the mystery is finished at the *first* effusion of the seventh vial, and since therefore the seventh vial must synchronize with *some* part of the days of the voice of the seventh angel, it is manifest, that the proper arrangement of the vials must be ascertained before we can determine *what* part of those days it is with which the seventh vial synchronizes. *That* arrangement *has* been ascertained; and it has been shewn, that all the seven vials are introduced by the seventh trumpet. It follows therefore, that the mystery, which is finished at the first effusion of the seventh vial, cannot *likewise* be finished at the beginning of the seventh trumpet, because the seventh trumpet begins to sound *long before* the first effusion of the seventh vial. But the mystery is finished *in the days of the voice of the seventh angel*, which comprehend all the seven vials. Therefore, since it is likewise finished *at the first effusion of the seventh vial*, it must be finished, not when the seventh angel *begins* to sound (as Mr. Mede sup-

poses), but at some subsequent era *in the course* of the days of his voice. *The* 1260 *years* however expire when the mystery is *finished*. Hence we again arrive at my former conclusion, that they expire *at the effusion of the seventh vial*, as Mr. Mede indeed allows; but not *at the first blast of the seventh trumpet*, as he likewise maintains.

The substance of this argument is borrowed from Mr. Brightman; and it appears to me to be perfectly conclusive. He justly observes, that the opinion entertained by some commentators, that the mystery of God is *actually finished* at the first sounding of the seventh trumpet, seems to have arisen from translating ὅταν μελλῃ σαλπιζειν *when he shall begin to sound*, instead of, *when it is about to be that he should sound*, or, *when his sounding should be about to be*; the infinitive σαλπιζειν being the nominative case to the verb μελλῃ. "Tempus describitur consummationis. Illud autem quod sequitur, *quum futurum est ut clangat*, vulgata non rectè, *quum cœperit tuba canere*. Quod quidem aliquibus interpretibus imposuit, ita ut existimarent hanc consummationem mysterii referendam esse ad *primum* clangoreni septimi angeli. Sed luce clarius apparebit infra, non expectandum hunc finem *ad initium* clangoris, sed *post longum aliquod tempus*. Non exiguum erit intervallum phialarum, quarum ne *prima* quidem ante finiendæ est, quam septima tuba decinerit." Apoc. Apoc. in Rev. x. 7. "Vox facta est γεγονε *fuit*—Hoc *fuit* relationem habet ad illud cap. x. 7, *in diebus vocis septimi angeli, quum futurum est ut clangat, consummabitur mysterium Dei*—Consensio vero septimæ phialæ cum septima tuba est: quod in hac inchoatum sit regnum Christi, hostibus ex parte deletis; in illa consummetur regnum Christi, penitus subjectis, omnibus inimicis, quocirca vox hujus est γεγονε." Ibid. in Rev. xvi. 17.

In my letter which appeared in your number for July last, I believe I needlessly refined on the word *Aarith* in ascribing *three* significations to it; though I did indeed state, that its supposed "*third* sense was nearly, if not altogether, the same as the *first*, only that the idea of *the end of some preceding period* was involved in it." The word, when applied to *time*, seems in reality to have only *two* significations, *futurity* and *termination*. When it occurs in the first sense *simply*, it denotes *futurity in the abstract*, as in Isaiah xlvi. 10, "Declaring *futurity* from the beginning." When it occurs in the first sense *connectedly*, it denotes *futurity reckoned from the era with which it is so connected*, as in Deut. viii. 16, "Who fed thee in the wilderness with manna,—to do thee good *in thy futurity*;" that is, *in the period future to thy wanderings in the wilderness*. When it occurs in the second sense, it denotes *end* or *termination*, as in Deut. xi. 12, "From the beginning of the year even to *the end* of the year." Hence, so far as *the mere word* itself is concerned, when it is said (Dan. viii. 23.), that the fierce king shall stand up in the *Aarith* of the four Greek kingdoms, the import of the passage may either be, that he shall stand up *at the end of them*, or that he shall stand up *in the futurity of them*, that is to say, *in the course of the period future to them*. But the prophet gives us an additional notation, whereby we may determine the proper import of the passage. The king is also to rise up *when the revolts are completed*. He speaks of *the revolts* in the *plural* number; alluding (I suppose) to *one revolt* mentioned in chap. viii. 12, and to *another* mentioned in chap. viii. 13. On account of *the first* of these revolts or apostasies, which I take to be *the apostasy from pure Christianity to demonolatry*, the symbolical host was given into the hand of the little horn; while *the second* revolt, which is plainly connected with the little horn itself, because it is said to be a desolating revolt giving both the sanctuary and the host to be trodden under foot, I take to be *the apostasy from pure Chris-*

tianity to the heresy of denying the divinity of our Lord. Now the king was to stand up, when these *two* revolts were completed: and *that* happened in the year 606, when *the demonolatrous apostasy* was completed by setting up a bishop of bishops and by openly establishing idolatry, and when *the anti-trinitarian apostasy* was completed by the commencement of Mohammedism. No two revolts occurred of the nature specified in verses 12 and 13, when the four Greek kingdoms came to an end, so as eminently to mark the rise of some fierce king at that era. I conclude therefore, that the passage ought to be translated *in the futurity of their kingdom:* and, since the little horn perfectly corresponds with *the character* of Mohammedism; I am confirmed in my belief that *Mohammedism* is intended by it, when I find that the fierce king symbolized by the little horn stood up in the futurity of the four Greek kingdoms and in the very year that *the apostasies* (the word is *plural*) were completed.

I was once of opinion, that the phrase *Aarith hajomim*, or *the futurity of days*, did *itself* denote *the period of the Millennium;* but I am now rather inclined to think, that, although it *occurs* in many passages which undoubtedly *relate* to the Millennium, the phrase itself only means *futurity*. Thus, when it is said (Isaiah ii. 2.), that "in *the futurity of days* the mountain of the Lord's house shall be established;" although *the Millennium* be certainly spoken of, yet, so far as the *verbal* meaning of the passage is concerned, I believe it ought to be paraphrased, "*Hereafter* the mountain of the Lord's house shall be established," not "*In the Millennium* the mountain of the Lord's house shall be established." Wherever the sense will bear it, the *fewer* significations that are given to any word or phrase the better. Now, throughout the whole Bible the phrase *Aarith hajomim* will produce excellent and consistent sense, if it be uniformly translated *the futurity of days*, or *hereafter*. Hence it is better to adhere to that *single* interpretation of it, than to assign *unnecessarily* an *additional* and *more complex* meaning to it. These remarks, it is true, are of no great moment so far as my scheme of expounding prophecy is *itself* concerned, and may perhaps be thought by some to savour of the preciseness of minute criticism: but it is as well that matters should be stated accurately as inaccurately.

October 1, 1808. G. S. FABER.

To the Editor of the Christian Observer.

THE name of Vincent Bourne must be familiar to most of your classical readers. It has lately been recalled to public notice by a beautiful passage in one of Cowper's letters to Mr. Unwin, published in Hayley's Life of that exquisite writer. The passage alluded to is as follows. "I love the memory of Vinny Bourne. I think him a better Latin poet than Tibullus, Propertius, Ausonius, or any of the writers in *his* way, except Ovid, and not at all inferior to *him*. I love him too, with a love of partiality, because he was usher of the fifth form at Westminster, when I passed through it. He was so good-natured, and so indolent, that I lost more than I got by him; for he made me as idle as himself. He was such a sloven, as if he had trusted to his genius as a cloak for every thing that could disgust you in his person; and, indeed, in his writings he has almost made amends for all. His humour is entirely original. He can speak of a magpie or a cat, in terms so exquisitely appropriated to the character he draws, that one would suppose him animated by the spirit of the creature he describes. And with all his drollery, there is a mixture of rational, and even religious reflection, at times, and always an air of pleasantry, good-nature, and humanity, that makes him, in my mind, one of the most amiable writers in the world,

It is not common to meet with an author, who can make you smile, and yet at nobody's expense; who is always entertaining, and yet always harmless; and who, though always elegant, and classical, to a degree not always found in the classics themselves, charms us more by the simplicity and playfulness of his ideas, than by the neatness and purity of his verse; yet such was poor Vinny."—*Hayley's Life of Cowper*, 8vo. ed. Vol. i. p. 258.

Upon the strength, sir, (to use a common, but in this instance peculiarly expressive phrase) of the preceding concise, yet inimitable éloge, an Oxford bookseller has lately published a very elegant edition of "*poor Vinny's*" Poems, to which are subjoined two of his letters, one of which is so very interesting, that I cannot but think many of your readers, to whom the volumes may be unknown, will be gratified by the perusal of it. The letter in question is from the author to his wife, and written a few weeks only before his death. I shall lay it, without further preface, before your readers, intending at the close to add a brief reflection or two on its contents.

"Being warned by the hand of God that my dissolution draweth nigh, I thank the divine goodness for giving me this timely notice, and not cutting me off suddenly in the midst of my sins: that he has granted me leisure, and a due sense of my follies and corruptions, and thereby enabled me to make my reconciliation with him, before that I am no more seen. I esteem it as a great instance of his mercy, that he has not afflicted me with any delirium, or disease that would have deprived me of my memory or senses; but has visited me with a distemper, which, however otherwise grievous, has given me time and opportunity to look back into my past life, and with seriousness and attention to consider my latter end.

"Upon recollection, I find the offences of my youth and the transgressions of my riper years are so many, that, were not the mercy of God as infinite as his justice, I might despair of pardon. But, through the merits and intercession of a crucified Saviour, I humbly hope forgiveness. As the Almighty has himself declared, that he delighteth not in the death of a sinner, I beseech him that his extensive compassion may reach even unto me: and in dutiful confidence thereof, I submit myself to his holy will, with resignation, constancy, and cheerfulness.

"For that part of my behaviour that relates to my fellow-creature man; if that should happen to be less exceptionable; if I have not willingly and deliberately injured my neighbour, by calumny, oppression, or extortion, not unto me, but unto God be the praise. I hope it may in some measure compensate for my many other misdeeds, and so far procure the favour and candour of all those who are so sensible of their own failings as to overlook and forget mine.

"There is one thing which I have often heard myself charged with; and that is, my neglect of entering into holy orders, and a due preparation for that sacred office. Though I think myself in strictness answerable to none but God and my own conscience; yet, for the satisfaction of the person that is dearest to me, I own and declare, that the importance of so great a charge, joined with a mistrust of my own sufficiency, made me fearful of undertaking it*: if I have not in that capacity assisted in the salvation of souls, I have not been the means of losing any: if I have not brought reputation to the function by any merit of mine, I have the comfort of this reflection, I have given no scan-

* The reader is informed, by the editor of the publication from which this letter is extracted, that, from the conscientious motives therein mentioned, the author was induced to refuse some very valuable ecclesiastical preferment offered him in the most liberal manner by a late noble duke.

dal to it, by my meanness and unworthiness. It has been my sincere desire, though not my happiness, to be as useful in my little sphere of life as possible: my own inclinations would have led me to a more likely way of being serviceable, if I might have pursued them; however, as the method of education I have been brought up in was, I am satisfied, very kindly intended, I have nothing to find fault with, but a wrong choice, and the not knowing those disabilities I have since been truly conscious of. Those difficulties I have endeavoured to get over, but found them insuperable. It has been the knowledge of those discouragements, that has given me the greatest uneasiness I have ever met with; that has been the chief subject of my sleeping as well as my waking thoughts, a fear of reproach and contempt.

"To the question, what I now am? I answer, an unhappy composition of weakness, folly, and sin. But what I shall be hereafter, is that which startles and perplexes me. Here I am lost in amazement and dread! The most pleasing and the dearest engagements of this world, as having nothing in them solid, sincere, or lasting, I could readily forego: but the looking-for of that unknown state, into which I am to enter when I put off this body of frailty and corruption, is confounding and terrible. The prospect into futurity is all darkness and uncertainty; nor can the nearest relation or friend, who is gone before me, repass the gulf that is fixed between us, to give me the least notice or intimation of it. It is this thought that forbids me, polluted as I now am, though ever so much wearied with life, to wish for my dissolution: this reminds me, that, though the body be sleeping and mouldering in the grave, the soul dieth not, nor yet slumbereth. The place and condition of embodied spirits, who of all mankind knoweth? What thought can conceive that which the eye never saw, nor the ear heard of! Who shall inform me of that state, from whence there is no return?

"Surely there is a reward for the righteous; the souls of the faithful, after they are delivered from the burden of the flesh, are undoubtedly in joy and felicity; but then where shall the ungodly and the sinner appear? Where shall I, who have spent many years in idleness and vanity, and have no merit of my own to plead for me? Where shall I, who have not treasured up one good work to bespeak the favour of the Almighty; and have only the sufferings of Jesus Christ, and those very sufferings often slighted, trampled on, and rejected by me, to offer in my behalf?

"But oh! may the goodness of God, if there be still mercy left for me, while it is yet called to-day, before the night cometh on, so assist me with his grace in working out my salvation, that neither the desire of life, nor the dread of death, may withdraw my thoughts from Him; but that, in this my day, I may consider the things which make for my peace, before they are hid from my eyes! In humble confidence thereof, and in full assurance of his most gracious mercy to all returning sinners, I will endeavour to fortify and prepare myself against the terrors of death."

* * *

Such, sir, is the interesting and affecting letter in which the once elegant and classical Vincent Bourne discloses to his dearest earthly friend the state of his mind in the immediate prospect of eternity. I know not whether Cowper had ever seen it; but if he had, he, doubtless, had dropped a tear of mingled sorrow and joy over this melancholy yet pleasing record of his old tutor's religious feelings and character at the close of life. It cannot, I think, be read by any one without emotion, and it is calculated to excite a variety of useful and important reflections. They are, however, so obvious to a thinking mind, that I shall only detain your readers with

two which have struck me with peculiar force.

In the first place, the description which is given by the writer of the preceding letter of his state of mind at the approach of death, though in many respects gloomy and painful, is one which, on the whole, warrants us in entertaining a good hope as to its author's forgiveness and acceptance with God. No one, who is acquainted with religion, can read it without perceiving evident marks of true repentance towards God, and of lively faith towards our Lord Jesus Christ. The afflicted writer had plainly lost sight of this world: his conscience was awakened; his heart was touched by the grace of God; the springs of godly sorrow seem to have been abundantly disclosed; and the only, yet all-sufficient refuge of the returning sinner, appears to have been fully discovered, and sincerely embraced. I do not say this to encourage any one to rely on the very doubtful efficacy of death-bed repentance, as the tenor of my next observation will evince; but simply to refer to the present as an instance of what I would charitably hope is somewhat more common than is generally imagined by religious people—viz. that the grace of God does sometimes work unseen and unnoticed on the bed of languishing and sickness; and that, though *men* may be unconscious of the glorious and mighty work, *angels* not unfrequently rejoice over the obscure and unknown "sinner that repenteth" in solitude and in silence.

My second reflection on this subject is of a different nature. The confusion, the uncertainty, the grief, the alarm, which are so evident in the writer of the foregoing letter, may teach us a most impressive lesson. Here is the picture of a man who had cultivated with peculiar, and in some respects with unrivaled success, the studies of classical antiquity; yet lamenting, at the close of life, the many years which he had spent in "idleness and vanity," and being unable to draw from his stores of human learning one ray of solid comfort. How invaluable, then, are those Holy Scriptures, which are able to make us *wise unto salvation!* How inestimable that Gospel, which hath brought *life and immortality* to light! Had the author of the letter before us, who had so well observed the dictate of the Roman poet with respect to the great models of ancient taste and eloquence, listened only with equal care to the direction of a greater HEBREW bard, and *meditated day and night "in the law of the Lord,"* he would not have been thus dismayed at the prospect of his dissolution. He would early have formed a sacred acquaintance with Jehovah, the Shepherd of Israel; and would have been able to have exclaimed, with the pious Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me. Surely goodness and mercy have followed me all the days of my life, and *I shall dwell in the house of the Lord for ever.*" Nay, more; he would have *known whom he had believed,* and would have been persuaded that he was able to keep that which he had committed unto him against that day.—Let *us* learn, then, and *in time,* the value of Scriptural knowledge, principles, and hopes. Let it be our first great care *to live to God, through Jesus Christ,* in dependence on his merits and grace, in obedience to his commandments, in devotedness to his service. Then will our lives be useful and happy, and our deaths peaceful, if not joyful. Then may we, instead of the doubt and apprehension and dread, which, as in the case before us, too often accompany the departing scene, even hope for and anticipate the triumphant assurance of the great apostle himself; who, in the prospect of a speedy and violent death, thus expressed his Christian warfare and experience, and his confident expectation of "the prize of his high-calling;"

"I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." That this may be your happiness, Mr. Editor, and that of all your readers, is the sincere and earnest prayer of

Yours,

L. M. D. N.

To the Editor of the Christian Observer.

ALLOW me to trouble you with a few strictures on R. S.'s remarks, in your last magazine, on Dr. Bell's system of tuition for the poor.

1. In the first place, R. S. regards it as a question, "how far emulation is an affection of the mind which God approves?" It is not to be expected that children should be influenced by purely religious motives, when so few, or rather none, of their elders are known to be so. How, indeed, are they to be first excited to improvement, and their minds prepared for the reception of religious truth, but by the aid of those natural propensities, which are wisely implanted in the human breast for the most gracious purposes. But, like the animal appetites, the mental affections, in this state of moral discipline, must be regulated and controuled by the tutor first, and afterwards by the individual himself, and directed to the attainment of laudable objects. It must be the teacher's care to repress every symptom of malevolence with which emulation is accompanied, and to improve what is amiable and ingenuous: and, under proper correction, emulation becomes a desire of excellence in whatever is praiseworthy, united with sentiments of generous approbation of those whose improvement is more rapid. But perfection is not to be expected in human nature. It is an object only to which we must ever anxiously endeavour to approximate.

2. I shall not say much on R. S.'s second objection. It requires great caution to repress and subdue the conceit and presumption to which youthful minds are too prone, at the same time that, as their attainments are sufficiently extensive, they should be exercised and encouraged in reasoning and deciding for themselves, though with diffidence and humility.

3. R. S. next adverts to the "moral evils in bringing great numbers of children together." The "evils, that are deeply felt by religious minds, when our great schools at Eton and Westminster are contemplated," are not, I presume, the result of some hundreds of young people being assembled during the hours only of instruction, in different classes in the same room, in the presence of their teachers; but of their more unrestrained and promiscuous intercourse during every other part of the day, when removed from the hand of discipline, and the eye of cautious inspection and controul. In the schools founded on the plans of Dr. Bell and Joseph Lancaster, I understand, that the order, regularity, silence, and attention of the scholars are very remarkable features. What moral contagion, then, is to be expected from the children being assembled in such schools, if only, under the superintendance and direction of their teachers and parents, they are required, as soon as the business of the school is concluded, to separate, and return to their respective homes?

4. R. S. next remarks, that, in populous places, there are commonly several schools under masters of different degrees of respectability, to which children of each different class are respectively sent; and thinks it very "undesirable, that the present salutary separation of children should be done away."

Can R. S. indulge so uncharitable a sentiment, as to wish to debar the lowest order of children of the advantage of occasional intercourse, under proper inspection, with children of more improved manners, or of the instruction of masters of higher degrees of respectability? It is an error, I conceive, in the education of the higher classes more especially, that they are secluded from almost all communication except with persons of their own rank and condition. Young people should be trained up to a more promiscuous intercourse with mankind, and, while under the guidance of their tutors, should be taught betimes that species of conduct which it becomes them to observe towards each different class; and the superior orders should be habituated, from their earliest infancy, to feel an interest in the concerns and necessities of their poorer neighbours.

5. I readily allow "that the advantages of education consist not more in the knowledge it conveys, than in the habits it forms." To keep children still and quiet, in the presence of their teachers, six or seven hours in a day, contributes in no inconsiderable degree to cool and tranquillise the passions, and to form habits of submission and obedience to authority, and of respect for superiors, though the actual proficiency in useful knowledge is not more than might be effected with ease in a single hour. And good habits are confirmed only by the continuance of the same beneficial discipline for a length of time, or a series of years. But if the usual attainments of six or seven years' education, or as much instruction as is necessary for the lower orders of children, might be acquired on Dr. Bell's plan at much less expense in a single year—or rather, the attainments of seven or eight hours in the space of a single hour or two each day—surely the remaining six hours had much better be occupied in some species of useful industry, adapted to the station in which the several pupils are expected to move, than that the same time should be spent in a state of fruitless inactivity, or in tearing and defacing their books. There would be as much subordination in a way more conducive to health and utility. Hence we may discern the advantage of uniting industry with instruction. In a large town, the children collected in several schools of industry, other children employed in factories, cotton mills, &c. might be all assembled in a seminary on Dr. Bell's plan, for an hour or two at some convenient part of each day, probably in the evening, and then dismissed to their respective homes, without much danger of moral contagion. It might, however, be desirable, in a town of sufficient population, to have separate schools, or distinct hours of instruction, for boys and girls.

I remain, &c.

Segrave, Oct. 12, 1808. R. A. INGRAM*.

ON THE NATURE OF SUBSCRIPTION TO THE THIRTY-NINE ARTICLES.

We proceed, conformably to our avowed intention, to offer some remarks on the nature of subscription to the Thirty-nine Articles; and with an especial reference to the sentiments of Mr. Ingram, as stated

* I have been hitherto prevented by ill health from arranging my thoughts for your inspection on the subjects on which I expressed an intention of so doing in my late communication. At present, I shall wait the result of the discussion, which I appear already to have excited. The cardinal question appears to be this; "Whether, under any diversity of circumstances, a greater latitude of construction of the act of subscription is allowable, than strictly accords with the form of words to which the subscription is subjoined, so long as that form remains unaltered by an express act of authority." The discussion is a very important one. I rejoice that I have excited it; and shall be glad to bear my part in promoting a decision of it.

in his own words in former numbers of the Christian Observer.

In the outset we would request our readers distinctly and steadily to bear in mind what the real question is, concerning the answer to which the difference of sentiment between Mr. Ingram and ourselves subsists. It is not whether a spirit of conciliation towards our fellow-christians is a duty. On that point we are completely agreed. It is not whether the circumstances of the present times, and the interests of the established church, loudly require that every justifiable mode of conciliation towards men of piety, who may hesitate as to some minor points in the national creed, should be diligently employed. On this point likewise we agree with Mr. Ingram. It is not whether an authorised allowance of an increased latitude in the interpretation of the Articles, or a legislative reduction of their number and of the propositions comprehended in them, would produce, among other consequences of whatever kind, the effect of diminishing the sum total of individuals who may at present scruple to subscribe. That such an effect would naturally follow is a self-evident truth. It is not a question of speculative expediency, but of specific engagement. It is this question: What is the obligation, as to belief in the Thirty-nine Articles, which subscription to them involves?

Mr. Ingram, for the support and illustration of his arguments in behalf of the wide latitude in the import of subscription which he upholds as lawful, advances a comparison between the nature of subscription and of an oath. "By a subscription," he says, "something short of the obligation of an oath is manifestly intended: otherwise an oath would have been exacted. On a principle of acquiescence we may subscribe to a proposition, whose truth we would not affirm by an oath." (Chris. Obs. for 1808, p. 43.) "I still maintain, that a latitude of construction is allowable in a subscription, which is perfectly inadmissible in an oath." (Ibid. p. 561.) To us it appears, that it was through the absence, at the time, of a clear perception of the nature and purpose of an oath, that Mr. Ingram was led to think that the passages quoted above afforded strength to the cause which he defends. An oath, as such, neither alters nor elucidates the meaning of the proposition with which it is connected. An oath is a direct and open appeal to the omniscient Judge, as to the veracity of a declaration, superadded to that indirect and tacit reference to him as the God of truth, which is involved in a simple assertion. To falsify the declaration, whatever be its subject, after the addition of the solemn and direct appeal, is unquestionably a sin of a blacker dye than that of falsifying it when guarded only by the tacit and indirect reference to God. But the import of the same declaration is in either case the same. The declaration is in either case strictly binding, and strictly binding in the same import; although the sin of falsifying it incurs, in the case of an oath having been superadded, additional heinousness. If a man avers belief in a certain proposition; he will not be bound to believe more concerning it, should you require him to confirm his averment by an oath. If he subscribes a promise, that "on a principle of acquiescence" he will not controvert another proposition, of whose truth he is doubtful; he is decidedly prohibited from controverting it, though no oath be exacted. All, therefore, which can be collected from the circumstance of an oath not being required, in lieu of subscription, to the Thirty-nine Articles, is this: that the legislature has not deemed subscription a case into which it is requisite to introduce the sanction of an oath. With respect to the import of subscription, no inference can be drawn.

The statement by Mr. Ingram, that "on a principle of acquiescence

we may subscribe to a proposition whose truth we would not affirm by an oath," brings us forward to a subject on which we are anxious to enter into some brief discussion: namely, the frequently suggested plan of converting articles of faith into articles of peace. This plan is unequivocally recommended by Dr. Paley, in his chapter on subscription in his Moral Philosophy. From Mr. Ingram too, in the passage recently quoted, and in the tenor of other passages, it receives decided countenance. Indeed, the latitude of disbelief which he vindicates almost amounts to a practical claim of regarding the Thirty-nine Articles as little more than articles of peace. Now let it be observed, that, if articles are articles of peace, they are not articles of faith. The nature of the inconveniences and evils alleged as inseparable from articles of faith; the universal scope of the various arguments advanced in behalf of the proposed change; and, in short, the obviously radical difference between subscription to articles of the one class and to those of the other, shew that there can be no medium between them. In subscribing articles of peace, the subscriber simply pledges himself not to impugn, but in no degree professes to believe. If the Thirty-nine Articles were made articles of peace, their contents would be surveyed as formal propositions, which considerations of regard to antiquity, to prejudice, to ostensible consistency, rendered it politic not to leave exposed to open attack; but which it was in no respect necessary to credit. What adequate use would remain in such articles? What security would the Church of England have for any portion of that concurrence of religious opinion among her ministers, on the existence and active influence of which, so far at least as fundamental doctrines are concerned, her own and their utility depends? What would be the effect on her public services? Her ministers, though bound by their covenant of "acquiescence" not to make war on the tenets in her articles, would be under no obligation to defend them: for a church could not require her preacher to defend what she did not require him to believe. In the private labours of the clergy there would still be the same absence of obligation to inculcate any of her recorded doctrines. And the operation, public or private, even of the "principle of acquiescence," would be not a little weakened by the removal of the tie to belief, which subscription to articles of faith includes; and of the shame which attaches to the man who, in the pulpit, or in a private room, controverts propositions, his belief of which he has solemnly and under his hand avowed. Under such circumstances, and amidst the indefinite variety of opinion to which the doors of the church would thus be flung open, where would be the usefulness and permanence of the establishment?

But let us attend still more closely to the situation in which its ministers would be placed. The Thirty-nine Articles, be it remembered, do not consist of a selection of barren, abstract, and metaphysical positions, unconnected with spiritual affections and practical holiness; positions such as it is of no importance whether a minister brings forward, or a private Christian investigates or hears. The substance of the Articles is essentially interwoven with subjects of the highest interests to the human race: the being, nature, and attributes of God; the corruption and helplessness of mankind; the appointed and only method of salvation; the authority of the Scriptures; and other particulars tending to promote the eternal felicity of every individual. In the Liturgy of the Church of England, under which term we comprehend all the several offices in the Book of Common Prayer and also the office of Ordination, all the leading points of doctrine, of discipline, of practice, maintained in her

Articles, are recognized, upheld, and enforced. This Liturgy her minister, whom we are now supposing, under a new system, to be allowed to sign her articles as mere articles of peace, constantly uses in his public and private functions. We ask, then, the advocate for articles of peace, Is this minister bound to believe the doctrines, and to approve the other points, which he is habitually employed in inculcating from the Liturgy: or is he not? If you reply that he is bound; you abandon, from first to last, the whole of your arguments in behalf of articles of peace. For why may not he as well sign thirty-nine articles of faith at once, as give a pledge of his belief of them by the use of a liturgy into whose texture they are wrought? If you answer that he is not bound; you contend that he may conscientiously pass his life in teaching as divine truth what he secretly despises as falsehood; in pressing upon men as the way of salvation a path which he scorns as originating and terminating in delusion. Where is the hypocrisy, where is the impiety, which you will not vindicate?

The Thirty-nine Articles, however, of the Church of England are not articles of peace, but articles of faith; and in the sense of articles of faith they require to be subscribed. The simple question is; What is meant by subscription to them as articles of faith?

Not to imply belief in them, argues Mr. Ingram. "For, all distinctive meaning and precision of language is annihilated, if *subscribe* and *believe* are to be regarded as perfectly synonimous." (Mr. Ingram's letter, Christ. Obs. for Sept. p. 562.) Undoubtedly the words *subscribe* and *believe* are not only not synonimous, but are of very different import: for a man may *subscribe* his *disbelief* of a proposition. But what is there of relevant reasoning in the observation of Mr. Ingram's which has now been quoted? If a person should subscribe his *belief* of a proposition, are we to say, that, *because* he *subscribed* the proposition, therefore he did not *believe* it? Or that he was authorized in conscience *to subscribe his belief without believing?* In any case of subscription, were the subscriber's meaning to become afterwards a subject of discussion, the plain enquiry would be this; *What* did he subscribe respecting the proposition? In other words, to apply the remark to the Thirty-nine Articles, the simple question still recurs, What is meant by subscription to them as articles of faith?

In the first place then, the subscriber must satisfy the intention of the authority, which is the imposer of the subscription. This part of his duty is so obvious, that it is universally recognized. Who is the imposer? To affirm, with Dr. Paley, that the legislature of the 13th Eliz. is the imposer of subscription on the present generation, is a position not more tenable than it would be to assert that the parliament of 13th Eliz. is our actual parliament, and queen Elizabeth our existing sovereign. The present legislature is the present imposer. That legislature might at any moment annul, by an exercise of its authority, the act of 13th Eliz. By forbearing to annul the act, it gives it a new sanction, imparts to it validity, and virtually re-enacts it. The intention of the present legislature the subscriber is bound to satisfy.

In the next place, we continue to think it evident, that the articles are to be subscribed in that sense, which to the plain and common understanding of men the words naturally convey; subject, unquestionably, to that latitude of interpretation which the terms employed will *fairly* and *honestly* admit. To suppose that the articles might be subscribed in a sense inconsistent with the plain import of the terms adopted in them, would be a manifest absurdity. But if any passage in any of the articles be so worded as fairly to admit of more than one

interpretation, we think that it may honestly be subscribed according to any one of such fair interpretations; provided, first, that the interpretation selected be not excluded by some manifestation of the intention of the existing legislature; or, secondly, by some passage, incompatible with that interpretation, in the same or in another article, or in the authoritatively established Book of Common Prayer.

That, under this explanation, belief in the truth of the articles is required in subscription, appears to us incontrovertible, on the two following grounds: namely, that to subscribe articles of faith without believing them, is no less preposterous than wicked; and that (as Mr. Ingram has admitted) "one of the three articles subscribed presignifies that 'he (the subscriber) acknowledgeth all and every the articles, being in number nine-and-thirty, to be agreeable to the word of God.'"

But our duty will not be discharged, if we stop short here. It is incumbent on us to speak our sentiments on that latitude of interpretation for which Dr. Paley and Mr. Ingram are, in their respective lines, conspicuous advocates; a latitude, in our apprehension, not only proscribed by the legislature and by the articles themselves, and by the very terms of subscription, but in its natural consequences ruinous to the integrity of the clergy, and to the stability of the Church of England.

It is a fact which ought not to be overlooked, that Dr. Paley manifestly was hostile to subscription in any sense or shape. Some of our readers are not unacquainted with the sentiments which he has maintained on this subject, in a pamphlet which has been recently republished and placed at the head of a volume of his smaller tracts. In his Principles of Moral Philosophy he has a chapter on "Subscription to Articles of Religion;" which, after giving his own views of the meaning of subscription, he concludes with the following paragraph. "During the present state of ecclesiastical patronage, in which private individuals are permitted to impose teachers upon parishes, with which they are often little or not at all connected, some limitation of the patron's choice *may* be necessary, to prevent unedifying contentions between neighbouring teachers, or between the teachers and their respective congregations. But this danger, *if it exist*, may be provided against with equal effect, by converting the articles of faith into articles of peace." The general tenor of this passage, and particularly the words which we have printed in Italics, sufficiently indicate the continuance of the hostility which we have mentioned. Dissatisfied with subscription altogether, he naturally strove, by latitude of interpretation, to render the subscription which, in accepting preferment, he had repeated occasion to make, and which he continually saw others subjected to make, as little burthensome and restrictive as might be. And in his own universal criterion of right and wrong, his principle of general expediency, he always had at hand an instrument most commodiously adapted to loosen, or, if need should require, to cut, without disturbing the conscience, the bands of every moral obligation*. This instrument, however, he does not apply in the first instance to the case of subscription, with the promptitude with which his

* "The *criterion* of right is utility."—"*Whatever* is expedient, is right. It is the *utility* of *any* moral rule *alone* which constitutes the obligation of it." Paley's Mor. Phil. vol. i. p. 70, 71, 72. "Moral philosophy cannot pronounce that *any* rule of morality is so *rigid* as to bend to no exceptions: nor, on the other hand, can she comprise these exceptions within any previous description. She confesses that the obligation of *every* law depends on its *ultimate utility*; that this utility, *having a finite and terminate value*, situations may be feigned, and consequently *may possibly arise*, in which the general tendency is outweighed by the enormity of the particular mischief." Ibid. vol. ii. p. 411. Who is to judge of the expediency? "Every man for himself." Ibid. p. 142.

system authorized, and indeed required him to apply it: but adverts to the intention of the imposer. And having made out to his own satisfaction, that the legislature of 13th Eliz. is the present imposer, and that this imposer does not expect from the subscriber entire belief in the articles; he states, that the only intention of subscription is to shut out from offices in the church—1. All abettors of popery; 2. Anabaptists; 3. Puritans; "and, in general, the members of such leading sects or foreign establishments as threatened to overthrow our own." By this extremely defective account of the purport of subscription to articles, which in the same chapter he acknowledges to be articles of faith, and with the aid of the rule of expediency in reserve, a door is opened for unlimited latitude of interpretation — nay, to speak accurately, for unlimited latitude of disbelief.

Still, however, the universality of this latitude, for which Dr. Paley provides, is not expressly developed by him. It is in a considerable degree left to be collected by necessary inference from his premises. With respect to Mr. Ingram the case is somewhat different. That gentleman, who has shewn himself, by passages which we quoted in a former number from his Sermon and Appendix, desirous of changes in the articles, openly vindicates, as now warrantable, a latitude of interpretation in subscribing not less extensive in reality than that which is authorized by Paley. He rejects the opinion, that "we are to regard subscription as a solemn declaration of the truth of the several articles subscribed." (Christ. Obs. for Sept. p. 563). He maintains, that "we should endeavour to attach such a meaning to the subscription required to the articles of the Church of England as, in the present state of society, would be most conducive to the general interests of religion" (Ibid. p. 563): and that every subscriber "is to determine for himself as to the extent and particulars in which he can differ" from the articles (Christ. Obs. Jan. 1808, p. 43.) It is scarcely necessary to observe, on these words of Mr. Ingram, that the licence of latitudinarianism is here complete*. We are far from meaning to throw imputations on the personal character and intentions of Mr. Ingram; but with respect to the doctrine which he lays down in the preceding passages, we scarcely can express too strongly our sense of its unsoundness in point of reasoning, and of the most mischievous consequences which would ensue from its prevalence. The natural results would be, that disingenuousness and licensed unbelief would spread without limit among the clergy; and that the establishment, filled, torn in pieces, and betrayed, by ministers of every jarring sentiment on truths of supreme importance, would speedily become the disseminator of error throughout the land, and would ultimately fall by its own corruptions. Every such evil may it please God to avert, by preserving all of us, more especially the ministers of the church, in the paths of simplicity and truth!

EDITOR.

* Mr. Ingram, while maintaining this unlimited latitude, reproves us for being of opinion that the subscriber may sign the articles in any sense "which the terms employed will fairly and honestly admit!" "This liberty," he says, "is positively disallowed by the declaration prefixed to the articles; which requires that they should be taken only in the literal and grammatical sense." (Christ. Obs. Sept. p. 563).

MISCELLANEOUS.

ON THE PROBABLE DESIGN OF PROVIDENCE IN SUBJECTING INDIA TO GREAT BRITAIN.

No. III.

On the peculiar suitableness of the Church of England for such a design.

A MORE specific indication of the design of Providence is furnished by the circumstance, *that India, in the particular dispensation we are contemplating, is subjected to a power which possesses Christianity in its purest form.* Christianity, we have seen, as cast by the hand of its divine Maker, was admirably calculated to become the universal religion. But when passed through a human mint by the church of Rome, it lost much of its fitness for general currency. A variety of instances might be stated, in which its deterioration took place, but perhaps the following are among those in which the increased drawbacks to its circulation are most discernible.

Christianity was originally a religion *addressed "to the poor."* It carried with it this best title to general acceptance, that all might understand and profit from it. Its doctrines and precepts were few and simple, and a complete schedule of them was put into every man's hand. Now to the great mass of Pagan population this simplicity and condescension must have had irresistible charms. The ravings of Delphos, and the visions of Eleusis were accessible only to the initiated, and were shewn through a veil to the mob by the priests of these mysterious institutions. The Sybilline books were hid in the citadel, were studied only by monarchs, and interpreted by augurs. In the Christian scheme, on the contrary, the lessons of wisdom and the throne of grace were laid open to every man. This passport of Christianity to universal dominion was, however, destroyed by the church of Rome. It once more hid religion behind the veil, and sealed up the instructions of the Bible. The Church of England, however, in her principles and practices, restored the mass of the people to those privileges which God designed for them. If she is true to herself, she must shew the nations which she endeavours to convert, that "God is no respector of persons." She must prove that "the spirit of the Lord is upon her; because she is anointed to *preach the Gospel to the poor.*" The meanest worshipper must be invited to the altar, and the Bible adorn the shelves of the humblest cottage.

Again; Christianity, in her original form, recommended itself to all *rulers*, by claiming only *a spiritual kingdom, by herself yielding due homage to the throne,* and *enforcing upon others civil obedience by religious sanctions.* The first Christians were early distinguished as the best citizens of the states in which they lived. For nearly three centuries we do not find any one of their names in the catalogues of conspiracy or rebellion; and when the fires of persecution were lighted for them, the emperors seldom or never acted spontaneously, but were goaded on by the popular hatred and phrenzy *. In the hands of the church of Rome, however, Christianity assumed a very different character. Her claims to a kingdom not of this world, indeed, were not relinquished, but other pretensions to a sublunary kingdom, were urged with the same zeal and on the same title. In a few centuries, the sceptre of the western emperor was usurped by the pope; and that homage enforced by the language of Christ,

* See Milner's History, passim.

which Rome had before extorted by the force of arms. Had the reasoning of Rousseau, therefore, been confined to popery, it would have been undeniably true—that "good polity and Christianity cannot co-exist in a state*;" that such states have two heads, neither of which acknowledges the supremacy of the other; that the people shift their obedience to one, when obedience to the other is irksome; that the efforts of these contending forces generally is sue in destroying each other, and leave the mass of the population without either loyalty or religion. We need not say, that in this instance also the Church of England has placed Christianity upon her original basis. The church and state are content to have a common head; they are the champions of each other's interest; religion reposes under the sword of the state; and the state is watched and guarded by the awful sanctions of religion. Let Great Britain, then, display to the native princes of Hindostan the pure form of her ecclesiastical polity; let her teach them to contrast a church where the prince is supreme, with a superstition like Hinduism, which exalts the priest above the monarch; and this being effected, views of policy, the love of power, or the love of their country, may, in the failure of higher motives, win them to the profession of the faith.

In the third place, Christianity, as she came from the hands of God, preferred this title to the acceptance of all states, that although she separated a small part of her population to serve at her altars, she did much, both by her *doctrines and requisitions, to stimulate the industry and direct the energy of the mass.* Mahomedanism, by promulgating the doctrine of fatalism, paralyzes the exertions of her followers. Hinduism, by the same pernicious doctrine, by the number of holidays which it institutes, by the incredible multitude of its priests, by the number of religious mendicants whom it sanctions, by the complexity of its rites, by its penances and fastings and journeys, is the great source of that supineness, which at once characterizes and ruins its followers. In the hands of the church of Rome, however, the religion of Christ forfeited her above-mentioned claim to the favour of states, and lapsed into all the evils of the religious systems she was calculated to supersede. Her temples were no longer served by a simple and diligent priesthood, but thronged by endless trains of religious idlers. What the churches could not contain sought refuge in the monasteries; and such were the multitudes which these foundations sheltered, and the sloth which they licensed, that they may well be esteemed the graves of national industry and virtue. The history of the world would fully bear us out in such an assertion. A general numbness and decrepitude seem to have seized upon the population of Spain and Portugal. In France the national character languished for a time under the chains of popery; but her subjugation was never complete; and the constitutional vivacity and vigour of her people were admirably fitted to resist any moderate pressure. Now that she has burst these chains, and, alas! with them, cast off even the light yoke of her Divine Master, the nations of Europe are made to acknowledge and deplore her augmented energies. It is in Rome, however, that the full operation of this evil has been felt. And what spot of the globe can present a more singular spectacle? When it is considered that the present effeminate inhabitants of Italy are the offspring of the combined races of Romulus and Attila; of races which in their turn carried desolation through the world; states may well shrink from the embraces of that church, which by its torpedo touch has wrought this terrible transformation. In this instance, also, the church of England has restored Christianity to her original complexion and figure. The number of pastors whom she em-

* Contrat. Social, liv. 4, ch. 8.

ploys does not exceed that which is essential to supply the spiritual wants of her people. If they discharge their sacred functions (and to this she binds them by the most solemn pledges) their example cannot possibly minister to the national indolence. She has also this testimony to the nature of the influence which she exercises upon the popular habits, that the people who repose under her wing are perhaps the most hardy and enterprising in Europe. As far, therefore, as any thing may be inferred, with regard to this being the crisis at which Providence designs to evangelize India, from the fitness of Great Britain for the work; the *peculiar suitableness of her church* to such a design deserves much weight in the argument.

MEMORANDA RESPECTING HAYTI.

(*Continued from p.* 643.)

Third Revolutionary War.

THAT the order for the restitution of the old system of slavery was the immediate cause of the revolt of the negro soldiers and cultivators, and of the last bloody contest that ensued, was sufficiently certain before; but Mr. ——, in confirming this fact, mentions a leading one of great importance, which was not till now known in this country. This order was issued in execution of a decree of the French legislature, or, in other words, a mandate of Bonaparte, framed in direct opposition to the sense of a majority of the planters on the spot, and transmitted from Paris some months after the deportation of Toussaint. Mr. —— says, that the decree was inserted in the Moniteur, and that he saw it in that paper at Cape François. He cannot well, therefore, be mistaken.

His account is this:—It was stipulated, by the treaty with Toussaint and the other chiefs, that the colonial assembly should be convened, and it actually was convened, and sat a long time, at Cape François. Negroes and mulattoes indiscriminately with whites were the members.

In this assembly the important question was discussed, what was the best system to be adopted for the future welfare of the island, in regard to agriculture, &c.; and the resolution of a large majority was, to maintain the freedom of the cultivators. The régime of Toussaint was, with little if any alteration, adopted, as the best for the planter as well as the negro; or, at least, as the wisest and most practicable plan under the new circumstances of the colony. The cultivators were to work for their former owners, but without coercion or liability to punishment, except by public authority. Civil commissaries were to be appointed in each district, to enforce industry by law. They were to be aided by the military, when necessary; but refractory labourers were to be coerced by the police, not by the master. The wages of the labourers, as before, were to be one-fourth of the produce; and another fourth was to go to the government, to defray the expense of the interior administration, as in the time of Toussaint.

Mr. —— says, that many planters truly declared in the assembly that their estates had never been so productive to them as under Toussaint's government. They received a moiety of the produce, clear of all expenses for feeding and clothing their negroes, &c., which they regarded as more beneficial than taking the whole, subject to all the deductions incident to the ancient system of slavery. They were, therefore, zealous advocates for the plan adopted by the assembly.

This plan was accordingly sent to France for Bonaparte's approbation; but, to the consternation of all wise and moderate men, was, through the influence of the ill-informed and violent colonial proprietors in that country, immediately rejected, and the decree above mentioned was sent back in its stead.

The planters in France, like a

violent minority in the colonial assembly, held, that it was nothing to give them an income, if they were to be deprived of *the property in their slaves, and of the power to dispose of them,* as formerly. Madame Bonaparte, whose family has large property in S. Domingo, as well as in the Windward Islands, doubtless backed her friends and connections; and their arbitrary views fell in with the imperious temper of the Consul. The fatal decree, therefore, was sent out, with orders for its immediate execution; and proclamations were accordingly issued by Le Clerc, commanding all negroes and coloured persons who had been slaves before the revolution, to return to their estates, or private owners, and to be subject to the ancient authority of their lawful masters.

Great numbers of those who fell within this description, were now military officers and generals, and possessed of great property and influence. A more violent or infatuated measure, therefore, cannot be imagined. All moderate men immediately saw in it the mischiefs that rapidly ensued.

Here it is truly curious to compare Lanjon's "Precis Historique," lately published at Paris, with the facts related by Mr. ——. He laboriously ascribes the revolt of the negroes and mulattoes to the accidental arrival of the news that slavery had been restored at Guadaloupe, sinking the fact of the proclamation, and of the French decree, though he writes to deceive the people of France, and publishes at Paris. Was the Moniteur which Mr. —— saw in S. Domingo a forgery, and the proclamation a mere result, as is not improbable, of Bonaparte's original orders?

My informant confirms, and even enlarges the former accounts of those unparalleled horrors and crimes of which S. Domingo now became the theatre.

The French, from their first arrival, he positively asserts, gave no quarter, and massacred all their prisoners. Indeed, that they gave no quarter in the field, is admitted by the official letters, or the forgeries so called, inserted in the Moniteur. But Mr. —— witnessed the daily execution of all the negro prisoners brought into the Cape, from the commencement of the first contest with Le Clerc.

Now, however, a new and truly horrible system took place. Not only the prisoners taken in arms, but the suspected negro soldiers, who had continued to fight under the French standard, and, latterly, almost all the male negroes and mulattoes of whom the monster Rochambeau or his officers could obtain possession, were coolly, and often most barbarously murdered. A pit, thirty feet deep, was dug near Cape François, on the margin of which the victims were made to kneel, and, being shot in that position, they fell down to the bottom. If wounded, they were left to perish among the dead and putrifying carcasses of their predecessors. At least five hundred perished in this way; among whom were general Bellair (the nephew of Toussaint), and his wife.

But drowning was found a more convenient mode of perpetrating the wholesale murder which progressively advanced. Mr. —— has, at one time, counted fifty corpses floating in the harbour of Cape François, though the greater number were carried out to sea in frigates, and there thrown overboard.

A far more dreadful fate, however, was reserved for many of the prisoners, whom their perfidious and barbarous oppressors called criminals; some were burnt alive; others, horrid to tell, given alive to the bloodhounds.

I questioned Mr. —— with peculiar anxiety as to the latter fact, because, with all the evidence, public and private, which had been given respecting it, I felt it due to human nature to indulge, if possible, a doubt of its truth. But this unsurpassable enormity is, alas! no

fable. The monsters even were ostentatious of it. Public notice was given, that the spectacle of giving negroes to the bloodhounds would be exhibited in Cape François, at four o'clock in the afternoon; and though Mr. —— himself kept away from the horrible scene, three of his inmates once went to view it, and returned, repenting of their curiosity, with a report of what they saw. A large ring was lined with the military under arms; the large ferocious dogs were in the centre; and their human victims were delivered naked to their rage. During three hours the unhappy creatures were bit, torn, and mangled in succession, and at such intervals, as the dogs, set on by their inhuman employers, and diverted from one object to another, might give to their sufferings; and were at length dispatched by the bayonet, —I presume, because there was no longer light enough for the sports.

The ordinary day for such exhibitions and public executions, in general, was Sunday: but when the military negroes in the service of the French were perfidiously seized and destroyed, the most summary and private proceedings were preferred. Maurepas, a black general, who fought them bravely on their arrival, but was afterwards one of the first to come in upon the faith of their treacherous proclamations, adhered to their cause till the evacuation of either Port-au-Prince or Jacomel (I forget which), which he defended gallantly to the last, and then embarked with the garrison on board one of their frigates, just as the negro army was on the point of entering the town. He was destined, as he thought, to another French post in the South, where his services were wanted; but the reward of his fidelity was, to be drowned in the way thither.

A black regiment stationed in Cape François, in defending the place had acted with perfect fidelity; but about one half the corps being stationed at an outpost, received information (probably too well founded) that they were suspected, and doomed to destruction the next day. They therefore went off to the enemy. As soon as this was known, the division of the regiment in the town were seized, sent on board of frigates, and drowned.

The mulattoes began at length to receive the same treatment, and were obliged to desert to the negroes, notwithstanding the enmity that had before subsisted between them, the former having in general sided from the first with the French. Here, however, Lanjon has been obliged so fully to admit the perfidy and cruelty of the French commanders, that Mr. ——'s information only goes in general to confirm his account.

Even those mulatto generals, of whose loyalty and gallantry the French gazettes spoke so loudly, were, with the single exception perhaps of La Plume, who was sent to France, obliged to abandon their treacherous commanders, and throw themselves on the mercy of Dessalines. Clervaux was of the number, who, notwithstanding his early desertion from Toussaint, was received into favour, and formed, with Dessalines and Christophe, one of the triumvirate to whom the government was at first entrusted on the expulsion of the French. Mr. ——, however, excuses him, and the mulatto chiefs in general, by stating, that they did not abandon the cause of liberty, but only submitted to that government which Toussaint himself acknowledged, on the faith of the most solemn stipulations in favour of general liberty that language could convey; for the French contrived, even before they landed, to circulate those perfidious proclamations through the island.

Toussaint's wisdom, and perhaps the secret overtures they made to corrupt his integrity, saved him at that time from the snare; and both Dessalines and Christophe, contrary to the falsehoods of Bonaparte, ad-

hered faithfully to his standard, till he had made a victorious peace; but the other chiefs, duped by the foul hypocrisy of the French, probably thought the brave resistance of their sable leaders, selfish, ambitious, and unjust.

Petion is another mulatto general of this description, and at the period to which this account refers, he was third in command, Clervaux being dead. Mr. —— describes him as the most amiable by far of all their public characters. He was educated at the military academy at Paris, is a man of letters, good sense, mild disposition, and engaging manners. He was their principal engineer, and supposed to be very expert in the military art at large; but, from Mr. ——'s account, he has not energy and decision enough for the times that are probably at hand.

Even Toloinaque, of whom Le Clerc spoke so highly in his first dispatches, was obliged to throw himself on the candour and clemency of his African brethren, and received a command at Cape François.

The next in consideration of the negro generals is Romaine, the commandant of Jacomel. Mr. —— was eye-witness to an instance of his gallantry. At the head of about eight hundred negroes, he stormed a fort on the hill above Cape François, from which the French garrison, then three thousand strong, marched to dislodge him. The fort was not tenable, and the black corps was surrounded in it by their skilful and well-appointed enemies; when, at twelve o'clock at noon, in the sight of the whole town, Romaine abandoned the fort, and, rushing down the hill, cut his way through the French, and retreated, with the loss of little more than fifty men of his detachment, in the most perfect order. The negroes made but one fire, and then charged right through with the bayonet, killing twice as many of their enemies as they left behind of their own party on the field.

It is not true that the English fleet was instrumental in saving the garrison or inhabitants of Cape François: indeed this might fairly be collected from our own gazettes. Rochambeau had not overstaid the time stipulated by his capitulation with Dessalines; and the latter declared he might have two or three days more, if he desired it, for the sake of a more convenient embarkation. The terms of the capitulation were faithfully observed on both sides; and one of the last acts of Rochambeau was to present to the negro chief four or five horses, which he desired to purchase. The French killed all the rest, but these were the best chargers, belonging to Rochambeau and his staff.

The rage of the British commanders was occasioned by the loss of the prize booty which they expected; and the bad faith, with which they obscurely charged Rochambeau, was his taking the opportunity of our ships having dropped to leeward of the harbour, while a flag of truce was on board treating for a surrender, to order two French ships of war to slip their cables and run out to the windward, which they did, and made their escape. Mr. ——, without wishing to vindicate Rochambeau, who was unprincipled and perfidious in the extreme, thinks our commanders had only to blame themselves, for not keeping abreast or to windward of the harbour, while no compact for a surrender, absolute or provisional, had yet been made. The ill-will that ensued, however, and the failure of negociations for a surrender to the British, were striking links in that chain of events by which a tremendous scourge was prepared for the white inhabitants of Cape François. If they could have withdrawn their moveable property, which would have been the effect of a capitulation with the British, they would not, Mr. —— says, have remained in the island. They had leave and opportunity to retire; but they trusted to the faith

and mercy of Dessalines, because they saw our ships cruizing off the harbour, and knew that if they embarked their money and effects they would be captured and condemned as prize. They thought it better to stay, than to go without the means of subsistence.

Still Mr. —— thinks that their remaining clearly proves their confidence, founded upon experience, in the mildness and humanity of the negroes. They hoped for pardon and good treatment under circumstances that might have precluded the chance of mercy from any people upon earth. But Toussaint was no more; and it was apparently decreed that his blood should be visited upon them.

In truth, the astonishing forbearance of that chief, and of all who had served under his command, might well justify the hope that their humanity was not to be wearied out by any provocation. Mr. —— saw all the inhabitants who had been carried away as hostages on the retreat from Cape François by Christophe, return in safety, after the peace was made with Le Clerc. This fact was admitted in the French gazettes: and Mr. —— says they had been all the time of their absence well treated by Toussaint, though the French during the whole period were refusing quarter to the negroes in the field, and murdering in cold blood all the prisoners they made.

The hopes of the unfortunate people would even have been realised, if the humane feelings of the negroes in general had been seconded by those of their chief, or if the successor of Toussaint had been any one but Dessalines. Even that chief long kept his promise with them, and seems to have designed to spare and protect them; as the massacre at the Cape did not take place till April 1804, although Cape François had been surrendered near six months before.

(To be continued.)

For the Christian Observer.

CHARACTER OF MEDIOCRIS.

Mediocris is a man by no means so deficient in talents as you would suppose, from the estimation in which he is now held in the world. When he was at school, he idled away his time; but the discipline bestowed upon him was not altogether in vain; and before he left college he had a fit of hard study, having become excessively ashamed of the comparative ignorance in which he was remaining. He took, therefore, a very good degree. Indeed we may ascribe his subsequent negligence partly to this very circumstance. His character was now redeemed, and he hoped to pass through the world with credit. He imagined that every one who met him would see the name of "wrangler" written on his forehead. I do not hear that he was vicious when he was at the university. He had been blessed with some religious instruction at home, and he was not without worthy friends and acquaintance. Through the influence of these, and by the help of other favourable circumstances, his youth was moral; and the plan of early marriage, which his parents very wisely recommended, had some share perhaps in producing that high character for virtue which he acquired.

Mediocris was bred to no profession. He expected to inherit a good fortune; and not having the energy or the commanding powers which might qualify him for the legislature, he was little disposed to political life. He betook himself to the law; but, like most other young men of property, or large expectations, he was slack in his pursuit of it: when he married, he made a dead stop. He now took a pretty place in the country. The scenery around him was delightful. The wood, indeed, was rather too thick in the immediate neighbourhood of his house, and the great hill at a

distance might be much improved by planting. There was a little intermediate mount, which by great care might be made to contribute prodigiously to the general beauty of the landscape. The house itself stood in need of repair; and whether to take the opportunity of throwing out a bow, and then move the stables to a part which would not at all be seen from the new window, was the question. Mediocris spent many more hours in resolving these difficult points, and in giving general embellishment to his place, than he had ever bestowed upon his law books, and almost as many as he had afforded to the classics when he was at school, or to Euclid when he was at college. His pretty bride assisted at these delectable occupations; and they both agreed that planting was good for the health, and that nothing was more reasonable than for a man to make his house thoroughly commodious before he set himself down in it. When all was finished,—or, as I should rather say, when the first projects were fully executed, for there was an endless progression of improvement,—Mediocris and his wife occupied themselves in shewing the place. The idle part of the vicinity took their ride that way, and the good-natured couple, though they both professed to be excessively fond of reading, were very willing to double down the page when they heard the wheels of a carriage.

But I should do wrong to Mediocris, if I were to represent him as that very frivolous character which these symptoms seem to indicate. At the period when he married, experimental agriculture was coming into fashion: he therefore took a small farm into his own hands, attended several agricultural meetings, and dipped into periodical works on that subject. I do not, however, understand that he enlarged the science by any discoveries. He was also made justice of the peace. His father died when he was about forty years old; and I have heard that an idea was soon afterwards entertained of electing him to be chairman of the quarter sessions. He had a natural claim to this respectable situation, on the ground of his ample possessions in the county, and of the knowledge which he was assumed to have acquired by his study in the legal profession. Mediocris, however, as some of the justices well knew, had talked too much, and had thought and read too little, to be well qualified for the situation. He had exactly skill enough for a common justice, and not a grain to spare. Indeed, he was addicted to country sports, and loved much better to be pursuing a hare than to be sitting to execute the laws against poachers; though this was a part of the justice business to which he was by no means ill affected.

But the most favourable way of viewing this good kind of gentleman, for such he was generally esteemed, is to consider him in the character of a civil and attentive neighbour. Mediocris has a very high idea of the importance of paying little attentions; and as he joins to these a certain portion of real kindness, it is almost impossible not to be pleased with him in this particular. Is any neighbour sick? The servant is sent immediately with the most kind inquiries. Is there a marriage within twenty miles of his country-house? The coach and four is ordered, and the whole family proceed (for he has now two daughters of an age to visit) both to the father's house and to that of the young people, at precisely the proper period. I do not believe that the ledger of any merchant is kept more regularly than the visiting-book of this family when they come to town; and if all distributive justice and moral duty consisted in returning visits, I am persuaded that there would not be a more moral couple in London. The tickets are left by the footman exactly when and where they should

be left; the carriage calls where it ought to call: for every evening invitation received, an evening invitation is given; for every dinner, a dinner: and a new acquaintance, especially with a superior, is never formed, except after the most delicate approaches and in the most approved manner.

Respecting the agreeableness of the conversation of Mediocris there is some diversity of judgment, though there are not two opinions as to the goodness of his wine or the general excellence of his dinner. He visits so much, that he knows all the news; and he has thus acquired a stock of conversation, which prevents his appearing dull either to himself or to the ordinary part of his company. But he knows nothing accurately, nothing philosophically, nothing scientifically. He seldom dwells on any subject for more than a few minutes; and if some man of talent begins to unfold it, Mediocris provokes the more intelligent hearers by interposing an observation quite wide of the point, and suggesting some new and more familiar topic. By the followers of science, and the lovers even of accuracy, he is accounted a perfect Marplot; and he is known so often to interrupt the thread of their discourse, that he has few invitations to the tables of very superior and well-informed men. Hence the news which he retails is often false, and he is no authority upon almost any subject. He has little weight of character. He is acquainted with some hundred persons, but he has no valuable friends. No business of any great importance is entrusted to him. He is consulted about the buying of a horse, or about the best road across the moor: but his judgment is never asked upon the graver questions, and least of all is he resorted to when some difficult case of conscience is to be settled.

But I am here reminded that I ought to enter a little further into the religious character of Mediocris. There are some men who are clearly unbelievers: there are others who profess to believe, but are notoriously immoral in their practice: there are others who are manifestly heterodox: there are others who appear sound in their faith, and generally respectable in their life, but betray a remarkable inconsistency; — some sin easily besets them. Mediocris does not belong to any of these classes. His creed, as far as appears, is very near the truth. His life is decent, and more than decent. He talks on the side of virtue, and even of religion; and he has more than once given his guinea towards the suppression of vice and the propagation of the Gospel. Some of his letters are particularly pleasing. In writing to condole with those who have lost a friend, he talks of the dispensations of Providence and of the duty of pious resignation. He goes duly to church, and not seldom receives the sacrament. There is, however, no life or spirit in his religion. He is exhilarated by no religious hopes; he is disturbed by no fears. He derives from this quarter no powerful principle of action. His views of the Gospel, though they may be tolerably just, are not elevated; and they do not move his affections. He acknowledges the mystery of the Trinity. He believes that Christ came down from heaven, and is also the only Son of God; that he is "the brightness of his Father's glory, and the express image of his person:" but he is not struck with the magnitude either of his love or of his condescension, nor does he reflect how infinite are the obligations which are due from us in return. He has some doctrinal knowledge of the general corruption of our nature, and of salvation by grace through faith; but he has a very inadequate sense of his own particular sins and deficiencies, and a very faint idea of the riches of the divine mercy. His ideas of Christian morality are also far from elevated. His standard is chiefly that of the

persons round him. "What do ye more than others?" is a passage in his Bible which seldom occurs to him. He endeavours to do good to them that do good to him; but to "give and lend, hoping for nothing again," is no part of his moral system. He invites his friends to dinner; but to "call together the poor, the maimed, the halt, and the blind"—to make the relief of the needy a chief end of his life, or a leading object of his expenditure, is deemed by him to be much more than is required or expected of us. In short, he seems to me to have no idea of the true nature and genius of the Gospel. When I take up the New Testament, I am led to infer, from every page of it, that there is something great, and even sublime, in the character of a Christian. He appears as a man of another world,—occupied, indeed, in the concerns of this, but in such a manner as to be ever forwarding the good of his fellow-creatures and his own eternal interests; devout, and at the same time actively beneficent; aspiring after the utmost heights of holiness, and the greatest possible usefulness. Now I see no ambition of this kind in Mediocris. He is a being of a quite inferior order. He not only does not attain to this species of excellence; he does not aim at it. His life is spent in exchanging civilities, rather than in performing useful services; in avoiding to do particular harm, rather than accomplishing any important good.

Consider the character of the Founder of our religion. "My meat" (said he) "is to do the will of Him that sent me." "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Contemplate his agony in the garden, and, above all, that death upon the cross by which he accomplished our salvation. Were not the sufferings of Christ surprisingly great? Is not his whole history most extraordinary? Was it not then intended that the contemplation of these subjects should produce some peculiar cast of character in his followers?

Advert also to his first disciples: in order to follow him, they forsook father and mother, wife and children. They were brought before kings and rulers for his sake. They were persecuted from city to city, and yet rejoiced in the midst of tribulation. They overcame the world; they mortified the body; they endured cheerfully the spoiling of their goods. They for a season had all things in common; the rich dividing their possessions among their poorer brethren, as every one had need. When some of the early churches began to "lose their first love," and to grow "lukewarm" in their spirit, they were pointedly rebuked. They were called upon to "be zealous, and to repent," lest they should lose the very privilege of being numbered among the churches of Christ.

Compare now the religion of Mediocris with that of these first professors of Christianity. How warm was their devotion, how overflowing their benevolence, how deep their humility, how noble their spirit, how disinterested and magnanimous their virtue! Mediocris, on the other hand, is correct and well-behaved, civil and obliging, temperate and discreet. He is free from heterodoxy, as well as from enthusiasm; and he is regular at his church. He is respectable in his morals, agreeable in his manners, and decorous in his worship. It may not be altogether unfair to apply to him, with the change of a few words, that language of the poet:

"With every pleasing, every prudent part,
What" does this Christian "want? He wants a heart;
He speaks, behaves," believes, "just as he ought;
Yet never, never reached one generous thought.
Virtue he deems too painful an endeavour,
Content to dwell in decencies for ever."

To the Editor of the Christian Observer.

THE insertion of the letter of "FRATERNICUS," on the moral and religious state of the Gypsies, in a late number of your work (August, p. 496), implies, I presume, an approbation of its contents. It is a subject that cannot fail to interest the feelings of a real Christian. The writer of this has it in his power to contribute some pecuniary aid towards such a truly Christian undertaking, and would most gladly afford it. He commiserates, equally with Fraternicus, the wretched state of this people; and hopes to see the day when the nation which has at length done justice to the poor negroes, will be equally zealous to do their duty in this instance, and attempt to raise the Gypsies from their state of degradation. If any way can be devised, through the medium of your work, to set about this labour of love, twenty pounds per annum shall be regularly contributed by the writer of this; and you are at liberty to make what use you can of this offer. If any good, which I pray God it may, should arise from the present communication, the name of the writer, who is a constant reader of the Christian Observer, shall be made known when thought necessary by the conductor.

H.

REVIEW OF NEW PUBLICATIONS.

Fox's *History of the Reign of James the Second.*

(Continued from p. 670.)

To Mr. Fox's History, properly so called, which commences with James the Second's accession to the throne, is prefixed an introductory chapter, in which, after some useful observations, the author proceeds to comment on the leading events of the two preceding reigns. A passage which we have already quoted prepared us to expect, and the event justifies our expectation, that in this chapter Mr. Fox would consider himself as entitled to indulge in greater freedom of discussion, than his notions of the severity of historical composition would have permitted in the body of his work. We shall be copious in our extracts from this introductory chapter. To some readers, to politicians especially, it will be the most interesting part of the whole volume. The events themselves which are the subjects of Mr. Fox's observations, are the most important passages of the history of this country; and it cannot but be highly gratifying to every reflecting mind, to read the remarks on such events of so sagacious and profound an observer. If, as we confess to be our opinion, Mr. Fox's democratical notions, and even his strong party feelings, give at times a deep tinge to his opinions, and greatly influence his judgment of men and things, yet it seems to be in some sort against his will; and his partiality, where it is perceptible, generally appears, like that of the venerable Clarendon, in relation to principles and characters and parties, rather than to facts: not in knowingly justifying, or even tolerating, in his own partisans, actions which he would have condemned in his opponents; but, where he is describing the conduct of men whom he respects and loves, sometimes in entirely overlooking blemishes, but more commonly in so far softening down the hue, though he does not alter the colour of their faults, as to induce a good-natured, or even a candid reader, though he cannot bestow commendation, to be at least sparing of censure. There are cases,

however, in which Mr. Fox's partiality becomes still more clearly marked, and produces still more unfair effects and impressions.

Mr. Fox begins the introductory chapter by remarking, that "in reading the history of every country, there are certain periods at which the mind naturally pauses, to meditate upon, and consider them, with reference, not only to their immediate effects, but to their more remote consequences." After specifying, as an instance in the Roman history, the wars of Marius and Sylla, and the incorporation of all Italy with the city of Rome, he passes to the history of our own country, and names two of these critical periods, the first from the accession of Henry VII. to the year 1588, the second from 1588 to 1640. He observes, "the general improvement in all arts of civil life, and, above all, the astonishing progress of literature, which took place during the almost uninterrupted tranquillity and peace of the latter period, were not only striking features in themselves, but were sufficient to produce effects of the utmost importance." Mr. Fox points out, as the most material of these, the frequency of debate in the house of commons, and the additional value that came to be set on a seat in that assembly. The remarks with which this statement is followed, will give a specimen of the kind of speculations which Mr. Fox recommends to those who are studying history.

"From these circumstances a sagacious observer may be led to expect the most important revolutions; and from the latter, he may be enabled to foresee that the house of commons will be the principal instrument in bringing them to pass. But in what manner will that house conduct itself? Will it content itself with its regular share of legislative power, and with the influence which it cannot fail to possess, whenever it exerts itself upon the other branches of the legislative, and on the executive power? Or will it boldly (perhaps rashly) pretend to a power commensurate with the natural rights of the representative of the people? If it should, will it not be obliged to support its claims by military force? And how long will such a force be under its controul? How long before it follows the usual course of all armies, and ranges itself under a single master? If such a master should arise, will he establish an hereditary, or an elective government? If the first, what will be gained by a change of dynasty? If the second, will not the military force, as it chose the first king or protector (the name is of no importance) choose in effect all his successors? Or will he fail, and shall we have a restoration, usually the most dangerous and worst of all revolutions? To some of these questions the answers may, from the experience of past ages, be easy, but to many of them far otherwise; and he will read history to most profit, who the most canvasses questions of this nature, especially if he can divest his mind for the time of the recollection of the event as it in fact succeeded."

The third period, from 1640 to the death of Charles II., being that which immediately precedes the commencement of Mr. Fox's History, he examines more in detail; touching successively on its leading transactions, and commenting on each as he goes along.

Every friend of liberty will join in the praise which Mr. Fox bestows on the earlier proceedings of the Long Parliament; but surely his partiality for that assembly carries him too far, when it makes him justify their proceeding to wrest from the crown the power of the sword. Still more must we regret, that such a lover of justice and enemy of oppression as Mr. Fox, in speaking of the prosecution of lord Strafford, and even of the manner in which it was carried on, should merely say, that it "was less justifiable than their former proceedings;" proceedings which have evidently received his full concurrence and decided approbation: The passage which follows, on the commencement of the civil wars, appears to us to deserve peculiar attention.

"At the breaking out of the civil war, so intemperately denominated a rebellion by lord Clarendon and other tory writers, the material question appears to me to be,

whether or not sufficient attempts were made by the parliament and their leaders, to avoid bringing affairs to such a decision? That, according to the general principles of morality, they had justice on their side, cannot fairly be doubted; but did they sufficiently attend to that great dictum of Tully* in questions of civil dissention, wherein he declares his preference of even an unfair peace to the most just war? Did they sufficiently weigh the damages that might ensue even from victory; dangers in such cases little less formidable to the cause of liberty, than those which might follow a defeat? Did they consider, that it is not peculiar to the followers of Pompey, and the civil wars of Rome, that the event to be looked for is, as the same Tully describes it, in case of defeat—proscription; in that of victory—servitude?"

"We must not quit the foregoing extract without some remarks, conscious, at the same time, that it would require an entire volume, rather than a few pages in a periodical work, all we can spare for such a subject, to discuss the various questions which naturally arise out of Mr. Fox's remarks, and to state the reflections which they might justly call forth. In speaking of the civil war, Mr. Fox appears to us to have suffered his democratical prejudices and partialities materially to influence his reasonings. In the outset, indeed, he states the main question with great fairness and candour; but he does not follow it out into its just conclusions; and still less does he adopt the language and the feelings which those conclusions should have produced. That the parliamentary leaders were justified in the measures by which they endeavoured to guard against the repetition of such a tyrannical course of government as they had recently experienced, no friend of the British constitution will now presume to question. But, admitting the doctrine of the right of the people to resist an oppressive government, to the utmost extent to which it was ever claimed, no unprejudiced man, we conceive, will now maintain, that the war, when it was actually commenced, was really necessary for securing the public liberties. And does not all sound morality inculcate, that no war is just which is not indispensably necessary? We would give judgment with candour in deciding on the merits or demerits of the contending parties in such stormy times. We know what false reports are apt to be promulgated, and credited, in such seasons; how the passions are inflamed; and how prejudices and passions together corrupt the judgment of the wisest and the best of men. We know how different a thing it is, to sit in our closets, and coolly speculate on the transactions of such periods, and to be actively engaged in them. But though, for these reasons, we would be ever ready to make allowances for what is blameworthy, let us not therefore deny that it is blameworthy, and thereby give our deliberate sanction to a similar course of conduct in future times. Mr. Fox himself does indeed "hint a fault" in the measures of the parliamentary leaders, in commencing the war. But he speaks of it as an error in their reasonings and calculations, rather than as a crime of the most serious nature, and involving the most awful consequences to the peace and happiness of mankind. How far is he from adopting the tone and language which might have been expected from a person of his acknowledged humanity, and even tenderness of heart, in speaking of the conduct of those, who were needlessly bringing upon their country the unspeakable miseries of intestine warfare! He disapproves, indeed, of their not looking to the general issue of civil contests, but seems absolutely to forget the dreadful interim, and to view them so much as a politician, as to have lost for a moment the feelings of a man. Previously to taking into consideration that excellent dictum of Tully, to which Mr. Fox says the patriots of those days would have

* "Iniquissimam pacem justissimo bello antefero."

done well to attend, they had to ask themselves the main question, concerning the justice or injustice of the war in which they were engaging. Tully's remark itself is indeed a truth, which never ought to be forgotten by all popular leaders, and it has received in our own times another most striking confirmation. Shall we appear to be refining, when we observe, that we may here recognize an instance of that gracious ordination of causes and effects in the constitution of human things, which in so many other cases tends, in the way of natural consequence, to promote the happiness or prevent the misery of man? Were it not for this discouraging issue of civil contests, might we not expect men to be more disposed than they are, to resort to the last fatal extremity of intestine war; considering, on the one hand, the real value of liberty, and the passions which the love of it calls forth and foments; and, on the other, the self-deceit which we are apt to practise on ourselves, and the sanguine hopes of success commonly indulged by ardent minds?

We should detain our readers too long in the field of politics, if we were to go at all into particulars, as to the breaking out of the civil war. But it may not be without some practical uses to state, that it arose from the same causes to which wars between different nations so commonly owe their origin; the mutual suspicions and fears of both parties; each distrusting the other, and taking some fresh security against his opponent's dangerous designs. At length an act of hostility is committed on one side; it is retaliated on the other; the war is now considered as begun, and each party prosecutes it to the utmost of his power. But if this be a just account of the manner in which wars commonly break out, can a Christian Observer dismiss this subject without remarking how effectually the infusion of almost ever so small a measure of benevolence, and meekness, and candour, would tend to check the resort to these fatal extremities, and prevent national quarrels and wars on the greatest scale, no less than disagreements in private life? It is, in truth, by insisting on the utmost of our rights, that disagreements of all dimensions arise. A Christian spirit, disposing men to concede somewhat of that which is strictly due to them, would, in almost all cases, prevent the rupture. So far, therefore, from its being true, as a celebrated writer has surely too hastily remarked, that these Christian injunctions to kindness and love have no application to national conduct, we may truly affirm that they would often have prevented contests the most destructive of the happiness of mankind.

The history of those times powerfully enforces on us another remark of a moral nature; that civil ruptures being unspeakably promoted by mutual diffidence and suspicion, nothing can more tend to counteract them, than an unimpeachable fidelity, and the most punctual performance of all engagements. We will not here decide whether the charge of insincerity, so often urged against Charles the First, was or was not, in some degree, well founded. He might be sincere at the time of contracting his engagements, but he might afterwards be too easily biassed by bad advisers, into breaking them. Certain, however, it is, that many of the greatest misfortunes of his reign arose from a persuasion generally prevalent among his enemies, that he was not to be trusted.

Having stated our decided conviction of the criminality of the parliamentary leaders in forcing on a civil war, it may be right, before we quit the subject, to draw a distinction between them and their partisans, lest the latter also should be supposed to have been chargeable with the same guilt. We are apt not sufficiently to consider the difficult and embarrassing circumstances in which well-meaning men

were placed when hostilities had actually broken out. Mr. Hume, we know, was no friend to the popular side of the question; yet let any fair man read his account of the ground taken by the parliament, and of the general character of the adherents of the two parties, and he will not wonder that the bulk of the nation was honestly disposed to favour the parliamentary cause. The grand circumstance of all, however, was, that the loyalty of good men was distracted; they knew not to which of the two parties they really owed allegiance. Even in the king's own declarations, which, prior to the actual commencement of hostilities, were circulated throughout the kingdom, it was stated, that the supreme power of the state was in king, lords, and commons: a fair mind, therefore, might the more reasonably doubt, whether obedience was due to the king without the two houses, or to the two houses without the king; especially when we take into account, that the parliamentary leaders, so far from disavowing the king's authority, expressly declared, that the king being once released from evil counsellors, by whom he was misled, he would be restored to the full exercise of his legitimate prerogatives, and the complete constitution be at length re-established. That this was the great object of the Scottish malecontents, appeared from subsequent transactions. But we ought also to remember, that the distinction between the office and the person of the king was not then, what it has since grown to be regarded, a mere verbal subtilty. It was urged with great force, that his political power was so far separate from his personal rights, that no orders or commissions, which the king might issue under his own hand, would justify a judge or a sheriff for acting, in the discharge of the duties of his office, contrary to the established laws of the land. But if these reasonings tended to satisfy the scruples of many serious minds, there was another cause which tended, more than all the rest, to fill the ranks, to improve the quality, and sustain the zeal of the parliamentary armies. This was, the religious and moral character, generally speaking, of the adherents of the two parties; especially the unrestrained dissoluteness and profaneness of the cavaliers. They were led, doubtless, into greater excesses, that they might set themselves in more complete contrast with their opponents. But, appealing again to Mr. Hume, we may affirm, that the profligacy of many of the more eminent leaders on the king's side, the licentiousness and wickedness of the royal armies, were shocking in the extreme to every serious mind, and exceedingly injurious to the royal cause. Many, therefore, who would have recoiled the most strongly from commencing the war, began to fear when they saw it actually raging, lest, if the king's party should obtain the victory, the religion and morals of their country, as well as its political liberties, would be buried in one common grave. It seems no more than justice to the adherents of the parliament to have said thus much in their defence. Latterly, indeed, when the popular cause became triumphant, there was much hypocrisy and more enthusiasm; but it is also true, especially in the commencement of the war, that, though there were on the king's side many individuals of piety and virtue, the more zealous friends of religion and good morals throughout the nation were commonly attached to the parliament.

May we be indulged in one more remark of a serious nature? It is, that we may here see a striking illustration of that moral retribution by which the vices of men are rendered naturally productive of their punishment. Though Charles had himself a strong sense of religion, which, when improved and brightened in the school of adversity, shone forth to the admiration even

of his bitterest enemies, yet he must be considered as eminently faulty, for not having decisively interposed the weight of his authority and influence, in order to counteract the profane and dissolute spirit so general among the cavaliers, so as to prevent its becoming the badge and characteristic of his party. The injurious consequences to his own fortunes, we have already stated. But may we not affirm, that they did not stop there? May we not, with great probability, ascribe in part the unprincipled dissoluteness of his son Charles II. to the companions with whom he was associated in early youth; to the licentiousness and disorder which, at that susceptible period of life, he was accustomed to witness; and the ridicule which he was used to hear cast on all seriousness in religion, or strictness in morals?

Begging pardon of our readers for having detained them so long in this discussion, we return to our history.

The passage concerning the death of Charles I. shall be extracted entire. Besides communicating to our readers Mr. Fox's remarks on the most extraordinary incident of those times, it will exhibit to them a striking example of his manner of considering historical occurrences and questions.

"The execution of the king, though a far less violent measure than that of lord Strafford, is an event of so singular a nature, that we cannot wonder that it should have excited more sensation than any other in the annals of England. This exemplary act of substantial justice, as it has been called by some, of enormous wickedness by others, must be considered in two points of view. First, was it not in itself just and necessary? Secondly, was the example of it likely to be salutary or pernicious? In regard to the first of these questions, Mr. Hume, not perhaps intentionally, makes the best justification of it, by saying, that while Charles lived, the projected republic could never be secure. But to justify taking away the life of an individual, upon the principle of self-defence, the danger must be not problematical and remote, but evident and immediate. The danger, in this instance, was not of such a nature; and the imprisonment, or even banishment of Charles, might have given to the republic such a degree of security, as any government ought to be content with. It must be confessed, however, on the other side, that if the republican government had suffered the king to escape, it would have been an act of justice and generosity wholly unexampled; and to have granted him even his life, would have been one among the many rare efforts of virtue. The short interval between the deposal and death of princes is become proverbial; and though there may be some few examples on the other side, as far as life is concerned, I doubt whether a single instance can be found, where liberty has been granted to a deposed monarch. Among the modes of destroying persons in such a situation, there can be little doubt but that adopted by Cromwell and his adherents is the least dishonourable. Edward the Second, Richard the Second, Henry the Sixth, Edward the Fifth, had none of them long survived their deposal; but this was the first instance, in our history at least, where, of such an act, it could be truly said, that it was not done in a corner.

"As to the second question, whether the advantage to be derived from the example was such as to justify an act of such violence, it appears to me to be a complete solution of it to observe, that with respect to England (and I know not upon what ground we are to set examples for other nations, or, in other words, to take the criminal justice of the world into our hands) it was wholly needless, and therefore unjustifiable, to set one for kings, at a time when it was intended the office of king should be abolished, and, consequently, that no person should be in the situation to make it the rule of his conduct. Besides, the miseries attendant upon a deposed monarch seem to be sufficient to deter any prince from running the risk of being placed in such a situation; or, if death be the only evil that can deter him, the fate of former tyrants deposed by their subjects would by no means encourage him to hope he could avoid even that catastrophe. As far as we can judge from the event, the example was certainly not very effectual, since both the sons of Charles, though having their father's fate before their eyes, yet feared not to violate the liberties of the people even more than he had attempted to do.

"If we consider this question of example in a more extended view, and look to the general effect produced upon the minds of

men; it cannot be doubted but the opportunity thus given to Charles, to display his firmness and piety, has created more respect for his memory, than it could otherwise have obtained. Respect and pity for the sufferer on the one hand, and hatred to his enemies on the other, soon produce favour and aversion to their respective causes; and thus, even though it should be admitted, which is doubtful, that some advantage may have been gained to the cause of liberty by the terror of the example operating upon the minds of princes, such advantage is far outweighed by the zeal which admiration for virtue, and pity for sufferings (the best passions of the human heart) have excited in favour of the royal cause. It has been thought dangerous to the morals of mankind, even in fiction and romance, to make us sympathise with characters whose general conduct is blameable; but how much greater must the effect be, when, in real history, our feelings are interested in favour of a monarch, with whom, to say the least, his subjects were obliged to contend in arms for their liberty? After all, however, notwithstanding what the more reasonable part of mankind may think upon this question, it is much to be doubted whether this singular proceeding has not, as much as any other circumstance, served to raise the character of the English nation in the opinion of Europe in general. He who has read, and still more he who has heard in conversation, discussions upon this subject, by foreigners, must have perceived, that, even in the minds of those who condemn the act, the impression made by it has been far more that of respect and admiration, than that of disgust and horror. The truth is, that the guilt of the action, that is to say, the taking away the life of the king, is what most men, in the place of Cromwell and his associates, would have incurred; what there is of splendour and of magnanimity in it, I mean the publicity and solemnity of the act, is what few would be capable of displaying. It is a degrading fact to human nature, that even the sending away of the duke of Gloucester was an instance of generosity almost unexampled in the history of transactions of this nature."

Though Mr. Fox, in concluding his observations on the civil war, had justly stated that the execution of the king was not to be considered as the act of the parliament, but of Cromwell; yet the foregoing discussion concerning the justice and expediency of the measure, tends to do away that impression, and not merely to ascribe Charles's execution to the republicans in general, but at least to imply, as indeed is expressly stated in another place (p. 22), that the friends of liberty throughout the country, and even the nation in general, either supported or acquiesced in it. The very reverse, doubtless, was the fact. It might appear too light a way of treating so grave a subject, though, seriously speaking, it is true, to say that Charles I. was put to death partly for the same reason for which Mr. Addison was said to put a period to the life of his benevolent old knight Sir Roger de Coverley, because his enemies did not know what to do with him, if they had suffered him to live. His execution was clearly the act of the army, or rather of a junto of the officers, and more especially of Cromwell, on whose view probably those ambitious prospects, which he afterwards realized, then began to dawn. It is not, however, in the above instance alone, that we must express our disapprobation of the general tenour of Mr. Fox's remarks on this extraordinary event. They are liable to much more serious animadversion. There is perhaps no mode more dangerous, because none more subtle, of inculcating pernicious principles, than that which, taking those principles as acknowledged axioms, deduces from them unobjectionable consequences. Satisfied with the conclusion, we are little inclined to quarrel with premises against which our conscience would otherwise revolt, or with reasoning, the fallacy of which we should otherwise detect. To an objection of this nature, Mr. Fox's discussion of the execution of Charles appears to be liable, however unintentionally on his part. On such a subject, the first questions which naturally present themselves to the mind are, whether Charles had committed any crime worthy of death? any crime against which the penalty of death was denounced, if not by the laws of his country.

which could not be supposed to have provided for such a case, yet by those higher principles of equity, to which alone, in such an instance, the appeal could be made? Was Charles amenable to any human tribunal, and, if to any, whether to the self-erected court which pronounced sentence upon him? But at these, and similar questions, Mr. Fox does not even glance. The first question, says Mr. Fox, to be asked concerning the execution of Charles I. is, "was it in itself just and necessary?" and he concludes that it was not just, because not necessary to the safety of the republic. What is this, but plainly to imply, that it would have been just, if it had been necessary to the safety of the republic? But is it then clear that the establishment of a republic was a legitimate object? And if a legitimate object, was it to be pursued by means however iniquitous, at the risk of consequences however tremendous? Unless both these questions can be resolved in the affirmative, the execution of Charles, even if necessary to the safety of the commonwealth, was wholly unjustifiable. But farther:—Admitting, for argument's sake, to the fullest extent, the most popular doctrine that ever was preached concerning the right of *the people* to "cashier their king, and to choose a government for themselves," what right had the officers of the army to establish a republic in England? Were they *the people?* Were they not conscious, that, by a vast majority of the nation, the monarchical form of government was decidedly preferred to the republican? On the whole, however, Mr. Fox decides against the measure of executing Charles I.; but is it not as being unnecessary, rather than as being unjust? Is it going too far to add, that he seems almost to be led to this decision by his humanity rather than by his principles? We fear that the practical effect of the observations with which he closes the discussions, especially that of the splendour and magnanimity of the action, and of its being respected and admired by foreigners, would be such as to render the whole of his remarks, taken together, more likely, in similar circumstances, to produce, than to prevent the repetition of such a crime. Perhaps that impression of respect and admiration, which Mr. Fox has observed the event to produce on the minds of foreigners, may be referred very naturally to that too common disposition among men, to admire actions which are bold and daring, without any regard to their moral worth; a disposition, which has in all ages tended to obtain for the scourges, that glory which was more justly due to the benefactors of mankind. We cannot deny, that there is something grand and august in the idea of "the delegates of a great people sitting in judgment upon their supreme magistrate, and trying him for his misgovernment and breach of trust." But, as it often happens in the case of transactions of this sort, which shine only with a false splendour, there are many circumstances, which, on a nearer view, tend to cloud this lustre, and, instead of admiration, to excite the strongest emotions of disgust and horror. To say nothing of religion, a morality less pure, a philosophy less mild, than Mr. Fox's, might surely have been sufficient to counteract the false impression which foreigners have received from the trial and execution of Charles. A less careful survey than Mr. Fox had taken of all the particulars of that great event, must have exposed to the view, the mean artifices, the gross hypocrisy, the detestable cruelty, with which it was debased; and (a few honest, but most violent enthusiasts, either in politics or religion, alone excepted,) by which even the army in general was with difficulty betrayed into assenting to the act, amid the grief, astonishment, and terror of nearly every class, and, we had well-nigh

said, of almost every individual of the community.

On the second of the two views in which Mr. Fox considers Charles's death; "Was the example likely to be salutary, or pernicious," we will only remark here again, as on a former occasion, that the right to do the act at all, must first be clearly ascertained, before we can be at liberty to ask ourselves that question. We the rather make this remark, because to our surprise Mr. Fox has expressly laid down, in another place (p. 116), the position which is here partly implied, that example is the only legitimate end of punishment. Notwithstanding Mr. Fox's high authority on questions of this sort, we must be permitted to state our decided conviction, that this is a mistaken doctrine. The principal end of punishment is, the prevention of crimes, by counteracting the disposition to commit them, first in the offender himself, and secondarily, no doubt, in others also. In punishment, the manner of inflicting it, whether it should be public or private, may justly be decided by a regard to the effects of example. Example may even render it necessary at one time to enforce the rigour of the law; at another, may allow of our relaxing it. But a legislature, in estimating the amount of punishment to be annexed to crime, or a judge in ordering it to be inflicted, is bound, in the first place, to consider what degree of suffering will be sufficient to check the disposition of the offender to break the law; and it has been stated, by the best writers, that any greater measure of suffering than is requisite for this end, deserves the name of cruelty.

Mr. Fox passes hastily over the period which elapsed between the death of Charles and that of Cromwell. His remarks on that of the latter are thus concluded.

"Upon the whole, the character of Cromwell must ever stand high in the list of those who raised themselves to supreme power by the force of their genius; and among such, even in respect of moral virtue, it would be found to be one of the least exceptionable, if it had not been tainted with that most odious and degrading of all human vices, hypocrisy."

It would take up too much of our time to enter into an examination of the character of this extraordinary man. We cannot but think that Mr. Fox would hardly have treated it so favourably, but for the cause with which he was connected, and the persons to whom he was opposed. They who wish to understand it thoroughly, must look into the contemporary writers and records. We will only say that there is no reason whatever, except that which arises from his subsequent actions, to doubt his having once been in earnest in religion. But he stands a melancholy instance of those who, by resisting the still small voice of conscience, by suffering themselves to explain away the clear obligations of duty, by accustoming themselves to talk the language without feeling the emotions of religion, have at length so hardened their hearts, and blinded their consciences, as to be capable of almost any crime. The latter years of his life were a constant course of hypocrisy, but an hypocrisy by which he deceived others far less than he deceived himself. But the closing scene of Cromwell's life reads to us a lesson too important to be here passed over in silence. The miseries he endured are painted in forcible colours by a masterly hand; and even Mr. Hume himself was so impressed by them, as to forget for a moment the character of the philosopher, and assume that of the moralist*. In these circumstances,

* The passage is so striking, that our readers will thank us for extracting a considerable part of it. After speaking of the degree in which all his enjoyments were poisoned by finding his nearest relatives, and, above all, his favourite daughter, instead of rejoicing with him in his success, concurring, some from republican principles, others from attachment to the royal cause, in condemn-

how much would he have envied the concluding hours of the prince whom he had the chief share in putting to death. Let him who would guard against the first deviations from the path of duty; let him who would respect his conscience, and shut his ears against that sophistry which would allure him to consider himself as exempt from the ordinary rules of human conduct; accustom himself to an attentive survey of the life, and, above all, of the final miseries of Cromwell.

Mr. Fox's general remarks on the reign of Charles II. claim peculiar attention.

"The reign of Charles the Second forms one of the most singular as well as of the most important periods of history. It is the æra of good laws and bad government. The abolition of the court of wards, the repeal of the writ De Heretico Comburendo, the triennial parliament bill, the establishment of the rights of the house of commons in regard to impeachment, the expiration of the licence act, and, above all, the glorious statute of Habeas Corpus, have therefore induced a modern writer, of great eminence, to fix the year 1679 as the period at which our constitution had arrived at its greatest theoretical perfection; but he owns, in a short note upon the passage alluded to, that the times immediately following were times of great practical oppression. What a field for meditation does this short observation, from such a man, furnish! what reflexions does it not suggest, to a thinking mind, upon the inefficacy of human laws, and the imperfection of human constitutions! We are called from the contemplation of the progress of our constitution, and our attention is fixed, with the most minute accuracy, to a particular point, when it is said to have arisen to its utmost perfection. Here we are, then, at the best moment of the best constitution that ever human wisdom framed. What follows? a time of oppression and misery, not arising from external or accidental causes, such as war, pestilence, or famine, nor even from any such alteration of the laws as might be supposed to impair this boasted perfection, but from a corrupt and wicked administration, which all the so much-admired checks of the constitution were not able to prevent. How vain, then, how idle, how presumptuous is the opinion, that laws can do every thing! and how weak and pernicious the maxim founded upon it, that measures, not men, are to be attended to!"

We must except against every part of the above passage. In the first place, nothing can be more mistaken than the notion that our constitution had then attained its highest excellence. Even if it had been the fact, that the whole frame of the constitution had been put together, and set up, if we may so express it; yet the machine did not yet work easily; and still more the nature and uses of the mechanism were not yet generally understood, so as to secure that the several parts should be preserved from injury,

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ing his conduct, and urging him to compunction for the heinous crimes into which his fatal ambition had betrayed him, Mr. Hume adds, "All composure of mind was now for ever fled from the Protector: he felt that the grandeur which he had attained, with so much guilt and courage, could not ensure him that tranquillity which it belongs to virtue alone, and moderation, fully to ascertain. Death, which with such signal intrepidity he had braved in the field, being incessantly threatened by the poniards of fanatical or interested assassins, was ever present to his terrified apprehensions, and haunted him in every scene of business or repose. Each action of his life betrayed the terrors under which he laboured. The aspect of strangers was uneasy to him; with a piercing and anxious eye, he surveyed every face to which he was not daily accustomed. He never moved a step without strong guards attending him; he wore armour under his clothes, and farther secured himself by offensive weapons, a sword, falchion, and pistols, which he always carried about him. He returned from no place by the direct road, or by the same way which he went. Every journey he performed with hurry and precipitation. Seldom he slept above three nights together in the same chamber; and he never let it be known, beforehand, what chamber he intended to choose, nor intrusted himself in any that was not provided with back-doors, at which centinels were carefully placed. Society terrified him, while he reflected on his numerous, unknown, and implacable enemies; solitude astonished him, by withdrawing that protection which he found so necessary for his security."

and the various movements be duly performed. But, in truth, the constitution was defective in that very particular which is now its chief excellence and glory, in that which is of far more importance to the happiness of a people than any other, and which, as a great writer has well observed, the whole apparatus of the civil and military systems is intended to secure, the independence of the judges, and that which is inseparably connected with it, the just and equal administration of justice. This is the more worthy of remark, because it is stated, in a subsequent passage, by Mr. Fox himself, that corrupt judges, and oppressive sentences, were the chief instruments of the cruel tyranny which undoubtedly was exercised, in several individual cases, in England, during the last five years of Charles the Second's reign; the country, and the period, of which Mr. Fox is here speaking. But, in the next place, it is also by no means the fact, speaking of the state of England generally, that it was a period of oppression and misery: but we might affirm, with more truth, directly the reverse. The spirit of the government, indeed, was arbitrary and oppressive in the highest degree, and every enlightened friend of freedom well knows, what would have been the consequences to the whole people, of such a tyrannical government. In Scotland, likewise, the sufferings of all ranks and orders in the community were extreme. But, in this happier country, the greater part of the reign of Charles the Second, and even the latter years of it, were, to the bulk of the nation, a period of almost unexampled prosperity and comfort: and though this happiness was lessened towards the close of Charles's reign, it was by no means to such a degree as to warrant Mr. Fox's description. This long course of internal comfort was tasted with a more delightful relish, from the recollection of the scenes of intestine discord and bloodshed and misery in which their fathers had been engaged. In truth, it arose, in no small degree, from these very feelings of practical comfort, contrasted with the evils which had been occasioned by the commotions of the former reign, that the bulk of the nation, like men worn out and exhausted by civil contests, became too little awake to the real value of liberty, and too much disposed for very quiet's sake, to suffer the court to go on, without obstruction, in its arbitrary course. By far the greatest practical evil of the period which is the immediate subject of Mr. Fox's remarks, was the violence of party dissensions; by which, in the great towns, and especially in the capital, the constant rumours of plots, assassinations, conspiracies, above all, that grand monument of national weakness and party violence, the Popish plot, had at length driven the bulk of the people almost to a state of fury, and so greatly inflamed the rage of the contending factions, as not without reason to cause, among well-disposed men throughout the whole kingdom, a general fear, that the unspeakable and unnumbered miseries of civil war were once more about to be endured. In such circumstances, we cannot greatly wonder, that partly from the aversion which men naturally felt to quit their party and join the opponents of the crown, whom all the friends of kingly government had so long been accustomed to regard with the greatest jealousy and abhorrence; but still more, from the consciousness of the ease and comfort which they had so long enjoyed, and a dread of exchanging them for bloodshed and anarchy; a great majority throughout the nation did not merely acquiesce in the king's measures for the establishment of arbitrary power, but even supported and gloried in them as the triumph of their own cause. This very statement, the justice of which will, we think, be denied by no impartial observer of

the history of those times, is itself a proof how little the state of things at that period, and more particularly the efficiency of the provisions and guards afforded by the constitution of England for preserving the public liberties, can be estimated from the peculiar circumstances of those days. The case was more desperate than even at a former period, when, as was beautifully remarked, though the form of the temple remained, the *dii tutelares* had left it. The temple itself was pulled down, the constitution for a time suspended; and, as Mr. Fox himself acknowledges, the bulk of the people, willingly relinquishing all their constitutional privileges, surrendered themselves implicitly into the king's hands, and appeared to pride themselves on the uncontrolled power and prerogatives of their sovereign.

But the conclusion which Mr. Fox draws from his preceding statement, most deserves our notice. It might be difficult to account for the warmth, we had almost said the asperity, with which Mr. Fox condemns the opinion he there opposes, were we not to call to mind, that in condemning the tenet, "not men, but measures," Mr. Fox is really asserting the opposite doctrine, not measures, but men; and that this is the fundamental tenet, the very gravitation and cohesion of that party system for which Mr. Fox was so zealous an advocate. We are almost afraid of entering into the discussion of this question; but conceiving as we do, that the general prevalence of party-violence is one of the greatest evils of the present times, we cannot forbear from expressing our strong dissent from the doctrine which, by implication, is here laid down, and briefly stating to our readers the system of which it is the basis. But, before we do this, let us absolve ourselves from the imputation of holding the opinion (such an opinion as no reasonable man would assert), that, in any political constitution whatever, the principles and character of the chief executive functionaries can be a matter of immaterial consequence. Not to mention, that to them must be consigned the important trust of making all ecclesiastical, civil, military, and diplomatic appointments, and that under every form of government more or less room must be left for the exercise of discretion, the effects of their example and influence, though of a nature too indefinite to be precisely estimated, must be confessed to be of great moment. Again, let us premise, that when we declare our conviction of the evils to be apprehended from party, we are aware that parties have ever existed, and will for ever exist, in every free community; and to come to the real point in dispute, the principle on which the members of the two houses of parliament should act in relation to a minister, let us concede, that we do not deny that there may be cases and situations in which it may be commendable and even necessary for the members of both houses, who think and feel alike on great political questions, to form and execute in concert their plan of political conduct; and that in deciding on a variety of most important occasions, whether to support or oppose a minister's measures, the character of that minister may form a most material consideration in the determination of that question. More especially in political affairs, occasions are continually arising in which more or less confidence, more or less discretionary power, must be given to the minister of the day; and it is obvious, that the measure of this discretion may be justly greater or less, according to the opinion we entertain of those who are entrusted with power. But when the opposite principle, not measures, but men, is avowed in terms, as it has expressly been in the senate itself; is assumed as a general principle of parliamentary conduct, and made the ground of a syste-

matic and universal opposition, surely it becomes those who think as we do of the effects of the party principle, to enter their protest against so dangerous a doctrine. We are conscious, however, that we cannot here spare time or room to do justice to the discussion of the important subject, the nature and effects of party. But as the question is of a practical nature, and comes home to the business as well as bosoms of all the inhabitants of this free country; and as some of our readers may scarcely be aware of the extent to which the doctrine is carried, or of the systematic form which it has assumed, it may be useful to take a very cursory view of its nature, and to point out a few of its principal effects. According, therefore, to the highest authorities, as at the revolution, and afterwards by the closing act of king William's reign, the settlement of the crown was fixed in the line of the house of Hanover, passing by the ill-fated members of the Stuart race, so the right to hold the chief offices of administration in this country has descended, in hereditary succession, from the great whig families of the last century but one, to their descendants in the present day. These are the favoured mortals who are supposed to have the exclusive possession of the right, sometimes also of the talents, to govern this country; and all the peers and commoners who do not enlist under their standard, are to be proscribed as bold intruders into situations which they have no just title to occupy: but how powerful soever their understandings, how unblemished soever their integrity, how ardent their patriotism, how great their diligence, they are not even worthy of a trial, not being possessed of the previous confidence of the house of commons. If, however, they should persist in holding their situations, and should even receive the support of a misjudging parliament; their having been appointed only by their sovereign, and not by the party, is an original taint which continues with them throughout their whole course; and they are to be opposed as usurpers, indiscriminately, right or wrong, in every measure they bring forward. It must be confessed, however, that though it be necessary to belong to the whig-family, there is no great strictness as to the proof of descent. On the contrary, not Rome herself was more liberal in granting the privilege of adoption; for all men, of whatever principles, or connections, or character, who will join the party, are regarded from that moment as no less entitled to the honours and offices of the state, than the most undisputed sons of whiggism. The sovereignty of the party is, properly speaking, elective, though not without some regard to hereditary descent. On the death of lord Rockingham, the duke of Portland became the acknowledged chief; and, on his voluntary abdication in 1794, Mr. Fox became the head, as he had long been the life and soul of the party. On his death, there was no man who, either from talents or inheritance, could lay a decisive claim to the vacant throne. But we can be at no loss as to the gentleman who really occupies it, because he himself declared, in the last session of parliament, that he had the honour of enjoying that flattering distinction. Thus far concerning the mainspring, if it may be so termed, of the machine. The face which it exhibits to the external view is well known to every reader of a newspaper, much more to every one who has ever been in the gallery of the house of commons. Not on the chess-board, or backgammon table, are the men placed more regularly on the opposite sides of the board, than the forces of the two parties are drawn up in battle array on the boards of the house of commons; for as in politics, no less than in war, it is held that regulars can alone be opposed to regulars, the existence of such a regular and or-

ganized force on the one side, leads naturally, and even necessarily, to the formation of a phalanx no less steady and well trained—some of our readers may add, and better paid—on the other. Between the forces thus trained and disciplined, the warfare is constant, the hostilities unceasing; the measures proposed on one side being no less sure to be opposed on the other.

Now our notions of the British constitution are so homely and old fashioned, as to lead us to hold that it is the rightful prerogative of the king to choose the ministry; and our principles of morals, no less than of politics, teach us, that it is the duty of every member of either house of parliament, divesting himself as far as possible of all partiality and prejudice*, to support or oppose the measures that are brought forward, according as in his conscience he shall judge them to be just or unjust, politic or impolitic.

We have been used to conceive, with one of the most celebrated writers on the British constitution, but we confess, also, with every schoolboy in politics, that the unity of the executive power which results from this arrangement, and the division which is made between the legislative and the executive branches, are among its prime and peculiar excellencies; and we have imagined that, besides the security for the state's being served by ministers possessing the public confidence, which results from the right of the two houses to stop the supplies or throw out the mutiny bill, that great end must be abundantly provided for, by its being for the interest no less than for the comfort of the court, that public affairs should go on smoothly, and the ministers of the crown possess the good opinion and confidence of the house of commons.

We should occupy far too large a portion of our readers' time, if we were to attempt to enumerate the many evils which, in our opinion, arise from the general prevalence and extreme virulence of party dissensions; for they are not greater in number, than important in amount; constitutional, political, moral, infesting every class and order in the community. And surely it may well be accounted an evil of no small magnitude, especially in times of great national difficulty and pressure, that a large proportion of the talents of the country is employed in thwarting, instead of promoting, the public service; in damping, instead of exciting, the national zeal.—It is another evil of unspeakable magnitude, that the incessant bickerings of our public men have tended (may it be no more than a tendency!) to impair the attachment of the people to the representative body, and shake the confidence formerly reposed in it. Now in this, as in every other political community, the attachment of the people to the constitution of their country is its best support, whether against its domestic or foreign enemies; and it is only men in the higher classes of society who will discriminate between the constitution and those by whom its offices happen at any time to be administered. Moreover, as the esteem and attachment entertained for parliament, in general, are fatally impaired by such incessant altercations, so by degrees is the estimation of all our public men. The opinion too generally gains ground, that the debates of the two houses are like the wranglings of lawyers; the speakers not so much advising what they conceive conducive to the national benefit, as urging all that can be stated by an ingenious advocate for or against the party with which they are severally connected, and ready to change sides if needful, and argue for the opposite conclusions with equal confidence and earnestness. In the

* That the members may be thus impartial, is one of the petitions in a prayer which still forms a part of the daily service of the house of commons.

heat of party contentions, men are hurried into supporting and opposing positions, contrary to the judgments which they would have formed in their cooler moments; condemning perhaps, in opposition, the conduct pursued by themselves when in office, or the reverse. When the public witnesses these fluctuations of sentiments and plans; still more, when the coolness, not to say the apathy, which pervades the senate, when topics of general policy and of national welfare are under discussion, is contrasted with the animation and warmth which attend any debate on questions of a party and personal nature; the empty benches in the one case, with the crowded ranks in the other; an opinion is too naturally formed, we sincerely believe a mistaken opinion, that the members, so wakefully alive to every party interest, are nearly dead to the interests of their country.

Further: the systematic opposition on one side is alleged, and by those who make expediency the standard of right and wrong, is admitted, as a plea for justifying on the other the system of governing by influence, which is but a softer name for corruption. Of the moral effects of this system, and of its tendency to diffuse its poison throughout the whole community, and to extinguish by degrees every generous and enlarged emotion, as well as all patriotism and public spirit, the readers of the Christian Observer, we trust, will not need to be apprised; but they may not perhaps have adequately estimated the amount of injury sustained in every branch of the public service. It is not only that, by the range for choice being so much narrowed, there is not the same quantity of talent from which to select the Servants of the public, for all the various offices in which they are to be employed; but that the Ministers themselves are too easily led to conceive that they are in some sort compelled to make parliamentary influence, not abilities for the situation to be filled, the ground of preference. This remark, remember, applies not merely to a few, or to inconsiderable situations. Its application is universal, qualified only, by observing, that there may be men whose incapacity or demerit is so great, that as scarcely any suitor would recommend them to a minister for a public station, so scarcely any minister would be daring or unprincipled enough to employ them, if recommended. But with this only exception, the principle of yielding to parliamentary influence extends to every branch of the public service; to all appointments, ecclesiastical, military, political, diplomatic, and financial, in peace or war, at home or abroad, throughout the whole extent of the British empire. Thus emulation is extinguished: exertions are deadened: party services, not national services, party attachment, not patriotism and public spirit, come to be regarded, both by those who bestow and those who look for promotion, as the title and the road to preferment.

But other moral evils of party, of unspeakable importance, still remain behind. Party warmth stands in the place of every virtue, and men are favourably received in societies, from which they would otherwise have been either originally excluded, or have been speedily banished, with disgrace. Is a man of merit of the opposite party? His abilities are to be disparaged, his merits called in question. Is he of our own? His conduct, let it be ever so flagrant, if it cannot be vindicated, is yet to be excused and palliated. Thus no virtue can be safe from aspersion, no demerit can exclude from acceptance. *We* undoubtedly wish men to act from a higher principle than that of regard to human approbation or censure: but in an age in which the influence of a formal and hereditary religion, which, however inadequate in the sight of God, is eminently be-

neficial to society, has been so greatly impaired; when it is taken into account also, that we speak of an evil which diffuses itself gradually throughout all, except perhaps the very lowest, classes in the community, who can estimate the full amount of the effects to be finally apprehended from a principle, of which it is the palpable effect so greatly to impair, if not to extinguish, the sense of shame, and the hope of honest reputation? Our readers, we trust, need not here be reminded, that it has been held by the best writers, exclusively of all religious considerations, that the foundations of every free government can only be laid in the morals of the people; and, therefore, that whatever tends to the corruption of the national morality, tends infallibly to the overthrow of the state.

We might proceed to trace out the sure, though, under our happy constitution, we trust the slow, progress, by which these evils, if not corrected, terminate at length in national ruin either by foreign conquest or internal despotism. But we are aware that we have detained our readers far too long on this topic; and yet we have but slightly touched on a few of the principal heads of evil resulting from party. We have been the less willing, however, to pass them over wholly without notice, not only on account of their extreme importance, but because it is undoubtedly the tendency of Mr. Fox's History throughout, and more especially of the passage now before us, to diffuse and confirm the spirit and doctrines of party.

Mr. Fox proceeds to touch on the leading incidents of Charles's reign. The following animated remark we insert, as a striking example of the generous warmth with which he sympathised with the injured and oppressed.

"The struggles of the prince of Orange in defence of his country, his success in rescuing it from a situation to all appearance so desperate, and the consequent failure and mortification of Lewis the Fourteenth, form a scene in history upon which the mind dwells with unceasing delight. One never can read Lewis's famous declaration against the Hollanders, knowing the event which is to follow, without feeling the heart dilate with exultation, and a kind of triumphant contempt, which, though not quite consonant to the principles of pure philosophy, never fails to give the mind inexpressible satisfaction."

Of the popish plot, Mr. Fox declares very truly, that "the proceedings in relation to it, must always be considered as an indelible disgrace upon the English nation, in which king, parliament, judges, juries, witnesses, prosecutors, have all their respective, though certainly not equal, shares." We cannot however but remark, that, had not Mr. Fox been strangely biassed by his political attachments, he would have specified the opposition of that day, though whigs, as the most deeply involved in the general criminality. It is due to him, however, to state, that, in a subsequent passage, he does fix a stigma on the character even of lord Russell for his conduct in relation to the principal sufferer on that occasion. We are also compelled to add, that the paragraph is closed with a sarcasm against kings, which is utterly unworthy of its author.

But for want of room we would gladly lay before our readers the whole of Mr. Fox's reflections on the exclusion bill. We will insert the greater part of them.

"To those who acted with good faith, and meant that the restrictions should really take place, and be effectual, surely it ought to have occurred, (and to those who most prized the prerogatives of the crown, it ought most forcibly to have occurred,) that in consenting to curtail the powers of the crown, rather than to alter the succession, they were adopting the greater, in order to avoid the lesser, evil. The question of What are to be the powers of the crown, is surely of superior importance to that of, Who shall wear it. Those, at least, who consider the royal prerogative as vested in the king, not for his sake, but for that of his subjects, must consider the one of those questions as

much above the other in dignity, as the rights of the public are more valuable than those of an individual. In this view the prerogatives of the crown are, in substance and effect, the rights of the people; and these rights of the people were not to be sacrificed to the purpose of preserving the succession to the most favoured prince, much less to one who, on account of his religious persuasion, was justly feared and suspected. In truth, the question between the exclusion and restrictions seems peculiarly calculated to ascertain the different views in which the different parties in this country have seen, and perhaps ever will see, the prerogatives of the crown. The whigs, who consider them as a trust for the people, a doctrine which the tories themselves, when pushed in argument, will sometimes admit, naturally think it their duty rather to change the manager of the trust, than to impair the subject of it; while others, who consider them the right or property of the king, will as naturally act as they would do in the case of any other property, and consent to the loss or annihilation of any part of it, for the purpose of preserving the remainder to him, whom they style the rightful owner. If the people be the sovereign, and the king the delegate, it is better to change the bailiff than to injure the farm; but if the king be the proprietor, it is better the farm should be impaired, nay, part of it destroyed, than that the whole should pass over to an usurper. The royal prerogative ought, according to the whigs (not in the case of a popish successor only, but in all cases) to be reduced to such powers as are in their exercise beneficial to the people; and of the benefit of these they will not rashly suffer the people to be deprived, whether the executive power be in the hands of an hereditary, or of an elected king; of a regent, or of any other denomination of magistrate; while, on the other hand, they who consider prerogative with reference only to royalty, will, with equal readiness, consent either to the extension or the suspension of its exercise, as the occasional interests of the prince may seem to require."

The foregoing remarks are ingenious, and even profound; yet it must be confessed, that nothing can be more rational or natural, than to reduce within less than ordinary limits, the power of a prince in whom a less than ordinary share of confidence could be justly reposed. In another view, Mr. Fox's reasoning is scarcely fair. His argument assumes, that the constitution, and more particularly the powers of the crown, would remain the same after the exclusion bill as before it. But it was one of the strongest arguments against the measure, that it tended to produce that most important and most mischievous change, of substituting an elective in the place of an hereditary monarchy. The anti-exclusionists, therefore, might justly urge, that the true question was not, what Mr. Fox states, to whom should be committed a given measure of prerogative, whether the succession should be preserved to a particular prince; but whether it would not, on the whole, be less injurious to the constitution to reduce the royal prerogatives for a time within narrower limits than were commonly desirable, than to set a precedent which might ultimately lead to that which has always been justly esteemed the greatest of all constitutional evils, an elective monarchy.

Of the proceedings in the case of Russell, and still more of Sydney, Mr. Fox expresses himself with just indignation and abhorrence; and his remarks on the manner in which Mr. Hume speaks of Charles the Second's conduct, in relation to Russell's and Sydney's execution, are at once acute and profound. After specifying some of the particulars, wherein the unfairness of Mr. Hume's statement appears, he adds:

"The king is gravely introduced on the question of pardon, as if he had had no prior concern in the cause, and were now to decide upon the propriety of extending mercy to a criminal condemned by a court of judicature; nor are we once reminded what that judicature was, by whom appointed, by whom influenced, by whom called upon to receive that detestable evidence, the very recollection of which, even at this distance of time, fires every honest heart with indignation. As well might we palliate the murders of Tiberius, who seldom put to death his victims without a previous decree of his senate. The moral of all this seems to be, that whenever a prince can, by intimidation, corruption, illegal evidence,

or other such means, obtain a verdict against a subject whom he dislikes, he may cause him to be executed without any breach of indispensable duty; nay, that it is an act of heroic generosity if he spares him. "I never reflect on Mr. Hume's statement of this matter but with the deepest regret. Widely as I differ from him upon many other occasions, this appears to me to be the most reprehensible passage of his whole work. A spirit of adulation towards deceased princes, though in a good measure free from the imputation of interested meanness, which is justly attached to flattery, when applied to living monarchs; yet, as it is less intelligible with respect to its motives, than the other, so is it in its consequences still more pernicious to the general interests of mankind. Fear of censure from contemporaries, will seldom have much effect upon men in situations of unlimited authority; they will too often flatter themselves that the same power which enables them to commit the crime, will secure them from reproach. The dread of posthumous infamy, therefore, being the only restraint, their consciences excepted, upon the passions of such persons, it is lamentable that this last defence (feeble enough at best) should, in any degree, be impaired; and impaired it must be, if not totally destroyed, when tyrants can hope to find in a man like Hume, no less eminent for the integrity and benevolence of his heart than for the depth and soundness of his understanding, an apologist for even their foulest murders."

We trust that every Christian reader will rise from the perusal of the above passage, deeply impressed with a sense of the weakness of all restraints on vice, except such as are grounded on the considerations and motives furnished by revelation. It is matter of just thankfulness to the Supreme Disposer of all things, that there are inferior motives which operate on those who are not influenced by the higher dictates of religion, and which tend eminently to the well-being of society, and to the comfort of social and domestic life; but surely we have here a proof of their scantiness and insufficiency, when the strongest of them all, the desire of estimation, is acknowledged to be thus impotent, in the very instance in which its influence might be of the greatest utility. What a lesson are we here taught of the value of religion, with a view even to the temporal happiness of mankind.

Mr. Fox relates, with great spirit, the base and cruel persecution of Mr. Locke; and the reflections with which he closes the account, bear the stamp of his vigorous mind, and of his detestation of oppression and tyranny.

"Tyranny," says he, "when glutted with the blood of the great, and the plunder of the rich, will condescend to hunt humbler game, and make a peaceable and innocent fellow of a college the object of its persecution. In this instance one would almost imagine there was some instinctive sagacity in the government of that time, which pointed out to them, even before he had made himself known to the world, the man who was destined to be the most successful adversary of superstition and tyranny."

Mr. Fox's character of Charles II. is drawn with considerable care, and the delineation must be confessed to bear eminent marks of fairness and candour. We entirely sympathize in the indignation expressed so powerfully by Mr. Fox, at the unprincipled connection which Charles so long kept up with the court of France, and at the shamelessness with which he was continually supplicating for an increase of his pay. His conduct will appear, if possible, still more detestable, if we view it in connection with the obligations which he owed to his people, and the attachment which they continued to manifest towards him in spite of all his follies, and all his crimes. On the whole, however, we think that Mr. Fox represents the character of Charles in too favourable colours. This our readers may scarcely deem possible of a man, whose "desire of power is said to have been more unmixed with the love of glory than that of any other man whom history has recorded; that he was unprincipled, ungrateful, mean and treacherous, vindictive and remorseless." Mr. Fox, we think, exalts far too highly the merit of Charles's easy good-humour and affability, by placing them among the moral virtues; and leaves out of the estimate

of the king's character, his extreme selfishness, his dissoluteness and irreligion. To these we should add his cowardly hypocrisy in concealing, during his life, the religion, which, it appears from a letter in Dalrymple's Collection, he really had embraced as early at least as 1669, were it not that he could not so properly be said to have embraced popery, or renounced protestantism, as from inconsiderateness and irreligion, to have been indifferent to both. In the closing scene of his life the case was different. Through the solicitude of his friends, and especially of the duchess of Portsmouth, for his eternal interest, a solicitude which, with all its errors, was both more reasonable and more respectable than that philosophical indifference which it is the fashion of our times to applaud; on the day before his death, a catholic priest was brought, and Charles received the sacrament from him, together with the other rites of the church of Rome. The whole story is told by Barillon, in one of the letters contained in the Appendix; a letter which we strongly recommend to the perusal of every protestant reader. Surely the genius and nature of popery were scarcely ever more strikingly displayed. Surely the truth of the acknowledgment publicly made even by the advocates of the Roman catholics, that theirs is a most ritual religion, has seldom been more strikingly exemplified. "Go to the duke of York," says the duchess of Portsmouth to Barillon, "and tell him I have conjured you to warn him to think of what can be done *to save the king's soul.*" The king's consent to the necessary proceedings was obtained, not without some management to prevent what passed from being overheard by a numerous company, some apparently in the room, and others at the open door of the antichamber. A catholic priest was sought out, and a Scotch priest, named Huddleston, was found, who had saved the king's life after the battle of Worcester, and who, on that ground, had been excepted by name from all the laws against Roman Catholics. All being at length prepared, and Huddleston, who had been carefully instructed in what he had to say to the king, "*as of himself he was no great doctor,*" being now at the door, disguised in a wig and gown, the duke of York, after commanding, in the king's name, all to retire, except the two noblemen in waiting, who, it appears, were protestants, and shutting up the physicians in an adjoining closet, introduced Huddleston, saying as he presented him to his majesty, "Sire, here is a man who saved your life, and is now come to save your soul. He is welcome, answered the king." Huddleston, as the duke of York afterwards told Barillon, acquitted himself very well in his function. Charles confessed himself with great sentiments of devotion and repentance. The king's calmness and even confidence in the latter hours of his life, those in fact which followed the religious offices we have been describing, have been remarked by all his historians, though the cause of this increased tranquillity has not been so commonly noticed. He often, says Barillon, expressed his confidence in the mercy of God; and during the whole night which followed, he spoke upon all things with great calmness. Barillon felicitates himself on the favour of God in giving him any share in so good a work. Lewis the Fourteenth is not a little consoled under the loss of his friend, by all the divine mercies vouchsafed him at the end of his days; and all his catholic friends appear to have entertained no more doubt of his final happiness, than they would have had of that of the best of men. Mr. Fox seems to have misunderstood the objection, which has been made by religious historians, to what past in Charles's last moments concerning his mistresses, whom he recommended repeatedly to his successor

in terms of great interest and affection. It was not his benevolent solicitude for their comfort, after he should be no more, that has been censured; but that, with death staring him in the face, he could recal to mind, without the slightest appearance of compunction or sorrow, his various illicit connections, and his ill treatment of his queen, who appears to have felt for him in his last moments with true conjugal affection.

It is always useful, where men have risen to extraordinary heights of virtue, or have sunk into uncommon depths of depravity, to ascertain, if possible, the education, institutions, connections, and whatever else may have had any share in the formation of their character. We are at no loss, in these respects, in the instance of Charles II. We have already had occasion to notice the extreme profligacy, and the contempt of all serious religion, which were generally prevalent among the cavaliers, with whom he would naturally be associated at that period of opening manhood, when most commonly the character and habits are formed. Another circumstance is still to be mentioned; that of his mother being a Roman catholic; while he was bred up nominally as a protestant. When it is considered, on the one hand, that it is almost always by the mother that the seeds of religion and virtue are sown in the youthful heart, and that from Charles the Second's earliest infancy his father's mind and time must have been completely absorbed by his difficulties and dangers; and when, on the other, we take into account how generally Roman catholics place attachment to their church in the place of every Christian grace and moral virtue, and consider at how low a rate they commonly estimate all religious instruction of a protestant kind, we may infer with but too much certainty, that the religious instruction of Charles would most probably be entirely neglected during his childhood. And surely we need not prove, that princes, from their earliest infancy to the most advanced periods of their lives, must be under peculiar disadvantages in respect of religion and morals, so as to require even a more than common degree of watchfulness and assiduity in their preceptors. We might therefore have anticipated with certainty the consequences which must follow in the case of Charles II., from his neglected education in childhood, and still more his dissolute connections in early youth.

The introductory chapter closes with a very just, though to the pride of human reason a somewhat humiliating remark, "that between two persons, one of whom should expect that the country would remain sunk in slavery, the other that the cause of freedom would revive and triumph, it would be difficult to decide, whose reasons were best supported, whose speculations the more probable."

Might not the foregoing acknowledgment reasonably be expected to moderate the positiveness with which politicians of adverse parties scarcely ever fail to pronounce, though with directly opposite opinions, on the effects of public measures?

Our author proceeds:

"Upon reviewing the two great parties of the nation, one observation occurs very forcibly, and that is, that the great strength of the whigs consisted in their being able to brand their adversaries as favourers of popery; that of the tories (as far as their strength depended upon opinion, and not merely upon the power of the crown,) in their finding colour to represent the whigs as republicans. From this observation we may draw a further inference, that in proportion to the rashness of the crown, in avowing and pressing forward the cause of popery, and to the moderation and steadiness of the whigs, in adhering to the form of monarchy, would be the chance of the people of England, for changing an ignominious despotism, for glory, liberty, and happiness."

Let our great political leaders seriously weigh the moral to be

drawn from the above observations; observations which, as we believe, will almost always be found substantially true. Can we, however, call to mind Mr. Fox's political career, without regretting that he was not more practically observant of that lesson of moderation which, as an historian, he here inculcates?

(To be continued.)

Zeal without Innovation; or the present State of Religion and Morals considered with a View to the Dispositions and Measures required for its Improvement: to which is subjoined an Address to young Clergymen, intended to guard them against some prevalent Errors. Rivingtons. London: 1808. 8vo. pp. 375, price 7*s.* 6*d.*

THE title of this work is extremely general; but the subject which the writer has continually in his eye, and of which indeed he principally treats, is the character of that "class of clergymen who are commonly called evangelical." Although, in reviewing this book, we propose to be diffuse in some of our remarks, yet our labour has been in part anticipated. Feeling that the public were not in possession of the true state of the case, we took occasion to engraft, on our review of the publication of Mr. Ingram, a summary account of what we consider to be the doctrines of the modern evangelical ministers, and what the causes of the popularity of their preaching. We cannot but derive satisfaction from perceiving that our statement is in a great measure confirmed by this very competent writer, who, though he speaks freely and sometimes too strongly and unguardedly of their faults, is evidently himself one of their body, and, as far as they meet with his approbation, pleads their cause.

But before we proceed with our review, we will briefly give our own account of the rise and progress of that religious body within the church of which we are again to speak; and we will also advert to the manner in which they have been treated in various recent publications, proceeding chiefly from persons differing from them in religious views, though members of the same church.

At the period of the reformation, a remarkable unity of doctrine prevailed among the protestants; and the articles and homilies and liturgy of our church express the sentiments which were then generally prevalent. The practical part of religion, as well as the doctrinal, was cultivated with care; the new separatists professing to distinguish themselves from the church of Rome by their superiority in both these respects. They had much of that strictness which is now considered as characteristic of a sect; and the language which they introduced into the public formularies of our faith, and which is still in use among us, distinctly shews that they considered the church of Christ to be a collection of holy men gathered out from this wicked world, and called to a very singular piety and virtue. The reformed church, nevertheless, embraced in its charitable arms as many professors of the new and orthodox faith as were not of scandalous life; and it denominated the collective body of its members "the regenerate," "the people" or "children of God;" names some of them first designating the Jews, then transferred by Christ and his apostles to the church which they had created, and at the time in question perhaps not unjustly applied to as many as came out from the church of Rome, and refused to partake of her abominations. It is not easy to suppose the continuance of a very high degree of purity in the general body of a church comprising the general population of an extended country, and in which discipline must therefore almost necessarily decline. When all men flock into it, they communicate to it, in spite of its liturgy and articles, many of their own lax ideas both of doctrine and practice. The reformed church of this country gradually as-

sumed a less religious character, while the very increase of civil liberty forbad the enforcement of a rigid church discipline. Doctrinal subjects excited less zeal. Morality was taught; but a morality not founded in Christian doctrine soon ceases to be altogether that of the Gospel.

The declension which we have noticed was, however, partial. The church continued to have in her bosom not a few members who agreed in doctrine with the reformers, and inclined to a strict religious practice. Many pious men, also, who had fled from the persecution of queen Mary, brought back in the succeeding reign the original creed of the reformers; but some of them combined with it prejudices against episcopacy, contracted in the countries where they had sojourned during their exile; prejudices which were confirmed by the laxity they witnessed in many of the English episcopalians.

These men and their descendants contributed, as well as the stricter sons of the church, to maintain the doctrines of the reformation, and to promote a spirit of seriousness in the land; while the church had other children, who exhibited no inconsiderable laxity of life and yet boasted of a superior attachment to her. The term Puritans, applied at first only to the non-conformists in ceremonies, was at length, in consequence of these circumstances, occasionally extended to some of the more devout and orthodox episcopalians; to men differing little from the reformers, and well affected to the articles and liturgy of the church. The first generation, indeed, of those puritans who derived the name from their dislike to the ceremonies of the church, were (doubtless with many exceptions) sober, exemplary men; and some of them possessed considerable learning and religious knowledge: they erred, chiefly, by carrying their dread of popery to excess. We have as little doubt of the piety and integrity of a great part of these men, however mistaken they appear to have been, as we have of the patriotism of many of the first opposers of the arbitrary measures of king Charles. Under the followers of the one body, liberty was turned into licentiousness: under the successors of the other, religion degenerated, though by no means universally, into fanaticism. A sound remnant was still to be found, who retained the evangelical doctrines and the holy practice of many of the old puritans, without being carried away by the prevailing extravagance.

There were not wanting, in the days of the second Charles, or in any subsequent reign, a variety of ministers in the church, who clung to the doctrines of the reformation, and urged a strict religious practice. The stricter few, however, and especially those of them who at all inclined to the faults of the later puritans, were now viewed by their brethren with more than ordinary jealousy. The puritanical party had recently been disgraced by the utmost extravagance and hypocrisy; and a religion forming the very contrast to theirs, was therefore cultivated by many worthy and pious men, who were disgusted by the scenes which had been witnessed. As the puritans had erred through a too great horror of popery, so these episcopalians now erred through a too lively apprehension of puritanism. Two religious parties may be said to have at this time prevailed among us. The one, eager to wipe away the reproach of puritanism, was zealous for order and every external decorum: it represented religion as eminently consisting in the exact fulfilment of all the relative duties, and was the forward reprover of spiritual pride, of eccentricity, and of enthusiasm. Doctrinal knowledge gradually declined in this school, and its disciples assumed more and more the character of moralists. The general verities of the christian faith were not, indeed, rejected by them, but they were not made the subjects of much discussion. It was as-

sumed that they were sufficiently believed by the members of the church; and that the point chiefly to be pressed was, a good practice.

The order and propriety so much insisted on in this quarter, seemed to many of the other party to be formality; and that attention to relative duties, which was so strenuously inculcated, to be little more than conformity to the world, or, at best, a low and ordinary morality. These urged spirituality of mind, pushed very far the duty of separating from the world, and were disposed to class those who lived much in it among the unconverted. It is no easy matter to tread exactly in that path which is dictated by the true spirit of Christianity; and it is still more difficult to remove unreasonable jealousies, which good men of different complexions are apt to entertain of each other.

It was at a period when doctrinal religion was at a low ebb in the church, and when there was also no very high standard of practice, that methodism arose. The religion of the puritans, and that of the modern methodists, have often been confounded; but if by the latter term the more immediate imitators and followers of Mr. Whitefield and Mr. Wesley are intended, they differed, as we conceive, very considerably. Methodism appears to us to have been less formal, less scrupulous, less accustomed to exercise itself in solving cases of conscience, more occupied in observing the state of the religious feelings, more in haste to possess spiritual comfort, more variable and enthusiastic. The old puritan was well read in books of divinity, and minutely acquainted with even the less important portions of his Bible; scrupulous, grave, patient, prolix, systematic. The modern methodist (at least the less reflecting and larger part of the descendants of those who gathered around the standards of Mr. Whitefield and Mr. Wesley) acquaints himself with the more short and entertaining religious tracts, relating chiefly to extraordinary conversions; and has his memory charged principally with doctrinal texts: texts undoubtedly of great importance, which, however, he too easily considers as supplying a complete knowledge of the Gospel. He is warm in his zeal, but variable in his frames, desultory in his habits, and somewhat superficial in his theology. The puritans were prejudiced against the rites and ceremonies of the church: the methodist has no such prejudices: he professes attachment to the church.

Very soon after Mr. Whitefield appeared, a somewhat increased number of episcopalian ministers proclaimed, some in their own pulpits, and others in a variety of places, the great evangelical doctrines; several of them, however, giving their own colour to their divinity, and becoming the centre of their own peculiar circle. Some of these preachers were formed in that devout orthodox school, which, though subject to various modifications, we have represented as having never ceased to exist in the church. We are persuaded, that true religion both lived and flourished among this generation of men; that it eminently preserved itself in this quarter. "*Hic currus fuit.*" They were, many of them sequestered individuals; but from their lamp many a flaming torch was now lit; and we question whether some of those earlier and less splendid lights did not burn with a purer flame, though they illuminated only a comparatively narrow district.

Of those who now arose, the general character, nevertheless, was on the whole highly to be praised; and their preaching had a powerful influence in turning many from the power of Satan unto God, as well as in awakening a general attention to religious subjects. They were themselves, for the most part, distinguished by a peculiar sanctity of life and seriousness of spirit; by superiority to the world; by much integrity

and disinterestedness; and by a most unwearied zeal and diligence in their profession. Their conduct, still more than their doctrine, which sometimes indeed bordered on enthusiasm, served to reprove the whole body of the lukewarm ministers of the establishment. Some of these ardent men emulated Mr. Whitefield, and in a measure copied after him. Others of them began to supply his deficiencies, and to correct the practical errors to which they saw that his mode of preaching had given birth; though accounting him a brother in respect to doctrine. They were in general bold and determined characters. They made no compromises with the world. To borrow an expression of one of their own body, they drew the sword and threw away the scabbard. The revival of the doctrines of grace, doctrines of which we have already treated in our review of the work of Mr. Ingram, was the great object of their labours; but they also urged a very strict, we had almost said a severe, practice, when they entered (which some of them only briefly and summarily did) into the discussion of practical subjects. By many of these Gospel ministers (for this was now the term currently given to the revivers of evangelical doctrine) the order of their own episcopal church was not much regarded: they felt themselves to be a little proscribed body, and had no great hope of countenance from bishops, or of favour from the rich and great.

There was much of individual singularity in some of them. Having cast off that deference to clerical superiors, and that regard to reputation among the great mass of equals in society, which commonly serve to restrain eccentricity, and to produce a sober conformity to established custom, they followed the bent of their own several minds; holding, nevertheless, certain great truths in common, and borrowing also from each other certain religious phrases, sentiments, and habits of acting. Some of them were of a warm natural temperament; and these, like Whitefield, gave a character of too much vehemence to the Gospel which they taught. Some were of a retired and devotional spirit: these inculcated a deep piety, and dwelt much on religious experience; but sometimes suffered their spirituality to border on mysticism. The more intellectual and acute inculcated the nicer doctrinal distinctions; and a few of these inclined to a too metaphysical view of religious truth. There was here and there a man among them, who had a strong turn to the ludicrous, and mixed, even with the most awful and the most scriptural representations of religion, certain arch sayings and lively conceits, which might easily be construed into a profanation of the Gospel, when separated from the context, and retailed in irreligious circles.

But the circumstance which we mention with the most regret, and yet it is necessary to state it with a view to give a just view of the subject, is the violence of the controversies of some leaders of the evangelical body with each other. A few expressions of Mr. Wesley, of which both he and his favourers ought to have acknowledged the incorrectness, produced a general meeting of the more Calvinistic preachers, and issued in a long-continued discussion between the two parties, in which neither of them, as it appears to us, was so much occupied in searching out the sober truth of Scripture, on some points of considerable difficulty, as in marshalling the texts which seemed to be on its own side, in order thus to expose and discredit the other. This intestine war, after a time, subsided; and as the evangelical body within the church enlarged itself, individual particularities abated; for the young ministers, although imitators of the old, learnt to embrace rather the general doctrines of the body, than the particular tenets of any single master. It is obvious that under such cir-

cumstances there would be a great increase of sobriety, though attended perhaps with some *apparent* diminution of zeal. The number of these evangelical ministers within the church has of late years much increased; and it has excited the wakeful jealousy of many of their brethren, as well as of their ecclesiastical superiors, and of some even of our politicians. It is a curious circumstance, that this jealousy seems to have arisen, in some minds, to its highest pitch, at the time when those circumstances in the character and conduct of the suspected body which might excite alarm, had begun to disappear. Their enemies are now accusing them of Calvinism; but where is the evangelical minister whose Calvinism approaches to that of Toplady? Where is the familiarity in the pulpit which is equal to that of Whitefield; or the mixture of drollery and seriousness which is to be compared with that of another conspicuous character, who might be named? In truth, it is the moderation and propriety acquired by the new generation, which are procuring for them much of that countenance from the higher orders of which their accusers are ready to complain; so that if the church is now about to be overthrown by them, it will be overthrown through the baneful influence of that new temperance which has been infused into their character.

While the evangelical clergy of the church (for it is with these chiefly that we now concern ourselves) have approximated, at least in regularity and in manner, towards the general body of its ministers, several of that body have, in consequence of the very competition which has been produced, displayed a new degree of religious zeal, and have put in their claim to the exactest orthodoxy of doctrine. They have been led to study doctrinal points with more than ordinary care; to inquire into the tenets of the reformers; and to canvass the articles of their own church. The result has been, not an agreement with the evangelical body, to overwhelm whom, by the weight of ancient authorities, has been a leading object of these studies, but some approximation to their sentiments, and a disposition to dispute upon fewer points. With a few of the combatants, the war has considerably changed its nature. It is no longer a *bellum usque ad internecionem;* it is not *pro aris & focis.* It is, as to some of them, about a certain tract of territory; a sort of borderers' war, respecting boundaries not easy to be settled; and though the vigour of the battle is still great, in consequence of the first impulse given, yet we may hope for a day of comparative quietness and peace; except, indeed, that probably new wars, upon new as well as upon the old grounds, will, in the lapse of time, rise up in new as well as in the old quarters.

At the same time we do not profess to dismiss all jealousy respecting the evangelical party. We still fear lest some individuals, bearing that name, should be found to verge towards enthusiasm, antinomianism, and extravagance. We are also fearful lest some of the more mild and candid individuals of the body, in approximating to men of the other class, should concede too much in doctrine and in practice; should fall into lukewarmness, while they think that they are cultivating moderation; should lose those distinctive qualities which were once both their safeguard and their glory, should follow custom, should become assimilated to the world, should be "scattered among the heathen, and learn their ways." We dread another evil. We are afraid lest a generation should rise up, who should retain, indeed, the general doctrine of their fathers; should profess attachment to the names of the deceased worthies of the evangelical church; should adopt, when encircled by their more pious friends, all the religious

language, and even the objectionable phraseology found among the body; should continue zealous for doctrinal truth: but being nevertheless corrupted by that increase of wealth and luxury, which is ever undermining the virtue of both church and state, should learn to combine with a more than sufficiently methodistical creed, and even with a few old-fashioned strictnesses, a generally lax, worldly, and self-indulgent practice. It is to this species of religion that the principles of the Christian Observer stand more particularly opposed. What we dislike above all things, is an association of abundant profession with scanty performance;—a junction of exact notions on general doctrine, with an indifferent judgment as to particular points of duty and of conduct;—grand ideas of the power and providence of God and the all-sufficient work of Christ, combined with a temper peevish, angry, and ill-subdued, or with a life but little distinguished by good works;—a magnificent and most promising faith, and works ridiculously disproportionate to it;—a Christianity strict, and even severe, as to its doctrinal theories, soft, perhaps, and most accommodating, in all that regards practice. Some men of this inconsistent character contrive to be popular in all quarters: in one set of company they are had in honour for being of the sound evangelical party; in another they are approved, because they are found assenting and consenting to the sentiments and manners of the worldly circles. They ought to be repudiated by both parties. Their hand, indeed, is not against every man, but we could almost wish that every man's hand was against them.

But having made this undisguised disclosure of our fears, we think it no more than justice to add, that after every abatement from their merits which candour can demand, we remain, nevertheless, fully persuaded that it is, on the whole, to this body that we must look for the revival and maintenance of true religion in the church; and that both orthodoxy of doctrine, piety of spirit, and strictness of life, here principally abound. There may be other quarters in which a more correct taste, a superior degree of general learning, and a more exact decorum may be observed: it is here, however, that man is best understood to be a sinner redeemed by grace from the condemnation which he has deserved. It is here that lessons of nonconformity to the world are chiefly to be learned; it is here, pre-eminently, that the fire of devotion will be found to burn.

Such are the general views of the evangelical body which we entertain. It is improving at this very time, as has been already observed, in some important particulars. It is acquiring, as we think, even a more correct orthodoxy. It is advancing also in reputation among the great body of the middling as well as of the lower orders. God grant that it may, in no respect, decline!

One of the errors of those who have sat in judgment on these subjects, has been an inattention to the variations of which we speak, to the variations indeed both of the evangelical clergy and of the other class of ministers. We could wish to give, if it were possible, the character of these bodies exactly as it stands at the present period. The past should be described, and it should be carefully compared with the present; for by this comparison alone shall we be able to judge of the future. The value of the work now before us, consists much in the accuracy with which it attempts to delineate the character of the existing evangelical body: but it does not, as we think, sufficiently advert to the gradual change which they have been for some time experiencing.

In the little tracts in which the first methodists were opposed, the argument chiefly used, in order to bring back the wanderers, was the

excellency of the doctrines of that old and venerable church, which they were represented as presuming to forsake. These writers on the side of the establishment were not sufficiently aware of the reply made by their adversaries, that the doctrines of the church were neglected by her ministers themselves; that her articles were true, but that her sons were not true to those articles. The Calvinistic spirit of the evangelical preachers has been of late years the great object of attack; and it has been little considered how many of them are not Calvinists, and how very slight, and almost evanescent, is now a great part of the Calvinism of others. Their irregularity has been also censured; but the irregular part of them is at this time very small, and these are much discountenanced by the body at large. Some writers have confounded them with the puritans. We pointed out, under a former article, certain striking points of difference, and we have again touched upon them in this. Mr. Daubeny has complained of their doctrine of justification by faith; but the argument which he erected on the accidental omission of the word "not" in his copy of the Homilies, when treating on the point at issue, shews how little this modern guide to the church, a man nevertheless respectable for his general seriousness, was master of his subject. The British Critic has frequently observed a considerable degree of moderation towards ministers of this class, with, however, a few marked exceptions. The writers of that work appear frequently not to know who are and who are not of the obnoxious party; and the bountiful praise which both they, and even the Anti-jacobin Review, the avowed enemy of the whole order, have not seldom unwittingly bestowed on the works of individual chiefs of this very body, shews how much acceptance some of these ministers would be likely to find, if they did not wear in their hats the colour of their party.

Sensible of the advantages of free discussion, and knowing the remarkable ignorance of men in the higher classes on this subject, we have earnestly wished to see the character and principles of the evangelical clergy, and especially of those within the church, fairly placed before the public; and we have been ready to pardon errors in the statement, provided they were not very great or many. We therefore hailed the work of Mr. Ingram, because, however open it was to animadversion, it seemed to be that of a fair and seriously-minded man. It brought no railing accusation. It certainly was far from a panegyric on the evangelical body. We thought it too complimentary to the church at large in a few of its expressions. But it spoke to churchmen of their faults. It warned them of the real nature of their danger. It exhorted them to imitate many things in those men, whom it was the fashion to despise and condemn. It did this in the spirit of a friend, and was likely therefore to excite attention and to do good.

Such having been the circumstances of the past time, and such the history of the skirmishing which has lately taken place (we do not now advert either to the able work of Mr. Overton, or to the variety of ephemeral productions which have recently appeared, some of them distinguished chiefly by the consummate ignorance which they display upon the subject) we feel peculiar satisfaction in having at length before us a work which undertakes to perform the task that we had so anxiously wished to see achieved, and which is executed by one who is evidently well qualified for the undertaking; namely, by a man who is himself one of the evangelical class, and yet exercises all the freedom and boldness which could be expected in the most independent and impartial by-stander.

We beg pardon for having made this long exordium. We profess, however, to employ both the present work, and some which we before noticed, as a medium through which to communicate freely our own sentiments. We now proceed with our author.

We are first accosted in a preface, in which he professes to be "careful to avoid all arrogance of behaviour, and all unchristian temper, in the delivery of his opinions;" asserts his right, nevertheless, to "use terms expressive of indignant feeling, against things evidently bad in themselves:" intimates that a large portion of his work will turn on the character of evangelical ministers; declares, however, that "his conscience will not allow him to take up their cause in the gross;" and calls upon men to be candid on this subject, "neither believing the nameless pamphleteer, who reports them as enemies, nor the sectary, who claims them as his friends." He professes to write with a particular view to young clergymen, and observes that he is himself a clergyman of the church of England. A kind expressions is used towards his dissenting brethren. "In all such of their proceedings as are simply christian," he declares himself to be "one with them:" "but when they, or others, are doing that which tends to weaken the *salutary force* of our ecclesiastical establishment (whether wilfully or inadvertently) the author thinks it his duty to give notice, that "they are acting against the good of the whole." There is in this passage, perhaps, a rather too strong assumption, that the author exactly perceives when it is that the *salutary* force of the establishment is weakened by acts of the dissenters. They themselves are doubtless as ready as he to profess, that they wish not to weaken its *salutary force;* but there is a difference, often undoubtedly a very nice one, as to the question, what is and what is not its salutary force, and what also are those acts of theirs which tend to weaken it. We shall, however, explain ourselves more largely on this point, in the course of our progress. The preface evidently breathes a very excellent spirit.

The first chapter treats of the visible decline of attendance on public worship. We could have wished to see something more specific stated on this subject. Would it not be practicable, and even easy, to make a general inspection of the places of worship in a given district (in the city of London, or in some hundred of a county, for example) during the term of morning service, and thus to furnish a very good rough estimate of the number of attendants, both at our churches and at all the meeting-houses? The population abstracts, which were printed a few years ago, would supply the means of comparing these numbers with the whole of the population. Our author is here agitating a very important subject, and one which he very properly places in the front of his publication; but he speaks a little loosely, when, after mentioning day-labourers, porters, carters, &c. people employed on the water, street-criers, *artisans, and manufacturers,* he adds, that "not one in a thousand of *this multitude,* perhaps, is there ever seen in a place of worship." In the *regular* churches, both of our metropolis and of many of our great towns, we believe that but few of them comparatively are seen. They have passed over, or are passing over, to the methodists and dissenters; and this is to be accounted for, partly by the zeal of the preachers of those persuasions, and partly by the general character of the times in which we live, which are times of great religious, not to say likewise of much political, freedom. The claims of monopoly are now disregarded. On every side men are elbowing each other. Where is now the statesman whose title to power is not estimated by his talents,

rather than by his rank or favour at court? Where is the peer or commoner who can gain a full hearing in the senate, if he be an ordinary man? Where, even, is the royal prerogative, of which the sacredness is not deduced from its utility, and which is not in danger of being destroyed if it is frequently and notoriously abused? Even sceptres are passing into the most brave, though into vulgar hands. Talent is wanted to withstand talent; and "*detur dignissimo*" is the cry in every quarter. The age of privilege and prerogative, like that of chivalry, is past. Time was, when no man could keep a swan, except by royal license; when every sturgeon which was caught belonged to the king, because it was a royal fish; and when the king's collection of animals at the tower was deemed the only magnificent assemblage of wild beasts in the kingdom. But now every innkeeper may decorate his pond with swans, in order to bring custom to his door; the royal fish is openly sold in the market; and every shewman boasts of his tiger, his lion, and his elephant, and he does not scruple to place his pair of beef-eaters at his door, of a stature rivalling the king's, and in still more flaming scarlet. Can we be surprized that the church should feel the effect of this coarse and eager competition; and that while the Tower is striking its flag to Exeter Change, St. Paul's should also be yielding to the Tabernacle?

"Go," says our author, "to the other extremity of the scale. Think of the entire streets in the fashionable part of the town, inhabited by people whose Sunday scarcely begins till the morning service in the churches is nearly over; who spend the noon in the parks; then go home to dine, and dispose of the rest of the day in the drawing-room. Take a survey of another class, situated about midway between the highest and the lowest orders. Think of the general flocking of the better-conditioned men of trade into the country on a Sunday; the morning consumed in the journey, the middle of the day in conviviality, the evening in returning to their neglected homes, where the uninspected servant arrives just time enough to open the door to his careless master."

This is no untrue picture of the age; though the author, perhaps, is not sufficiently precise in his observations. By the highest classes, with the exception indeed of a great proportion of the women, and more particularly by men of a literary and philosophical cast, the church is neglected in consequence of the prevalence, as we suspect, of no inconsiderable degree of scepticism; a scepticism, indeed, of an imperfect kind, and half-resolving itself into indifference. If a worldly motive for going to church presents itself to men of this class, they repair thither; and hence it happens, that when they become fathers of large families, since the interests of the children, and particularly of the daughters, are forwarded by a decent attendance on public worship, they are found in the family pew, at least during their residence in the country. Many of the mercantile and middling order have been indisposed to religion by growing wealth, as well as by a similar latitudinarianism of sentiment. The lowest classes have been deeply corrupted by manufactures, and by the vices which our great towns so easily generate; they have also imbibed some tincture of infidelity. Our military and naval services, which are now so extended, conduce to an occasional attendance on public worship; but they are, on the whole, it is to be feared, not very favourable to the spirit, either of religion or morality.

While, however, in these respects, the disposition to assemble at the house of God has declined, a busy spirit of religion has been stirring among our methodists and dissenters, by whom not a few of the absentees from public worship have been awakened from their religious indifference, so far at least as to attend the meeting, and to approve the animated extempo-

raneous style of preaching, and the prevailing doctrines of the place. These numerous hearers (and some of them abound in piety and good works) are chiefly drawn from men a little raised above the lowest class. Moreover, the church, almost in every place in which those ministers who are termed evangelical have been stationed (and they are very numerous) has received a large accession to the number of its worshippers; and there are some parishes where ministers not designated by that title may have enlarged the congregations. Very numerous, also, are the places, and particularly in the country, where the parish church, not being elbowed out by any rival chapel, continues to attract a large proportion of the population. Thither the tradesman, the farmer, the mechanic, and the labourer, repair, together with their families, partly to shew their Sunday suits, partly to see their friends, partly to fill up a vacant hour, and partly (we would hope principally) to satisfy their conscience, and hear something about God and their duty. At the sound of the ancient bell, they bend their steps towards the neighbouring steeple, pretty much after the manner of their forefathers. We are not, therefore, quite so gloomy on the point before us as our author, though in the main we agree with him in the views he has given of it.

(To be continued.)

The Christian Monitor for the last Days; or, a Caution to the professedly Religious, against the Corruptions of the latter Times, in Doctrine, Discipline, and Morals. By JOHN OWEN, M. A. 2d Edit. corrected. London: Hatchard. 1808. 12mo. pp. 360. Price 6*s.*

THE first edition of this work appeared before the Christian Observer had commenced its labours. A new edition having, after repeated demands, been given to the public, we avail ourselves of the opportunity which is thereby afforded us of briefly but strongly recommending this useful Monitor to our readers. Although the work is on the whole less suited to the present times, than to the period of prevailing defection and apostacy from the faith and practice of our forefathers, at which it first issued from the press (1799)*, it is still well calculated "to serve the cause of religion and truth, and expose the reigning delusions of the day."

We give the following passage, as a specimen of the author's manner.

"But" Christianity, says an objector, "favours licentiousness, and therefore supersedes morality.—What, shall we continue to sin, because grace abounds? God forbid! The grace of God, which bringeth salvation, teacheth to deny ungodliness and worldly lust; and those who should, in the blindness of their understandings and the hardness of their hearts, imagine a license for iniquity under the dominion of grace, and convert the clemency of God into an occasion of sin, would only shew the grossness of that delusion by which they are enslaved, and the powerful machinations of the common Deceiver. For where can licentiousness find a defence, or immorality an excuse, under that system, which forbids alliance, in the most remote degree, with vice and sin; which discourages even the appearance of evil; which shuts the kingdom of heaven against every unclean affection, and assigns to holiness and purity of heart alone, the sight and fruition of God?

"But (we are told) it gives encouragement to supineness.—This objection, it is presumed, relies for its strength, upon the little respect which the system is supposed to pay to the resolutions and exertions of man. If faith (it is disputed) will save, and that faith is the gift of God, then man's salvation

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*"In revising this work after so long an interval, the author was affected with lively satisfaction, at the degree in which the portrait which he had drawn of the times at the date of this publication, had lost its resemblance to the original. The dry and ethical manner of preaching which was gaining fast upon us, has been in a great measure reasoned down by the strenuous exertions of our most eminent prelates; and a large proportion of our parochial congregations are now instructed with zeal, assiduity, and canonical correctness, in the faith once delivered to the saints." p. 6.

will have its course, though his own efforts to accomplish it should be altogether suspended. If one half of the Gospel alone be considered the statement is accurate and true. But let the system be thoroughly viewed, and the objection will appear unfounded, calumnious, and false. For to what are grace and knowledge, faith and holiness, and the growth and advancement in either promised, but to industrious exertion and fervent prayer, to a diligent perusal of the holy Scriptures, and a faithful attention to the means of religion? These are the instruments by which the Almighty engages to act; and they are equally necessary upon our supposition, as they are in the scheme of our objectors; with this difference however —that with *us*, they are but the *means*; with *them*, they appear both the *means* and the *end*. Indeed, the calls for religious industry, so far from not existing in the scheme of Christianity, which we have been considering, are many and urgent. For the marks of acceptability being purposely left in some degree undefined, the Christian is never justified in the supposition, that he has attained, or is already perfect. Has he faith? To this he must add virtue; to virtue, knowledge; to knowledge, temperance; lest running, he should not obtain; lest having converted others, himself should become a cast-away.

"When these objections cease to be tenable, we are finally told, that our system leads to *despair*. It makes men such sinners, and requires in them such saints; it gives them so much to do, at the same time that it pronounces them unable to do any thing: so that they have before them only the chilling prospect of praying, without being heard; worshipping, without being improved; and believing, without being saved.

"Shall this be said of a system, which invites the disciple to *ask*, and tells him he shall receive? which bids the ends of the earth to *look*, and be saved? If it commanded some great thing, there might be room for dejection: but what foundation is there for despair, when it says—"Wash, and be clean?" A sense of need, and appetites suited to the bread of life, are all that the Gospel demands of its subjects. Poverty of spirit, hunger and thirst after righteousness, weariness in the service and the ways of sin; these are the qualities for which it has provided riches, satiety, and rest. Amidst such powers of conferring benefits on the part of Christ, and such engagements to confer them upon the inquiring disciple; in the face of promises so various and comprehensive, grounded upon veracity and attested by experience; who can find occasion to despond? To hesitate when invited, is to dispute the ability, the will, the truth of him, who calls upon *all* to "seek" him—to "come" unto him; and accompanies that call with a distinct assurance, that those who seek shall *find*, and of those who come unto him, he will cast out *none*. Such, and such only, as cannot—will not—hearken to his voice, nor submit the pride of their hearts to his method of salvation, he will leave to the fruits of their own perverseness; swearing in his righteous and deliberate wrath, that they shall not enter into his rest.

"That the charge of *enthusiasm* should ever have been brought against *such* a faith, as that of the apostles, and of our *national* church as by law established, is not, in the actual circumstances of the world, altogether surprizing. But if we cannot wonder at the existence of the charge, we may at least deplore, that credit should have been given by any candid and ingenuous minds, to so unfounded and pernicious a calumny. That weak heads and fervent passions have done much towards making grace appear preposterous and faith ridiculous, is by no means reason sufficient for discarding expressions which are sanctioned by scriptural authority, and are made the medium of conveying ideas connected with the very essence of religion. With the evils of enthusiasm, in its just acceptation, this treatise has no concern. It is not at the same time easy to conceive, how any warmth of zeal can be more injurious to the real interests of mankind, than that moral apathy which lays the religious feelings under contribution; disguises the grace of Christ, under the formal colouring of human virtue; and shuts up the active spirit of the Gospel, in a chapter of rules and maxims. In vital religion, the affections are of necessity moved, and the springs which are touched will unavoidably communicate to them elevation and ardour. Languid hands and lukewarm hearts, belong to other motives and other ends. The height and depth, the length and breadth of divine love, are not measured without amazement, nor can be discoursed of without rapture. In a word, he who would limit the Christian's zeal in magnifying the mercies of his God, must first instruct him how to receive without gratitude, and how to be loved without loving in return." p. 97–104.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

In the press: Sermons, practical and familiar, by the Rev. Edward Cooper, Rector of Hamstall Redware;—A new Edition of Quarles's Meditations;—A Descriptive Catalogue of the Oriental Library of the late Tippoo Sultaun, with Specimens, by Major Stewart, Persian Professor of Hertford College;—The Chorusses of Æschylus's Plays, by Dr. C. Burney;—and Travels in Lower and Upper Canada, by Mr. E. A. Kendal, of New York; in one large vol. 4to., with engravings.

Preparing for the press: A Journal of Travels into Remote Parts of Russia, by Mr. R. Kerr Porter, who has brought with him to England a collection of drawings representing the costume of Russia and Sweden;—The Morning and Evening Lessons appointed for all the Sundays throughout the Year, and for Christmas and Good Friday; with a Commentary by the Rev. S. Weston;—and Scriptural Illustrations of the Thirty-nine Articles, by the Rev. Mr. Wix.

A Prospectus has been issued of a *New Weekly Paper*, entitled the FAMILY GAZETTE, which, it is said, will be distinguished by a strict regard to Decorum, Utility, and Sound Principles; as well as by the Quantity, Variety, and Arrangement of its contents: and will be printed in imperal octavo, in thirty-two columns, on good paper, and the press-work executed with particular care. Supplements will be occasionally published, so as to present the reader with all important Public Papers, and with a digest and abridgment of Parliamentary Proceedings. An Index will be given at the end of each year; and the whole will form a Register of Public Affairs. The First Number will be published by L. B. Seeley, No. 169, Fleet Street, on Monday Afternoon, Jan. 2, 1809.

The long-projected plan of completing the inland navigation between the metropolis and the ports of Portsmouth and Southampton, by effecting a junction of the Basingstoke canal with the river Itchen at Winchester, is now proceeding with every hope of success.

FRANCE.

M. Gregoire, formerly bishop of Blois, has recently published a work entitled, *De la Literature des Négres*, being an examination of the intellectual faculties, moral qualities, and literature of the negroes; to which are annexed, notices of such negroes as have distinguished themselves in the sciences, literature, or arts.

RUSSIA.

The Russian government has lately united the navigation of the Baltic and Black Sea, by means of the canal of Berini, which, communicating with the Duna, in the government of Mittau, and the Dnieper, admits the easy transport of the produce of White Russia and of the Crimea, to the capital.

AMERICA.

There is in the press at New York, the Natural, Civil, and Political History of Chili, translated from the Italian of the Abbé Molina, with notes from the Spanish and French versions, and a copious appendix, consisting of a translation into English heroic verse, of the most striking and interesting passages in the celebrated Spanish epic poem "The Araucana," by Don Alonzo Ercilla. It will form two octavo volumes, illustrated with a map of the country.

A new volcano has made its appearance in one of the Azore islands. An interesting account of it is given in the following letter from the American consul at Fayal, to a friend at St. Michael's, dated June 25th, 1808:—

"On Sunday, the 1st of May, at one *p. m.* walking in the balcony of my house at St. Antonio, I heard noises like the report of heavy cannon at a distance, and concluded there was some sea engagement in the vicinity of the island. But soon after, casting my eyes towards the island of St. George's, ten leagues distant, I perceived a dense column of smoke rising to an immense height; it was soon judged that a volcano had burst out about the centre of that island, and this was rendered certain when night came on, the fire exhibiting an awful appearance. Being desirous of viewing this wonderful exertion of nature, I embarked on the 3d of May, accompanied by the British consul, and

ten other gentlemen, for St. George's; we ran over in five hours, and arrived at Vellas, the principal town, at eleven *a. m.* We found the poor inhabitants perfectly panic-struck, and wholly given up to religious ceremonies and devotion. We learned that the fire of the first of May had broken out in a ditch, in the midst of fertile pastures, three leagues S. E. of Vellas, and had immediately formed a crater, in size about twenty-four acres. In two days it had thrown out cinders or small pumice stones, that a strong N. E. wind had propelled southerly; and which, independent of the mass accumulated round the crater, had covered the earth from one foot to four feet in depth, half a league in width, and three leagues in length; then passing the channel, five leagues, had done some injury to the east point of Pico. The fire of this large crater had nearly subsided, but in the evening preceding our arrival, another small crater had opened, one league north of the large one, and only two leagues from Vellas. After taking some refreshment, we visited the second crater; the sulphurous smoke of which, driven southerly, rendered it impracticable to attempt approaching the large one. When we came within a mile of the crater, we found the earth rent in every direction; and, as we approached nearer, some of the chasms were six feet wide; by leaping over some of these chasms, and making windings to avoid the larger ones, we at length arrived within two hundred yards of the spot; and saw it in the middle of a pasture, distinctly, at intervals, when the thick smoke which swept the earth lighted up a little. The mouth of it was only about fifty yards in circumference; the fire seemed struggling for vent; the force with which a pale blue flame issued forth, resembled a powerful steam engine, multiplied a hundred fold; the noise was deafening; the earth where we stood had a tremulous motion, the whole island seemed convulsed, horrid bellowings were occasionally heard from the bowels of the earth, and earthquakes were frequent. After remaining here about ten minutes, we returned to town; the inhabitants had mostly quitted their houses, and remained in the open air, or under tents. We passed the night at Vellas, and the next morning went by water to Ursulina, a small sea-port town, two leagues south of Vellas, and viewed that part of the country covered with the cinders before-mentioned, and which have turned the most valuable vineyards into a frightful desert. On the same day (the 4th of May) we returned to Fayal, and on the 5th and succeeding days, from twelve to fifteen small volcanoes broke out in the fields we had traversed on the 3d, from the chasms before described, and threw out a quantity of lava, which travelled on slowly towards Vellas. The fire of those small craters subsided, and the lava ceased running about the 11th of May; on which day the large volcano, that had lain dormant for nine days, burst forth again like a roaring lion, with horrid belchings, distinctly heard at twelve leagues' distance, throwing up prodigious large stones, and an immense quantity of lava, illuminating at night the whole island. This continued with tremendous force until the 5th of June, exhibiting the awful yet magnificent spectacle of a perfect river of fire (distinctly seen from Fayal) running into the sea. On that day (the 5th) we experienced that its force began to fail, and, in a few days after, it ceased entirely. The distance of the crater from the sea is about four miles, and its elevation about 3,500 feet. The lava inundated and swept away the town of Ursulina, and country-houses and cottages adjacent, as well as the farm-houses throughout its course. It, as usual, gave timely notice of its approach, and most of the inhabitants fled; some few, however, remaining in the vicinity of it too long, endeavouring to save their furniture and effects, were scalded by flashes of steam, which, without injuring their clothes, took off not only their skin but their flesh. About sixty persons were thus miserably scalded, some of whom died on the spot, or in a few days after. Numbers of cattle shared the same fate. The judge and principal inhabitants left the island very early. The consternation and anxiety were for some days so great among the people, that even their domestic concerns were abandoned, and, amidst plenty, they were in danger of starving. Supplies of ready-baked bread were sent from hence to their relief, and large boats to bring away the inhabitants who had lost their dwellings. In short, the island, heretofore rich in cattle, corn, and wine, is nearly ruined; and a scene of greater desolation and distress has seldom been witnessed in any country."

EAST INDIES.

The honourable the governor of Madras in council, has resolved that a reward of 5000*l.* star pagodas, or 2000*l.* shall be paid to any commander of a British vessel, who may import alive at Madras the genuine cochineal insect, the growth of South America. The following description of the species of insect, for which this reward will be paid,

and of the mode recommended to be pursued for the accomplishment of this object, is published for general information. There is a distinction in trade of four kinds, viz. Mestique, Compreschaie, Tetruschaie, and Sylvester, of which the first is accounted the best and the last the worst. The three first derive their names from the situation of their produce; the last is found wild, and though perhaps superior to the spurious insect procured in the East Indies, is not considered as a desideratum. If either of the other three kinds above specified could be procured, it is suggested that the live insect may be preserved on the plant, during the voyage to Madras; but as the success of this experiment on a sea voyage must be precarious, every other practicable mode that could be devised, should be attempted for the purpose. The following is understood to be the mode practised by the Spaniards, for preserving the insect, while propagating its species, or depositing its eggs. The insects destined for this purpose, are taken at a proper time of the growth, put into a box well closed, and lined with coarse cloth: in this confinement they deposit their eggs and die. The box is kept close shut till the time of placing the eggs on the nopal. The animalculæ are so minute, as to be scarcely perceptible. They are put on the tree in May or June, and in two months attain to the size of a dog-tick. The mode of preserving the insect on the plant, should, however, also be attempted, especially as there is reason to doubt, whether that on which the Spanish coccus feeds, be the same with the Nopal Andersoniana.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Gospel best promulgated by National Schools; a Sermon preached in the Cathedral of St. Peter, York; by the Rev. T. Wrangham. 3s. 6d.

A Sermon preached at St. Mary-le-Bow Church, Cheapside, on Monday the 5th of September, 1808, being the first of a Series appointed to be delivered for Boyle's Lecture, on the first Monday in every Month; by the Rev. Edward Repton, Curate of Crayford, Kent. 1s. 6d.

MISCELLANEOUS.

Observations on the Egyptian Ophthalmia, and Ophthalmia Purulenta, as it has appeared in England; by William Thomas, member of the Royal College of Surgeons, and Assistant Surgeon in the Royal Veteran Battalion. 2s. 6d.

A Practical Dictionary of Domestic Medicine, for the special use of the Clergy, Heads of Families, and young Practitioners in Medicine; by Richard Reece, M.D. royal 8vo. 18s.

Remarks on the Frequency and Fatality of different Diseases, particularly on the progressive Increase of Consumption, with Observations on the influence of the Seasons on Mortality; by William Woolcombe, M. D. 8vo. 6s.

A Letter to the Livery of London relative to the Views of the Writer in executing the Office of Sheriff; with an Appendix, containing Letters and official Documents; by Sir Richard Phillips, one of the Sheriffs of London and Middlesex. 8vo. 4s.

Advice to young Ladies on the Improvement of the Mind and the Conduct of Life; by Thomas Broadhurst. 4s. 6d.

A List of all the Duties payable after October 10, 1808, under the Management of the Stamp Commissioners in Great Britain. 1s. or on a whole sheet, 1s. 6d.

The Speech of William Adam, Esq. M. P. for Kincardineshire, in the House of Commons, on the third reading of the Scots Judicature Bill, the 24th of June, 1808. 2s.

An Inquiry into the Causes which oppose the Conversion of the Hindus of India to Christianity, and render the Attempt to accomplish it extremely hazardous to the East-India Company and the Nation, and to the personal Safety of Englishmen in India; by a Proprietor of East-India Stock.

Exposure of the Machinations which preceded the Usurpation of the Crown of Spain; by Don Pedro Cevallos, principal Secretary of State to Ferdinand VII. 3s. 6d.

The Vindication of the Hindoos, in Reply to the Observations of the Christian Observer, of Mr. Fuller, and of his anonymous Friend; with some Remarks on a Sermon preached at Oxford by the Rev. Dr. Barrow. Part II. 5s.

RELIGIOUS INTELLIGENCE.

EDINBURGH MISSIONARY SOCIETY.

Abstract of the Annual Report of the Directors of the Edinburgh Missionary Society, made in April last.

SINCE the last anniversary meeting of the society, the directors have heard frequently from their missionaries, and the intelligence has been, on the whole, both agreeable and encouraging. Though the missionary family at Karass consists of about fifty individuals, and though some of them have at different times been visited with sickness, yet, during the last as well as the preceding year, none of them have been removed by death: and, at the date of their latest dispatches (2d Dec.), they were all in their ordinary health. This is the more remarkable, and calls for peculiar acknowledgments to the Father of mercies, as, during the summer and harvest months, the plague and other diseases were extremely malignant and fatal, among the natives around them. Every precaution was taken to secure them against the contagion, and, under the blessing of God, proved completely successful.

The directors are happy to have it in their power to report, that the missionaries have at last received from his imperial majesty a charter for their land. It was early foreseen, that unless they possessed a quantity of land, sufficient to enable them to raise the necessaries of life for themselves and families, and to afford maintenance and employment to those converts who might wish to settle along with them, and particularly to such as might be persecuted by their relations for embracing Christianity, the full object of the mission could never be successfully attained. Mr. Brunton was accordingly instructed to solicit a grant of land from the Russian government. This was readily promised, and since the last anniversary meeting of the society, the promise has been most liberally fulfilled. At the desire of the missionaries, a person was sent to Karass to measure the land which they had selected as most suitable for their purpose; and a topographical description of it was transmitted to Petersburgh, accompanied with a request, that certain privileges, which were judged essential to the prosperity of the mission, should also be bestowed on them. These privileges, greater, it is believed, than were ever before allowed to any foreigners, have all been obtained; and in consequence of this, it is hoped, that as soon as the state of the country shall permit the missionaries to attend to the cultivation of their land, they will be able, in a great measure, to provide for their own support. This they have hitherto been prevented from doing, by the unhappy differences that have subsisted, for several years, between the Russians and some of the Mohammedan tribes in the regions of Caucasus. It is owing to this also, that the missionaries have been under the necessity of sending to Georghievsk, a distance of nearly thirty miles, for most of the necessaries of life, and that they have been thus subjected to a heavy expense, which they have no other means of defraying, but by drafts on the society.

It was stated, in the report of last year, that Mr. Brunton had been for some time employed in translating the Scriptures into the Turkish language; a language understood by all the Tartars who can read, from the banks of the Wolga to the shores of the Euxine, and spoken over many extensive and populous regions in the east. Mr. Brunton having made considerable progress in this most important work, both he and his brethren were anxious to have it printed as soon as possible, being persuaded that nothing would more effectually contribute to the overthrow of Mohammedism and the establishment of Christianity, in that quarter of the world, than the circulation of the word of life in a language so generally understood.

The directors, fully convinced of the incalculable advantages which may result from the accomplishment of this work, but, owing to the state of the society's funds, thinking it inexpedient to take the whole expense of it on themselves, transmitted a representation on the subject to the committee of the British and Foreign Bible Society, the direct object of whose institution is to promote the translation and diffusion of the Scriptures throughout the world. The committee of that society cordially entered into the views of the directors, and, with their usual liberality, voted a sum of 600*l.* for purchasing a new font of Arabic types, and paper sufficient for 5000 copies of the New Testament. The types were cast under the direction and superintendance of the Rev. Dr. Adam Clarke, to whom the directors consider themselves under very peculiar obliga-

tions for his disinterested attention and labours. No time was lost in getting these articles ready; and they were shipped for Petersburgh in the month of July, where they arrived safe before the Baltic was shut. By letters received lately, it appears that in the month of January they were still there, but an opportunity was soon expected of forwarding them to Kurass.

So eager, however, were the missionaries to begin this interesting work, that having procured in Russia, with no small difficulty and expense, some printing paper, they commenced the printing of the New Testament with the types which they had carried out with them, and have already finished the greater part of the Gospel according to Matthew. Before the communication by sea with Petersburgh was closed, they sent over some of the first printed sheets, as a specimen of the work, and it is thought, by the best judges, to be extremely well executed.

Besides this, they have printed several small tracts, in which the absurdities of the Koran are exposed, and the leading doctrines and duties of the Gospel concisely but forcibly stated. The circulation of these over a great extent of country, has already produced a considerable sensation among the natives. In the district around Karass, a general attention to the subject of religion has been excited; the violent prejudices against Christianity which once prevailed, are greatly abated; many do not scruple to express doubts respecting the truth of Mohammedism; and there is every reason to believe, that not a few would openly renounce it, were they not restrained by the dread of their chiefs, by whom they are held in the most abject slavery. An effendi in the neighbourhood of Karass, whose name is Shellivy, and who is allowed to be one of the most learned and respectable of their priests, has frankly acknowledged to the missionaries, that he is unable to answer their objections against his religion, and though he still professes to be a Mohammedan, he discovers a high veneration for the Gospel, and a decided attachment to the missionaries. He and many others have expressed an earnest desire to have the Scriptures in their own language.

Abdy, the old priest so often mentioned in former reports, died, in October last, of the plague, to the infection of which his incautious exertions among the natives had exposed him. The missionaries, indeed, expected this event some time before it happened. "It would have been wonderful, indeed," they observe in one of the letters, "if he had escaped, as he was constantly among those who were ill of the plague, and often employed in washing the bodies of those who died of it. He was a singular character, and possessed very considerable abilities. There cannot be a doubt that he was speculatively convinced of the truth of Christianity, and frequently he did not hesitate to expose the wickedness and absurdity of the Mohammedan religion; notwithstanding which, he was so much influenced by the fear of the chiefs, and the love of the world, that he continued to the last to exercise the office of priest among his countrymen. He seems to have persuaded himself, that, on account of the circumstances in which he was placed, God would not condemn him for professing a religion which he did not believe. However, he was steady in his attachment to us, and by his death we have lost a sincere and active friend."

The directors feel peculiar pleasure in stating, that the young natives whom Mr. Brunton has ransomed from slavery, continue to give the greatest satisfaction. With regard to this, there is but one opinion among the missionaries, who express themselves in the strongest manner on the subject. More promising children they never saw. The progress which they make in their education is exceedingly encouraging. Several of them can read the Bible, and write a little; some of them can speak three languages, viz. the Tartar, the Kabardian and the English; and others of them can read both Turkish and English.

During the last year, several have been added to the church by baptism, after giving satisfactory evidence of their knowledge and piety. Among those, however, of whom they have heard, the directors are happy to find the name of Katagerry, the young sultan so often mentioned in the dispatches from Karass. The history of this young man is particularly interesting. He is lineally descended from the khans of the Crimea, and is allied to some of the greatest families in the east. His father being one of the chiefs in the immediate neighbourhood of Karass, he became acquainted with Mr. Brunton soon after his arrival in Tartary, and has ever since discovered the strongest attachment to him. Mr. Brunton, interested by his amiable appearance and dispositions, began to instruct him in the principles of Christianity; and it was not long till he perceived its vast superiority to the religion in which he had been educated. It is now more than two years since he renounced Mo-

hammedism, and publicly professed himself a Christian. Since that period, he has not only steadfastly adhered to the profession of Christianity, but zealously endeavoured to spread the knowledge of it among his countrymen. He loses no opportunity of recommending it to their attention, boldly defends it whenever it is attacked in his presence, and discovers the most earnest concern for their conversion to the truth which he has himself embraced. Nor is it with the common people only that he converses on religious subjects: he frequently argues with the mollas and the effendis, labouring to expose their absurd opinions and wicked practices to their deluded followers. Hitherto, he has stood firm against all the persecution which he has suffered both from his own relations and from the neighbouring chiefs; neither their promises nor their threatenings, their kind nor their hard usage, having had the least effect in leading him to disavow or to relinquish his attachment to the Gospel.

At his own earnest request, and with the approbation of the whole family at Karass, he was publicly baptised in the month of July. Soon after, he was induced, by the wish of doing something for his own support, to go and offer his services to the governor of Georghievsk, by whom he was immediately employed to write in one of the crown offices; but his allowance for this was so small, that Mr. Brunton, with whom he regularly corresponds, was under the necessity of assisting him from the funds of the mission. The directors not only approved of this, but thinking that Katagerry may be more useful at Karass than at Georghievsk, have desired Mr. Brunton to invite him back. He is about nineteen years of age; prepossessing in his appearance, and agreeable in his manners. His abilities are of a superior kind, and should it please God to preserve him, it may be hoped that he will prove an eminent blessing to many of his wretched countrymen.

It is well known, that Christianity was once the religion of many countries in the east that are now overspread with Mohammedan darkness. A century has scarcely elapsed, since the Abazas, the Kabardians, and other Circassian tribes, as well as several of the nations inhabiting the mountains of Caucasus, were compelled, at the point of the sword, to exchange the name of Christians, which was almost all they possessed, for the doctrines and ceremonies of Islamism. But though the greater number of the mountain tribes submitted to the will of their conquerors, there were some who successfully resisted the attempts that were made to force on them the creed of the prophet: and these, it is said, still profess to be Christians. It is also reported, that some of their old churches are yet standing; and that they have books among them which none of them understand. One of the most powerful of these tribes is the Sonna, concerning whom the missionaries have received many interesting accounts. They have, for a long time, wished to visit them, in order to inquire into the state of religion among them, to examine their ancient books, and to establish, if possible, a friendly communication between them and the mission at Karass. Hitherto the political state of the country, and the hostile disposition of the Kabardians, through whose territories they must pass before they reach the Sonnas, have prevented them from carrying their wishes into effect; but so important did the measure appear to them, that notwithstanding the difficulty and danger of the enterprize, Mr Paterson, with the concurrence and advice of his brethren, resolved to make the attempt. Accordingly, having procured all the information in his power respecting the route he was to pursue, and being furnished with letters addressed to some of the most powerful chiefs in the districts through which he was to travel, he left Karass in the month of October; but, on reaching the Cubane, he heard that there had been such a fall of snow in the mountains, as would render it extremely hazardous for him to proceed any farther. He was therefore obliged to return to Karass; but, if Providence spare him till the weather become more favourable, the attempt will certainly be renewed.

The directors have not as yet the means of ascertaining how this mission may be affected by the unhappy dispute between Britain and Russia; but they have the fullest confidence that the family at Karass, agreeably to their charter, will be allowed all the privileges of Russian subjects, and be permitted to prosecute their plans without molestation. Foreseeing, however, that if the war continue, it may be difficult to convey to them the necessary supplies of money, &c. the directors conceived it to be their duty, some time ago, to make a large addition to their credit at Petersburgh.

They have only to add further, that Mr. Reid, their missionary in Jamaica, continues his labours as a schoolmaster in that island, and, for some years past, has required very little assistance from the society.

The directors have at present under their tuition two young men, whom they are edu-

cating for missionary duty. They would rejoice in it as a special token of the Divine favour, if young men of liberal education and a truly missionary spirit, would come forward and offer their services to the society.

Before concluding, they beg leave to embrace this opportunity of returning their grateful acknowledgments to the annual subscribers, and other benefactors to the society, by whose liberality they have hitherto been enabled to meet the expenses necessarily incurred in carrying forward the objects for which they are associated. In particular, their best thanks are, justly due to their brethren of the other missionary societies in Scotland, for the affectionate interest they have taken in this society, and the very liberal donations they have repeatedly sent to its aid.—They hope for, and solicit the continuance of that friendly support, which they have hitherto experienced, from Christians of various denominations, and earnestly request their fervent and persevering prayers.

DISTRESSES IN SWEDEN.

The barbarities which have disgraced the Russian arms in Finland, have produced the utmost distress to the inhabitants of that province. Affected by the accounts which have been received of their sufferings, the committee to whom was entrusted the management of the fund for relieving the distressed Germans, resolved on remitting the sum of 300*l.* for their relief, and they now solicit further contributions for the same object. In some places, they say, the approach of winter is considered as that of famine.

A subscription has also been raised, chiefly by the Swedes resident in England, to whom others are solicited to join their names, for the relief of the wounded soldiers and sailors serving under the king of Sweden, and for the widows and families of the slain.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

The arrangements which the emperors of France and Russia may have adopted at Erfurth, are still concealed from the public. After employing about a fortnight in uninterrupted conferences at that place, Bonaparte returned to Paris on the 18th of October. On the 26th he met the legislative body, to whom he addressed a speech, containing a concise view of the internal state and external relations of France.—The Napoleon code, he observes, which will be adopted as the sentiments of Europe, produces in France the happiest effects: the system of finance is such, that the yearly income of the state would meet the expenditure required to oppose a coalition of all Europe, without having recourse to paper money or loans; no new impost is necessary this year: a thousand miles of new road have been laid out: the public works advance: the prospect of the great French family prosperous, tranquil, and united, "has affected my soul in a remarkable manner. I have felt, that in order to be happy, I must first be assured that France is happy." He then proceeds as follows:—

"The peace of Presburg, that of Tilsit, the assault of Copenhagen, the plans of England against all nations on the ocean, the the different revolutions at Constantinople, the affairs of Spain and Portugal, have, in various ways, exercised an influence on the affairs of the world.

"Russia and Denmark are united with me against England.

"The United States of America have rather chosen to abandon commerce and the sea, than to acknowledge their slavery.

"A part of my army has marched against that which England has formed in Spain, or has disembarked. It is a distinguished favour of that Providence, which has constantly protected our arms, that passion has so far blinded the English councils, that they abandon the defence of the seas, and *at last produce their army on the continent.*

"I depart in a few days to put myself in person at the head of my army, and, with God's help, to crown the king of Spain in Madrid, and to plant my eagles on the forts of Spain.

"I have only to praise the sentiments of the princes of the confederation of the Rhine.

"Switzerland experiences more and more the benefits of the act of mediation.

"The people of Italy give me grounds for nothing but expressions of satisfaction.

"The emperor of Russia and myself have had an interview at Erfurth. Our first thought was a thought of peace. We have even resolved to make some sacrifices, in order to enable the hundred millions of men whom we represent, if possible, the sooner to enjoy the benefits of the commerce of the

seas*. "*We are agreed, and unchangeably united, as well for peace as for war.*"

This concise exposition was afterwards dilated by the minister of the interior, who entered, with great minuteness, into the different particulars at which his master had only rapidly glanced. We shall notice those points only which are the most remarkable. The excellency of the new code of jurisprudence, as explained by the minister, seems to consist chiefly in the adoption of trial by jury, on the principles of English law. He stated the manufacture of tin, the growth of cotton and tobacco, the amelioration of the breed of horses and sheep, and the general improvement of agriculture, to be proceeding rapidly.—The Toulon squadron has been able, he adds, to convey a two years' supply of necessaries to Corfu. The privateers, in all parts of the world, have proved formidable to the enemy. Ten ships of the line, built at Antwerp, are waiting their destination. The flotilla of Boulogne is still in readiness to undertake the operations for which it was originally created. Twelve ships of the line, and as many frigates, have been launched within the year; and twenty-five more, and as many frigates, are on the stocks. Spezzia is about to become a second Toulon. The union of the coasts of the Mediterranean to France secures abundant supplies of provisions, stores, and men. Venice, Ancona, Naples, and all the means of Holland and Italy, are in motion.

The report is particularly severe on the belligerent policy of England. "The war will henceforth consist in repelling from all points the English commerce†." The folly of Spain in yielding to the seductive influence of England is enlarged upon. "The English, hitherto absent from all great conflicts, try a new fortune on the continent." But, it is asked, can the success of the contest be doubtful? "The emperor himself will command his invincible legions‡." Austria is not mentioned in the speech of the emperor; in that of the minister, she is said to have given the strongest assurances of a pacific disposition.

Soon after the meeting of the legislative body, Bonaparte set off from Paris to join his army. He had reached Bayonne on the 3d instant, and is said to have arrived at Vittoria on the 6th.

SPAIN.

The campaign, we fear, has commenced very inauspiciously in Spain. After an unaccountable suspension of active operations on the part of the Spaniards for about two months, during which time Bonaparte was bringing up reinforcements by forced marches from Germany, the French have resumed an offensive attitude. They have begun by attacking, with their customary vigour, that part of the Spanish line which lay between Bayonne and Madrid, and, if the accounts may be credited which have reached this country, with considerable success. The army of general Blake is reported to have suffered so severely, as no longer to present a barrier to the advance of the French forces, whose object it probably will be to take such a position as may enable them to prevent the junction of the British troops under sir David Baird, advancing from Corunna, and those from Portugal, under sir John Moore, and then to attack them in detail. The prospect in this quarter certainly appears discouraging. For when we consider that the Spanish commanders did not find themselves in a capacity to act offensively, even before any part of that force had arrived on their frontiers with which Bonaparte threatens to overwhelm Spain, no very sanguine hope can be entertained, now that the French armies have probably more than trebled their amount, and that the flower of their soldiery, under their most tried commanders, are marshalled against the hasty levies of Spain, Bonaparte himself directing and animating their movements, that the resistance, though it may be bloody, will long prove very effectual. The only rational ground on which it appeared to us that the triumph of the Spanish cause could have been anticipated, was that the French force remaining in the north of Spain should have been driven from it, and the passes of the Pyrennees secured, before the mighty power of the French empire had been brought into action. Having failed to effect this object; having allowed to raise trophies of victory on the very land where it fought to such disadvantage, and to dictate the conditions of a glorious retreat?

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* No light has been yet thrown on the nature of the propositions which have been made to our government. All that is known is, that the attempt to negotiate has failed.

† This was said at a time when we have reason to believe the agents of France were employed in Yorkshire in purchasing clothing for the French armies.

‡ A remarkable instance of the deceit practised by the French government is given in the allusion made to the evacuation of Portugal. "What a presage does the heroic army of Portugal offer to us, which, struggling against double its force, has been able

the golden moment, in which alone it could have been effected, to pass unimproved; we can hardly expect any other issue than that Spain should be overrun. Possessing all the inlets into that country, there is hardly a limit to the extent of the force which Bonaparte may pour over her plains in all directions: and reasoning according to probabilities, the result is scarcely a matter of doubt. This seems so obvious, that one looks in vain for the reasons which could have induced the Spanish generals to pass the months of September and October in almost complete inaction, without a single attempt to dispossess the French of the passes into their country. This, we conceive, would have been cheaply effected by the sacrifice of half their armies; for it appears to be the only thing which could render their remaining force available, or afford them a chance of securing their independense; and if to be effected at all, it surely could best have been accomplished when the French armies were reduced to their lowest point of depression. As for the hope derived from the difficulty of provisioning a large force in Spain, it seems to us perfectly illusory. If it be admitted that there are provisions in Spain sufficient to sustain its population, ten millions of people, till the ensuing harvest; what possible difficulty can half a million of men find (supposing Bonaparte even to pour in so many) in obtaining sustenance for two, three, or four months, particularly as they will not be very scrupulous as to the means of procuring it in the first instance, or very considerate as to the effects to the population at large of a too rapid consumption of the necessaries of life?

The supreme junta of Spain seem to have been struck with the dangers by which the supineness of their armies, subsequently to the flight of Joseph Bonaparte from Madrid, was likely to be followed; and, in a proclamation recently issued, they reprehend in strong terms this fatal inaction, and appoint one of their body to controul the proceedings of the generals, and to excite them to measures of greater vigour. We fear, however, that the interference has been too long delayed, to answer any beneficial purpose. In this, however, we shall rejoice to find ourselves mistaken.

SWEDEN AND RUSSIA.

The war has been renewed in Finland, the Russians having given the stipulated notice of their intention to terminate the armistice; and a battle has been fought, in which the Russians are said to have been worsted. The Russian ships which took refuge in Port Baltic, quitted it immediately after the blockade was raised by sir James Saumarez, and have made good their retreat to Cronstadt.

GREAT BRITAIN.

The board of inquiry appointed to investigate the circumstances attending the convention of Cintra, has commenced its sittings, but no judgment can as yet be formed of the result of its labours.

The Amethyst frigate, of 36 guns, captain Seymour, has captured the French frigate Thetis, of 44 guns, after a most desperate action of three hours and a half, in which the captain of the Thetis and 135 of the men were killed, and 102, including all the officers except three, wounded. Our loss was 19 killed and 51 wounded. The Thetis was bound to Martinique, and only a few hours out of L'Orient. There were on board 1000 barrels of flour, and a battering train of artillery for that island.

ECCLESIASTICAL PREFERMENTS.

Right Rev. John Luxmoore, bishop of Bristol, translated to the see of Hereford, vice Cornewall, deceased.

Rev. William-Lort Mansell, D.D. elected bishop of Bristol, vice Dr. Luxmoore, translated to Hereford.

Rev. John Plumtre, D.D. appointed dean of Gloucester cathedral, vice Dr. Luxmoore, resigned.

Rev. John-Banks Jenkinson, M.A. appointed a prebendary of Worcester cathedral, vice Plumtre.

Right Rev. Thomas Dampier, bishop of Rochester, translated to the see of Ely, vice Dr. James Yorke, deceased.

Rev. John Blanchard, master of the academy at Nottingham, Middleton-the-Woulds R. co. York, vice Brearcy, deceased.

Rev. Jelingor Symons, jun. M.A. Moukland V. co. Hereford.

Rev. Henry Hasted, M.A. lecturer of St. Mary's, Bury, Bradfield-Combust R. Suffolk, vice Norford, deceased.

Rev. James Hogg, curate of Geddington, co. Northampton, Glendon R. in that county, vice Littlehales, deceased.

Rev. John Collinson, M.A. Great Ponton R. co. Lincoln, vice Fontaine, deceased.

Rev. Frederick-William Blomberg, Bradford V. Wilts, vice Bowles, deceased.

Rev. N. Ruddock, M. A. Churchdown perpetual curacy, co. Gloucester.

Rev. Henry Manning, Drewsteignton R. Devon, vice Roberts, deceased.

Rev. G. F. Bates, B. A. elected lecturer of St. Giles, Cripplegate, London, vice Gregory, deceased.

Rev. sir Robert Peat, D. D. New Brentford V. Middlesex.

Rev. . . . Davenport, vicar of Ratcliffe-upon-Trent, Tythby-cum-Cropwell-Butler V. co. Nottingham, vice Clarke, deceased.

Rev. Robert Hankinson, M. A. Walpole St. Andrew V. near Lynn, vice Smith, dec.

Rev. Richard Inman, Holy Trinity V. King's Court, in York, vice Willan, deceased.

Rev. John Brown, M. A. rector of Kildale, Kirkleatham V. co. York.

Rev. John Owen, curate of Fulham, Middlesex, Paggle ham R. Essex, vice Scott, deceased.

Rev. William Salter, East Teignmouth perpetual curacy, Devon.

Rev. Christopher Wordsworth, M. A. Bocking deanry, Essex, vice Aynsley, deceased.

Rev. James Stewart Freeman, B. D. Leckford prebend, Hants.

Rev. Duke Yonge, jun. Newton-Ferrers R. Devon.

Rev. John Athow, B. A. St. Edmund the King R. Norwich.

Rev. John Lukin, son of the dean of Wells, Coombe prebend, in Wells cathedral, vice Fownes, deceased.

Rev. Robert Baker, Beenham V. Berks, vice Douglas, deceased.

Rev. John Wetherall, B. A. Streatly V. Berks, vice Hoffman, deceased.

Rev. George Sherer, Crondhall V. Hants, vice Crane, deceased.

Rev. John Stevens, Swalcliffe V. co. Oxford, vice Caswell, deceased.

Rev. J. Richards, St. Michael's curacy, Bath, vice Phillott, resigned.

Rev. Jeremiah Scolfield, B. D. Barton-on-the-Heath R. co. Warwick.

Rev. Charles Proby, rector of Stanwick, co. Northampton, to a prebend in Lincoln cathedral.

Rev. George Howes, M. A. Spixworth R. co. Norfolk.

Rev. W. G. Hornidge, Llanbethian V. co. Glamorgan, and to a minor canonry of Gloucester cathedral.

Rev. R. S. Skillern, Chipping-Norton V. co. Oxford, vice Evans, deceased.

Rev. R. Emmerson, Norton perpetual curacy, co. Gloucester.

Rev. Thomas Price, curate of Llandaff St. Mellons and Llanedern V. in the diocese of Llandaff.

Rev. George Gordon, precentor of Exeter, to a prebend in Exeter cathedral.

ANSWERS TO CORRESPONDENTS.

We willingly insert the following communication from the Rev. John Sutcliff, of Olney. "I find that a writer in your last number has ascribed a small tract entitled 'Popular Objections,' &c. to one of the dissenting ministers in Olney. This is entirely a mistake. Neither of them had any knowledge of it, till after it was written."

An Impartial Observer has been received; and we beg to return him our thanks for the trouble he has taken to set us right.

Candidus is under consideration.

J. A.; H. H.; Y.; and Baccalaureus, have been received.

We do not think it would answer any good purpose to adopt the friendly proposal of H. B. P.

Gustavus, and Pilgrim, will appear.

A correspondent requests us to insert the following brief notices:

"Clericus Bristoliensis may perhaps be glad to be reminded, that Samuel Hieron, M. A. of Merton College, Oxford, was grandson of Samuel Hieron, vicar of Modbury, Devonshire; the clergyman of whom he gives an account in the Christian Observer for October. The grandson was born at Honiton; appointed minister of Honiton after the abolition of episcopacy in the seventeenth century, and was thence ejected at the Restoration. He died at Newington, near London.

"John Hieron, M. A. of Christ's College, Cambridge, was the son of the minister of Stapenhill, near Burton upon Trent, Staffordshire. He was born in 1608; appointed minister of Bradsall in Derbyshire in 1644, and thence ejected in 1662. He died in 1682.

"Samuel Hieron, brother of the above John, was minister of Shirly in Derbyshire till Bartholomew Day 1662, and died in 1687.

"An account of these three Hierons may be found in the Nonconformists' Memorial.—Robert Porter, minister of Pentridge in Derbyshire, published, I believe, a life of John Hieron."

THE

CHRISTIAN OBSERVER.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

AN accurate judge of clerical duty (the author of "Zeal without Innovation") has termed Burnet's Letter to Charles II. an "extraordinary instance of pastoral fidelity, of disinterested virtue, and of exemplary decorum." Hume complains of Burnet for likening the king to Tiberius; but the bishop had a nearer opportunity of ascertaining the fairness of the comparison than his censor; and on moral questions the latter has no clear right to determine our judgment. For my own part, I incline to regard the letter copied below as the most faithful description of the king's character hitherto published, and fully authorizing Mr. Fox's laconic conclusion, that he was "a bad king, and a bad man *." I have, however, transcribed it, not with a view to stir a historical question (if indeed there *be* a question,) but to place before the reader the high-principled courage of a man, who ought to be most venerated by those who have endeavoured to discredit him.

29 January, 1679-80.

"May it please your majesty,

"I have not presumed to trouble your majesty for some months, not having any thing worthy your time to offer; and now I choose rather this way, since the infinite duty I owe you puts me under restraints in discourse which I cannot so easily overcome. What I shall now suggest to your majesty, I do it as in the presence of Almighty God, to whom I know I must give an account of all my actions: I therefore beg you will be graciously pleased to accept this most faithful zeal of your poor subject, who has no other design in it, than your good, and the discharge of his own conscience.

"I must, then, first assure your majesty, I never discovered any thing like a design of raising rebellion, among all those with whom I converse; but I shall add, on the other hand, that most people grow sullen, and highly dissatisfied with you, and distrustful of you. Formerly your ministers, or his royal highness, bore the blame of things that were ungrateful; but now it falls upon yourself; and time, which cures most other distempers, increases this. Your last speech makes many think, it will be easy to fetch up petitions from all parts of England: this is now under consultation, and is not yet determined; but I find so many inclined to promote them, that, as far as I can judge, it will go that way. If your majesty calls a new parliament, it is believed that those who have promoted the petitions will be generally elected; for the inferior sort of people are much set upon them, and make their judgment of men from their behaviour in that matter. The soberer sort of those who are ill pleased at your conduct, reckon that either the state of your affairs beyond sea, or of

* Introduction to his History. It is really distressing to hear our *ecclesiastical* historian Collier express himself thus: "It must be granted, his" (the king's) "pleasures were too strong for him. These sallies proved unserviceable to his exchequer, and drove him upon inequalities in his administration." Shaftesbury, and even Rochester himself, might have been more ungentle.

your exchequer at home, will ere long necessitate your meeting your parliament; and that then things must be rectified: and therefore they use their utmost endeavours to keep all quiet. If your majesty has a session in April, for supporting your allies, I find it is resolved by many, that the money necessary to maintain your alliances shall be put into the hands of commissioners, to issue it as they shall answer to the two houses: and those will be so chosen, that as it is likely that the persons will be very unacceptable to you, so they, being trusted with the money, will be as a council of state, to controul all your councils. And as to your exchequer, I do not find any inclination to consider your necessity, unless many things be done to put them into another disposition than I can observe in them. The things that will be demanded will not be of so easy a digestion as that I can imagine you will ever be brought to them, or indeed that it will be reasonable or honourable for you to grant them. So that, in this disorder of affairs, it is easy to propose difficulties, but not so easy to find out that which may remove them.

"There is one thing, and indeed the only thing, in which all honest men agree, as that which can easily extricate you out of all your troubles:—it is not the change of a minister, or of a council, a new alliance, or a session of parliament; but it is (and suffer me, sir, to speak it with a more than ordinary earnestness) a change in your own heart, and in your course of life. And now, sir, if you do not with indignation throw this paper from you, permit me (with all the humility of a subject prostrate at your feet) to tell you, that all the distrust your people have of you, all the necessities you are now under, all the indignation of Heaven that is upon you, and appears in the defeating all your councils, flow from this, that you have not feared nor served God, but have given yourself up to so many sinful pleasures. Your majesty may perhaps justly think, that many of those that oppose you have no regard for religion; but the body of your people consider it more than you can imagine. I do not desire your majesty to put on a hypocritical shew of religion, as Henry the Third of France did, hoping thereby to have weathered the storms of those times. No! that would be soon seen through; and as it would provoke God more, so it would increase jealousies. No, sir! it must be real, and the evidences of it signal: all those about you, who are the occasions of sin, must be removed, and your court be reformed. Sir, if you will turn you to religion sincerely and seriously, you shall quickly find a serene joy of another nature possess your mind, than what arises from gross pleasures: God would be at peace with you, and direct and bless all your counsels: all good men would presently turn to you, and ill men would be ashamed, and have a thin party. For, I speak it knowingly, there is nothing has so alienated the body of your people from you, as what they have heard of your life, which disposes them to give an easy belief to all other scandalous reports.

"Sir, this counsel is now almost as necessary for your affairs as it is for your soul: and though you have highly offended that God, who has been infinitely merciful to you, in preserving you at Worcester fight, and during your long exile, and who brought you back so miraculously; yet he is still good and gracious, and will, upon your sincere repentance, and change of life, pardon all your sins and receive you into his favour. Oh, sir, what if you should die in the midst of all your sins? At the great tribunal, where you must appear, there will be no regard to the crown you now wear; but it will aggravate your punishment, that, being in so eminent a station, you have so much dishonoured God. Sir, I hope you be-

lieve there is a God, and a life to come, and that sin shall not pass unpunished. If your majesty will reflect upon your having now been twenty years upon the throne, and in all that time how little you have glorified God, how much you have provoked him, and that your ill example has drawn so many after you to sin that men are not now ashamed of their vices, you cannot but think that God is offended with you: and if you consider how ill your councils at home and your wars abroad have succeeded, and how much you have lost the hearts of your people, you may reasonably conclude this is of God, who will not turn away his anger from you, till you turn to him with your whole heart.

"I am no enthusiast, either in opinion or temper; yet I acknowledge I have been so pressed in my mind to make this address to you, that I could have no ease till I did it: and since you were pleased to direct me to send you, through Mr. Chiffinch's hands, such informations as I thought fit to convey to you, I hope your majesty will not be offended, if I have made this use of that liberty. I am sure I can have no other design in it but your good; for I know very well this is not the method to serve any ends of my own. I therefore throw myself at your feet; and once more, in the name of God, whose servant I am, do most humbly beseech your majesty to consider of what I have written, and not to despise it for the meanness of the person who has sent it, but to apply yourself to religion in earnest: and I dare assure you of many blessings, both temporal and spiritual, in this life, and of eternal glory in the life to come: but if you will go on in your sins, the judgments of God will probably pursue you in this life, so that you may be a proverb to after-ages; and after this life, you will be for ever miserable; and I, your poor subject that now am, shall be a witness against you in the great day, that I gave you this free and faithful warning.

"Sir, no person alive knows that I have written to you to this purpose; and I chose this evening, hoping that your exercise to-morrow may put you into a disposition to weigh it more carefully. I hope your majesty will not be offended with this sincere expression of my duty to you; for I durst not have ventured on it, if I had not thought myself bound to it, both by the duty I owe to God, and that which will ever oblige me to be,

"May it please your majesty, &c."

Burnet's account of the reception of this letter is as follows.—"I carried this letter to Chiffinch's on the twenty-ninth of January; and hoped the reflections on what had befallen his (the king's) father on the thirtieth of January, might move him to consider these things more carefully. Lord Arran happened to be then in waiting; and he came to me next day, and told me, he was sure the king had a long letter from me; for he held the candle to him while he read it. He knew at all that distance that it was my hand. The king read it twice over, and then threw it into the fire. And not long after lord Arran took occasion to name me; and the king spoke of me with great sharpness: so he perceived he was not pleased with my letter."

It must be observed, that this letter was never published till the year 1734, and then by the writer's son. The bishop died in 1715. I mention these dates in order to shew that Burnet's address to the king was, as it professes to be, entirely private. He condemns, in an early part of the History of his Own Times, the conduct of the Scotch presbyterian preachers, who, after the restoration, were accustomed to clamour about the crimes of kings. "In their sermons," he says, "they were apt to enlarge on the state of the present time, and to preach

against the sins of princes and courts; a topic that naturally makes men popular. It has the appearance of courage; and the people are glad to hear those sins insisted on, in which they perceive they have no share; and to believe that all the judgments of God come down by the means and procurement of other men's sins." And Hooker observes, that "there is not any amongst us all, but is a great deal more apt to exact another man's duty, than the best of us is to discharge exactly his own." He adds, however, "that not to dislike sin, though it should be in the highest, were unrighteous meekness; and proud righteousness it is to contemn or dishonour highness, though it should be in the sinfullest men that live." A very impartial statement this, and well remembered by Burnet. Men do indeed discover wonderful sagacity in detecting the faults of their superiors, and generally with as much consistency as drunkards reprove the intemperate. The reformers of our own times remind us of lord Chesterfield's sarcastic remark to his son, —"Happy is it for this nation that we have, in Mr. Wilkes, a patriotic defender of our righs and liberties; and, in the earl of Sandwich, so zealous a defender of our religion and morals!"

As the Christian Observer is principally intended for the domestic circle, I am anxious that the general argument of the bishop's letter be brought to bear upon what, in opposition to libertinism, are termed the innocent and allowable pleasures of the world. The date of my paper reminds me of the festive indulgencies of the closing and of the approaching year. Before your December number lie upon our tables, many schemes of gaiety will be debated, arranged, and in part executed. Now I do not mean to run any revolting parallel between the positive vices of the court of Charles the Second, and the family or public amusements of the present day; but it is submitted, whether it may not be a very serious duty, demanded of the parents and guardians of young persons, to examine how far sober dissipation (as it is sometimes called) incurs, in its degree, the reproach and the moral danger of acknowledged depravity; and farther, to ascertain the tendency of occasional visits to the scenes of worldly gaiety, made by such as are usually debarred from them. There is certainly a circuitous as well as a direct path to evil; and we know that, in the minds of many of the young and inexperienced, a curiosity exists concerning the ways of the world, and a secret dread of appearing ignorant about them, when the conversation of their party exhibits the knowledge of all except themselves. Yet here, the veterans of this world would tell us, if they durst,—some indeed, whom disappointment has made desperate, have divulged the secret,—that, "'tis folly to be wise." But you will not persuade your juniors of their blissful ignorance, especially if you bid, or permit, them "taste, and away." I know not what treaty can be made between two irreconcilable interests. Do you choose to give your children such a taste of pleasure as will awaken and stimulate a passion for habits of general worldliness; and teach them, when grown up into men and women, to connect their views of happiness with rambling from home; crowds, flatteries, personal display, publicity, and increasing distinction? It is difficult, in after times, to controul the inclinations of young persons, by pronouncing, "Hitherto ye shall go, and no farther." The tide will flow fast towards the feet and the robe of Canute.

I certainly think that the generality of religious persons have, in their manner of condemning public amusements, attributed to them more than their share of evil. They have always appeared to me to single out a ball-room and a theatre as the only

favourite resort of demons. Archbishop Tillotson, indeed, called the play-house "the devil's chapel;" and I have no wish whatever to soften the name: but we must at the same time recollect, that it is possible to rail against the world in the *spirit* of the world; and to make disgraceful exhibitions of our own sinfulness, in labouring to criminate our neighbours. Yet let the truth prevail. The abandoned life of Charles the Second, and the decorous thoughtlessness which contrives to escape the imputation of absolute guilt, are both, in the result, fatal to moral health and to eternal peace. If the one offends, the other deludes. Profligacy bears characters known and deciphered by all. With the creditable pleasures of the world it is otherwise; yet do they cause us to forget the future; and *if such be their practical effect*, their advocates may be startled, but let them be assured, that "the *end* of those things is death."

"Immortal were we, or else mortal quite,
I less should blame this criminal delight;
But since the gay assembly's gayest room,
Is but an upper story to some tomb,
Methinks we need not our short beings shun,
And, thought to fly, consent to be undone:
We need not buy our ruin with our crime,
And give eternity to murder time."

Dec. 1, 1808. GUSTAVUS.

To the Editor of the Christian Observer.

In my letter which appeared in your number for last August, I expressed a doubt whether the fifth apocalyptic vial were yet poured out; and hinted, that it might possibly be poured out on the French government, and thus produce that very retardation which Mr. Bicheno has thought to be so improbable. At that time I was unwilling to speak any thing *positively*, whatever might be my *private conjectures*; but contented myself with saying, that as yet I saw no reason for supposing myself mistaken in my date of *the 1260 years*, because, if the fifth vial remained to be poured out, it might easily be conceived so to retard matters, that *the 1260 years* should not expire until *the year 1866*. The events of every day have since served to confirm my opinion, and to convince me more decidedly than ever that Mr. Bicheno and Talib are wrong in believing *the 1260 years* to have expired at the era of the French revolution.

From the uncertain nature of the last head of the Roman beast, I was led to suspect, when I published the third edition of my work on *the 1260 years*, that the fifth vial was poured upon the throne of the beast, when Austria experienced a most signal and extensive humiliation in her last war with France, and when her sovereign was compelled to resign his title of *Emperor of the Romans* *; because, till then, the chief of the German body was the representative of Charlemagne, and therefore the last head of the Roman beast. But I am now inclined to give a very different interpretation of the prophecy.

"The fifth angel poured out his vial upon the throne of the beast: and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

The *abstract* meaning of the prophecy seems to be this. Since *the beast* here mentioned is undoubtedly *the Roman beast under his last head or form of government*, since *the apocalyptic great city* means *the Roman empire*, and since *the throne* means *the authority exercised within that empire by its existing head* †; *the pouring out of a vial upon the throne of the beast, so as to fill his whole kingdom with darkness*, appears most naturally to mean *some severe and remarkable blow aimed directly at his imperial authority, which should fill his whole kingdom with confusion*,

* Vol. ii. p. 405—407.
† Dissert. on the 1260 Years, chap. ii. 3.

and irritate himself and his adherents to a pitch of demoniacal madness.

Such seems to be the *abstract* meaning of the prophecy: we have now to consider the proper *application* of it. I have already ventured to assert, what few perhaps will be disposed to deny, that in consequence of the late humiliation of the Austrian emperor, and his cession of the dignity of *emperor of the Romans*, the governor of France has plainly become *the representative of the Carlovingian head of the Roman beast*, or *the emperor of the western Roman empire*. If then the fifth vial be not already poured out, it must be poured out on the present French government, because that government is the existing head of the Roman beast. Now let us compare the events of the day with what I have stated to be the *abstract* meaning of the prophecy. A direct and most energetic attack is made upon the claims of the French ruler to be the supreme emperor of the west. A whole nation, which he had considered as his abject vassals, and which he had received and given in transfer like so many beasts of burden, suddenly rises as one man, throws off his yoke, and defies him to his very face. In all the Spanish manifestoes he is denounced as *a tyrant, a monster*, and *an usurper*; and in one of them he is proclaimed to be *the great Antichrist of the last ages*. Not content with this, the Spanish patriots call upon the enslaved French *to tear him from his throne*, and to consign him to that infamy and punishment which he so well deserves: they exhort all Europe *to take up arms*: and, with astonishing rapidity, they rid their country of its oppressors, and rout the veteran legions of France with only a brave undisciplined peasantry. The diabolical rage of the tyrant and his satellites may more easily be conceived than described. They gnaw their tongues for pain, and blaspheme the God of heaven. It is observable, that this vial *immediately succeeds* and *seems to be the effect* of the fourth, in which I conceive *the systematic military tyranny of France* to be predicted. Such *tyranny* naturally at length produces *resistance: an attack is made upon the throne of the beast*. It is further observable, that the effusion of the sixth vial, though it has long seemed to be on the very point of being poured out, has hitherto been remarkably suspended: the Ottoman empire could not fall until the throne of the Roman beast under his Carlovingian head had experienced a violent attack.

What may be the result of the present struggle in Spain, and how far the spirit of opposition to the tyranny of Buonaparte may extend, it is no easy matter to calculate: but it appears to me, that, even if Spain be eventually crushed, enough has already been done to accomplish the prophecy. The *probability* however is, that it will be a long-protracted struggle; and that it will cause *that very retardation*, which Mr. Bicheno deemed so improbable, but which may now perhaps occasion *the* 1260 *years* not to expire until *the year* 1866, agreeably to the opinion which I have ever advanced. At least, until affairs take a contrary turn, I shall consider them as decidedly confirming *my* system, and as decidedly contradicting that of Talib and Mr. Bicheno.

Oct. 1, 1808. G. S. FABER.

To the Editor of the Christian Observer.

THERE is no part of the Apocalypse in which we are so nearly interested, as that which relates to the effusion of the seven vials of wrath.

For the reasons which have been assigned by Mr. Faber and others, I think it evident that all the vials belong to the third woe-trumpet: and as the object of that trumpet is the destruction of all the powers that oppose themselves to the cause and kingdom of the Messiah, it follows that the vials of wrath are poured out for the same purpose. Further, since it appears, both from

the prophecies of Daniel and St. John, that the last power which opposes itself to Christ is the Roman empire, it must be that this empire is the principal subject of these vials of wrath. Accordingly, we shall find that all the vials are poured out on the Roman empire, with the exception of the sixth, which is poured upon the great river Euphrates; and by this symbol I agree with Mr. Faber and others in thinking that the Turkish empire is intended.

But as we learn also, that all the angels poured out their vials upon *the earth* (Rev. xvi. 1.), we may conclude that this earth was a symbol denoting the whole extent of the Roman empire, and including Turkey. And by comparing Rev. xvi. 1. with the remainder of the chapter, we further discover, that the earth on which the vials were poured was a complete symbolical world, having dry land, a sea, rivers and fountains, a sun, air or an atmosphere, cities, mountains, islands; each of which subordinate symbols must have an appropriate signification. And as the vials began to be poured out in the year 1792, the symbolical world seen by the apostle must have exhibited the Roman empire as it existed at that period.

As the apostle "*heard a great voice out of the temple, saying* (not to the FIRST ANGEL ONLY, but) *to the* SEVEN ANGELS, *go and pour out the vials of the wrath of God upon the earth*" (Rev. xvi. 1.), and as we know that these pure and celestial spirits do not linger in the execution of the Divine commands, I am of opinion that the whole of the seven vials began to be poured out in the year 1792: consequently, that these vials are synchronical, and do not follow each other in chronological succession, but that we now live under the effects of the whole of them. I shall now proceed to state what I conceive to be the proper interpretation of them.

I think that Mr. Faber has rightly expounded the first vial. This vial was poured out upon the earth, and produced a noisome and grievous sore upon the men who had the mark of the beast and worshipped his image. This sore (Mr. Faber says) was atheism, which was then first openly professed by a whole nation *. The principles of the French revolutionists, which were a compound of atheism, contempt of all lawful government and authority, and thirst for political innovation, and which may concisely be denominated by the term *jacobinism*, have been the germ and fruitful source of all the fearful calamities which have overwhelmed Europe under the third woe. There is therefore an inimitable beauty and propriety in the vial, which developes these principles, being placed first.

"The second angel poured out his vial on the sea, and it became as the blood of a dead man, &c."—Since the collective body of the symbolical waters signify the collective body of nations and multitudes and people and tongues of the Roman earth (Rev. xvii. 15), it follows, that every distinct body of water must symbolize a particular nation; and the symbolical sea, as being the greatest body of waters, must signify the greatest and most numerous people of the Roman world, which is without dispute the French nation †. This nation, in the year 1792, became drenched in its own blood, and the whole territory of France was converted into a vast slaughter-house ‡. The revolutionary massacres have long since ceased; but French blood still flows, wherever

* Dissertation, vol. ii. p. 324. 1st edit.

† It is by no means necessary to suppose that the sea seen by the apostle in his symbolical earth was an ocean, like the Atlantic, or even like the Mediterranean. It seems more probable, as well as agreeable to the just proportion of the symbols, that it was an inland sea, like the sea or lake of Genesareth which was called "*the sea*" by the Jews, no less emphatically than the Mediterranean. Vide Mark iv. 1.—All the ideas and imagery of the Apocalypse were Jewish.

‡ Faber's Dissertation, vol. ii. p. 325.

the conscripts of Napoleon are dragged to fight his battles: and all the French blood that thus flows, belongs, I conceive, to this vial.

"The third angel poured out his vial upon the rivers and fountains of waters, and they became blood."—As the sea, the great body of the waters, symbolizes the greatest nation of the Roman earth; in like manner the rivers and fountains of waters signify the other nations, viz. Germany, divided into many states and principalities, Italy, the Low Countries, Spain, Portugal, &c. All these nations have drunk or are drinking of the cup of blood put into their hands by the third angel *.

"The fourth angel poured out his vial upon the sun, and power was given him to scorch men with fire, and men were scorched with great heat," &c.—The sun denotes the government of the principal power within the limits of the Roman empire, *i. e.* of France. The limited monarchy of France was overthrown in the year 1792, and was succeeded by the revolutionary government, which in every stage of its existence has tormented the men of the Roman earth with a most grinding tyranny. I cannot limit the influence of this vial to any particular period of the revolutionary government: it seems to me to have been commensurate with the existence of that government; and it will probably continue to operate, with awfully increasing energy, till the battle of Armageddon †.

"The fifth angel poured out his vial upon the seat (or throne) of the beast; and his kingdom was (or became) full of darkness, and they gnawed their tongues for pain."—By the throne of the beast, I understand the councils and power of the head of the beast. Now Mr. Faber has shewn, I think successfully, that at the sounding of the seventh trumpet the Austrian monarch, in his capacity of emperor of Germany and of the Romans, was head of the beast. The emperor was also at the head of all the coalitions against France. His total disappointment and failure in all these coalitions; the infatuate blindness which so often distinguished the councils and plans of the allies*; their multiplied defeats; the annihilation of army after army, and the loss of one province after another, till at length, by the battle of Austerlitz, Austria was laid prostrate at the feet of her conqueror; are all, as I conceive, the result of the fifth vial poured out on the seat of the beast in the year 1792.

The throne of the beast is now placed in the French dominions, and I presume that the influence of this vial has not ceased. If I mistake not, it is severely felt by Napoleon, in the entire failure of all his plans for the subjugation of England, and for destroying her commercial and naval greatness. His kingdom is now filled with darkness, and they gnaw their tongues for pain, and blaspheme God because of their pains and their sores.

"The sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared."—It is now allowed, by our ablest commentators, that the Euphrates symbolizes the Turkish empire, the population and power of which are to be dried up and exhausted under this vial: But as the drying up of the waters of a perennial stream is a gradual and slow operation, the selection of this symbol to prefigure the destruction of that empire, shews that we are not

* Faber's Dissertation, vol. ii. p. 529.

† Though Mr. Faber interprets this vial as I do, he yet excludes from its operation what is, if possible, the worst period of the revolutionary government. His system, that the vials succeed each other in chronological order, led him to this result.

* A selection of these marks of infatuation would tend in a wonderful manner to illustrate the fulfilment of prophecy. Among the most remarkable may be placed, the uniform opposition of the Austrian cabinet to the archduke Charles, their ablest general; and the unprecedented folly of Mack in the campaign of 1805.

to look for any very sudden effect from the effusion of the sixth vial. No one will dispute, that since the last peace between Russia and the Porte (concluded in the year 1791) the Ottoman empire has been hastening to its dissolution. The waters of this mystic Euphrates are rapidly drying up, and we thus have evidence that the sixth vial has long since begun to be poured out.—I shall consider the other events of this vial when I treat of the seventh.

"The seventh angel poured out his vial into the air."—The seventh vial is the most important of the whole. It has justly been styled the vial of consummation. It comprises within itself more particulars than all the other vials: its contents occupy the last verses of the 16th and the whole of the three following chapters of the Apocalypse. In order to interpret this vial aright, it is necessary to inquire what is intended by the *symbolical air* into which it was poured. It is through the medium of the natural air, or atmosphere, that the natural sun, moon, and stars communicate to us their heat, their light, and influences. It is the same air which is in us the principle of vitality. Now through what air, or atmosphere, do the symbolical sun and stars communicate their influences, their light, and their heat, to us? I answer, that it is through the medium of the political and ecclesiastical constitutions of the states. These constitutions are also the principle of vitality to the body politic. The political and ecclesiastical constitutions of the states of the world are, therefore, the *symbolical air or atmosphere*. Hence it is, perhaps, that Satan (in Ephes. ii.) is called the prince of the power of the air; because he ruled, and was seated, or enthroned, in the political constitutions of the world, which were all framed on principles friendly to the interests of his kingdom.

The *seventh vial* is therefore, I presume, poured out upon the *political and ecclesiastical constitution* of the Roman empire, as it was fixed at the sounding of the seventh trumpet in the year 1792. The immediate effects of this vial are, "*voices, thunders, and lightnings*" *in the symbolical atmosphere*; a tremendous agitation throughout the government and politico-ecclesiastical system of the bestial empire, destructive of the general equilibrium or balance of power, and superinducing all the horrors of a political storm. I need scarcely add, that this is an exact description of the state of the Babylonian empire since the year 1792, and till the present time; and the violence of the tempest does not yet appear to have diminished.

"And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."—This mighty earthquake is the result of the political storm previously mentioned, and it most exactly describes that stupendous and terrific revolution in the Roman empire, which commenced in the overthrow of the French monarchy in 1792, and has since extended to every corner of continental Europe.

"And the great city was divided into three parts, and the cities of the nations fell."—By *the great city* I conceive we are to understand the Roman empire, as forming a great federal state *. Whether the tripartite division of this empire be yet formed, seems uncertain, for it is doubtful whether England be a part of the great city or not †: but at the moment when this is written, it is remarkable that the continental Roman empire of the west is virtually divided into three parts or portions: 1. France and her federal states and kingdoms; 2. Austria;

* Faber's Dissertation, vol. ii. p. 356.

† Since the change of the English dynasty by the glorious revolution of 1688, we may perhaps indulge a hope that England has ceased to form a part of the great city; and her singular preservation from all the miseries of continental Europe seems to confirm this most desirable idea. If, on the contrary, she be a part of the great city, then at present it is divided into *four* parts.

3. Spain and Portugal, united in determined resistance to the lawless ambition of Napoleon. I apprehend, however, that the tripartite division of the great city is not to be of long continuance; it appears to me that this city will at length be formed into one complex sovereignty, consisting of the last head of the beast and ten kings, who receive power with him *one hour*. Rev. xvii. 12.

As the *great city* signifies the Roman empire considered as one great federal republic: so, by analogy, the "*cities of the nations*" must denote the individual political communities and governments, which are the component parts of that republic. We have already seen the accomplishment of this part of the prophecy, in the fall of nearly the whole of these communities and governments since the year 1792. The government of Austria alone remains on continental Europe, like a solitary column amidst the ruins of the surrounding parts of the edifice.

"And great Babylon came up in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—The awful judgments which have fallen upon the catholic clergy, the spoliation of the Romish church in every part of Europe to which the French arms have penetrated, and the seizure of the ecclesiastical state, seem to be the begun fulfilment of this passage.

"And every island fled away, and the mountains were not found."—As the "cities of the nations" in the preceding verse signify the political communities and governments of the nations, I know not what can be intended by the "islands and mountains," unless it be kingdoms considered in reference to their territorial possessions and their individual existence as separate and independent states. The government of a nation may fall, and still the nation itself may maintain its independence: but when by conquest it becomes the mere appendage of a foreign state, then it ceases to be a symbolical island or mountain; and the mountain or island by which it was symbolized, is said to flee away. In this sense, the islands or mountains symbolizing the greater part of the states of Europe have fled away since the year 1792.

The other effects of the seventh vial are detailed in the 17th, 18th, and 19th, chapters of the Apocalypse, and are as follows. The bestial empire will assume a new form, preparatory to the gathering together of the beast, and the kings of the earth, and false prophet, to the battle of Armageddon. This form seems to be the rise of ten kings, who have three characteristical marks:—1. They are to receive power *one hour* (*i. e.* a short but indefinite period), with the beast, under his last head: 2. They are to agree with one mind to give their power and strength to the head of the beast; to support him in all his mad and unprincipled enterprizes: 3. In subserviency to his views, they are to hate "the whore" and make her desolate and naked, to eat her flesh (riches), and burn her with the fire of divine judgment. Lastly, we discover that it is these ten kings who, in union with the beast in his last head, are to be gathered together to the battle of Armageddon, xvii. 14. It may be safely affirmed, that no one of these characteristical marks is to be found in the ten kingdoms which were seen by Daniel (vii. 7, 20.), and which were afterwards reduced to seven in number (ver. 8.)* Nor do these marks answer to the character of any one of the kingdoms of the Roman empire previous to the sounding of the seventh trumpet*.

It will probably occur to the attentive reader, as an objection to the

* The ten kingdoms enumerated by Mr. Faber (vol. ii. 209, 1st edit.) did not receive power *with* the last head of the beast; their reign was not limited to *one hour*, they did not give thier power to the beast, they did not hate "the whore," and they did not perish in war against the Lamb. They cannot, therefore, be the kings mentioned in Rev. xvii. Whether any kings be *now* starting into being who answer the Apocalyptic description, I leave it to the reader to determine.

above scheme of interpretation, that since the gathering together of the confederacy to the battle of Armageddon is to take place under the *sixth vial*, it is contradictory to suppose that the confederacy is to be formed under the *seventh vial*. To this I answer, that as the drying up of the waters of the mystic Euphrates is for the purpose of *preparing the way of the kings of the East*, and as the object of the gathering together of the last confederacy to Armageddon is apparently to *oppose the purposes of* GOD *with respect to these kings of the East*, there is the greatest beauty and propriety in that *gathering together* being introduced under the *sixth vial*. On the other hand, the formation of the confederacy is placed under the *seventh vial*; because it is composed of materials which could have no existence, till a mighty revolution was effected in the politico-ecclesiastical constitution of the bestial empire, by the effusion of the vial of wrath on that constitution, i.e. on the symbolical atmosphere.—The above arrangement also is entirely agreeable to the enigmatical form of the Apocalyptic prophecies, and yet introduces no confusion into them.

I beg leave now to offer to your consideration one or two arguments, which have had a very considerable influence upon my own mind, in leading me to adopt the foregoing scheme.

The *seven vials* are the constituent parts of the *seventh trumpet*, and contain all the remarkable events of that trumpet, at least of the woful part of it. But these vials contain only one earthquake (or revolution), viz. that of the seventh vial; and only one symbolical tempest, with its concomitant effects, which is also mentioned in the seventh vial: therefore the seventh trumpet contains only one symbolical tempest and one earthquake; and it follows, that the lightnings, voices, thunderings, earthquake, and great hail, seen by the apostle in Rev. xi. 19, are precisely the same with those seen under the seventh vial. But the symbolical tempest and earthquake of Rev. xi. 19. (which are the same with those of the seventh vial) immediately succeed the opening of the temple of God in heaven, which had previously been shut. And the effusion of the first vial also immediately follows the opening of the temple in heaven, Rev. xv. 5; xvi. 1. Therefore the earthquake of the seventh vial, which is the same with that of Rev. xi. 19, must be synchronical with the effusion of the first vial, since they both equally happen immediately after the opening of the temple.

Again; none will deny that in the year 1792 a most awful political tempest, and a mighty earthquake, began to agitate and convulse the bestial empire. The shocks of this earthquake have continued to succeed each other with increasing rapidity, so as to threaten the utter subversion of civil society. Now it is quite incredible that this earthquake should be *no where* mentioned in the vials: and it is *not* mentioned, unless it be the earthquake of the seventh vial; therefore the conclusion is, that it is *that very earthquake*, and that the seventh vial began to be poured out in 1792.

I have omitted to mention the symbolical hail in Rev. xvi. 21. By that hail, I understand the awful tempest of war which has afflicted Europe since the year 1792, and which now rages in Spain with unabated fury.

So far as I know, the path I have trodden in this paper is new and unexplored; as every commentator whose works I have hitherto seen, adopts the theory of the successive effusion of the vials *. Even, therefore, if the outlines of the above

* If I remember right, Mr. Granville Sharpe forms an exception to this remark. I think that gentleman, in his work on Hebrew Syntax, maintains the contemporaneous effusion of the seven vials.

scheme be right, I may yet have erred in the interpretation of particular symbols; and with this observation I would leave my paper to the attentive but indulgent consideration of the students of prophecy.

I have the honour to be, &c.

Oct. 14, 1808. TALIB.

P.S. I have expressed my concurrence with Mr. Faber's opinion that the German emperor was head of the beast in the year 1792; but I am not sure that I can agree with the learned author, that he was the *septimo-octave head.* I am inclined to think that the revival of the western empire in the person of Charlemagne, was the continuation of the sixth head; and that we now live under the seventh head. If this seventh head should hereafter extend his dominions as far as the limits of the western continental empire of Rome, and should assume the title of emperor of the Romans, then we shall, in every sense, see the beast that *is, and was not, and yet is.* I would here be understood, however, to speak with great caution and hesitation.

To the Editor of the Christian Observer.

Archbishop Leighton's Catechism, inserted in your number for September, is certainly a valuable composition, and highly worthy of its excellent author. Still, however, I suppose that we shall be induced, as a general standard of religious instruction, to adhere to our church Catechism, not merely on account of the authority by which it is sanctioned, but of its intrinsic worth, whether viewed in the light of a general compendium, or as containing an admirable commentary on the Creed, the Lord's Prayer, and the ten Commandments. I have been more impressed with this idea by a recent circumstance, which, though it may seem to open upon a new subject, I commit to you, to be announced to your readers or not, as you may judge it of importance.

I was lately consulted by an intelligent young man, who, for the first time, seemed to be awakened to an attention to practical religion, as to the books most proper for him to peruse. I recommended the Scriptures themselves to his special attention; but these, he observed, appeared, from his small acquaintance with them, to take a wide range, and therefore he wished to know, further, if there was any thing in the way of *analysis* or introduction which might enable him to read these with profit. After some pause, I could think of nothing preferable to the church Catechism, a brief exposition of which *, with references to the corresponding texts, I put into his hand, attempting afterwards the few explanatory remarks on the general subject of his inquiry, which I here subjoin. For his sake, however, as well as that of your lay readers in general, who, like me, may have been embarrassed by similar inquiries, I hope some of your professional and experienced correspondents will favour us with their sentiments on this interesting topic of analysis, and introductory assistances to the reading of the Scriptures, as applicable to the common and familiar purposes of instruction; or that you or they would refer us to some approved publication on the subject.

I am, sir, your constant reader,

M. Y.

The analysis of Scripture seems to be no where better given than in our excellent Church Catechism: in it we have the following heads of instruction collected from the Sacred Writings:

I. That man was created in the moral image of his Maker; holy, and consequently happy.

* That printed by Deighton, York (third edition), the work of a lady of known talents and piety.

II. That he was seduced from that state, became a rebel and a transgressor; and his nature having imbibed a polluted taint, it was transmitted down to his posterity.

III. That we, being thus "born in sin," are consequently "the children of wrath," exposed to the divine displeasure, and unfit for the enjoyment of heaven.

IV. That by an arrangement, flowing from the wisdom and mercy of God, (*the effects* of which we can clearly perceive, but the *nature* of which must to us remain a mystery) the eternal Son of God became incarnate, and, in our nature and stead, endured the penalty of suffering due for human offences; so that mercy can now be extended to sinners, consistently with the divine justice and holiness, and is freely offered accordingly.

V. That another fruit of the Redeemer's purchase is, the aids of the Holy Spirit, to render his sufferings efficacious, by leading sinners to repentance, enduing them with saving faith, and changing their affections and will from the love and practice of sin to the love and practice of holiness.

These points of instruction are alluded to generally, and enforced practically, under the head of the "Baptismal Covenant."

The grand doctrines of redemption are detailed under the article of "Christian Faith," in which the Apostles' Creed is stated and expounded.

The obligations of believers, which had been inculcated under the first head, are amplified and explained under that of "Christian Duty," which contains an excellent exposition of the ten Commandments.

The Catechism goes on to remind us of the impossibility of thus repenting, believing, and obeying, by efforts made merely in our own strength, and of the necessity of diligently imploring the aids of divine grace; and under the article of "Prayer," instructs us in the nature, and assists us in the performance of that important duty, as exemplified in the "Lord's Prayer;" on which prayer a simple and beautiful commentary is added.

Lastly, under the head of the "Christian Sacraments" is set forth the nature and efficacy of those of "Baptism and the Lord's Supper;" the former, as initiating us into the benefits of Christ's redemption, and the latter as ratifying our interest in these benefits, on the supposition of our persevering in that course of repentance, faith, and holiness, to which we became pledged in our infancy by our sureties, and personally by our public profession of religion on our coming to riper years.

This admirable epitome, perused with a reference to the texts of Scripture noted in the various brief expositions of it now in use, will furnish a compendious view of Christian faith and practice, and be found one of the best preparatives to a general perusal of the Holy Scriptures. In these, the important circumstances of the fall and redemption of mankind will be found gradually unfolded by history and prophecy, and elucidated in the form of principles and precepts; but at the same time, in a manner, so little conformed to the rules of human composition, that an inquiring mind, desirous to comprehend the scope and ascertain the connection of the Old and New Testament, and not assisted by some such introductory information as has now been suggested, would probably at first feel itself embarrassed.

The epistolary part of the New Testament may be considered as a key to the Scriptures upon a still larger scale. Being penned after the great events which characterize the Christian system had taken place, it speaks of them with clearness and precision, and may therefore be profitably read before the other parts of the inspired writings. Or should a brief analysis, in the express language of Scripture, be sought for, the most compendious

one will perhaps be found in the eight first and the 12th and 13th chapters of the Epistle to the Romans. That epistle commences with a detailed charge of guilt against all mankind; not only the heathens, who were destitute of the light of divine revelation, but the Jews, who possessed it. The apostle hence goes on to insist (ch. 3. v. 23.) "that *all* have sinned and come short of the glory of God;" and (in verse 24.) that there is but one method of recovery, viz. that of being "justified freely by the grace of God through the redemption which is in Jesus Christ." He insists, that the decent, the regular, and the moral, as well as the dissolute and profane, must, if saved at all, be saved through this medium, as the only one adapted to render the acceptance of sinners into a state of favour and friendship with God, compatible with the divine attributes of justice and holiness; and this the apostle exemplifies in a case supposed to be his own *, He was a moral, nay what might be called a religious character, even before his conversion; but the divine law, when understood by him in its extent and spirituality, as reaching to the thoughts and intents of the heart, instead of furnishing him with the means of self-approbation, and comforting him with hopes of the divine favour, only tended to convince him of his own extreme obliquity and depravity. He points out in the fifth chapter the happy effects of this faith in Christ, as producing inward peace and joy, and exciting and preserving in the soul that hope of eternal felicity in the life to come, which constitutes its grand support under the troubles and sufferings of the present state. In chapters 6 and 7, he repels the trite objection (to this day brought forward by ignorant cavillers) against the doctrine of salvation by grace through faith, as being unfriendly to good works, by shewing, that its tendency is the very reverse, and that the fruits of holiness *necessarily* spring out of a heart purified by faith; and in the 8th chapter, he pursues the subject to its consummation in a state of perfect and confirmed holiness and happiness in heaven. The 12th and 13th chapters contain a beautiful summary of Christian duties, depicted as flowing from the liberal spirit of gratitude and filial affection; a disposition meliorated by the growing prospect of the realities of the eternal world, and of the welcome approach of the believer's Saviour and his Judge.

Prepared by these or similar means of introduction, and possessed of simplicity and sincerity of heart, we may go on successfully to explore the contents of the Sacred Writings, every part of which will appear to be in unison with the apostolic specimens here given, and be found profitable for doctrine, for reproof, for correction, and for instruction "in righteousness."

* There is, indeed, some difference of opinion whether St. Paul is here speaking of himself or not, but there is none as to the application of the third chapter of his Epistle to the Philippians, in which he gives nearly the same description of his state and character before and after his conversion.

To the Editor of the Christian Observer.

While perusing a sermon by an eminent divine of the seventeenth century, entitled "The Nativity of our Lord Tidings of great Joy," I was particularly struck with the loftiness of the conceptions which dictated the following passage; and I was induced, by the consideration of its appropriateness to the season that is at hand, to transcribe it for your use. I do not send it as by any means containing a comprehensive view of the different subjects which ought to occupy the thoughts of the devout Christian, while contemplating that stupendous exhibition of mercy of which it treats; but as suggesting topics well calculated to raise his views of the character of our di-

vine Redeemer, and to excite a more lively strain of grateful adoration to Him, who, "for us men and for our salvation, came down from heaven, and was incarnate." Should this effect be at all promoted by it, my trouble will be very richly recompensed.

Dec. 3, 1808. S.

"—Is a messenger of good news embraced with joy? Behold the great Evangelist is come, with his mouth full of news, most admirable, most acceptable:—He who doth acquaint us, that God is well pleased, that man is restored, that *the adversary is cast down*, that paradise is set open and immortality retrieved, that truth and righteousness, peace and joy, salvation and happiness, are descended and come to dwell on earth: He of whom the prophet told, *How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth:* He who doth himself thus declare the drift and purport of his message, *The Spirit of the Lord God is upon me, to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; to comfort all that mourn.*

"Is the birth of a prince by honest subjects to be commemorated with joy? Behold a Prince born to all the world; a Prince undertaking to rule mankind with sweetest clemency and exact justice; a Prince bringing with him all peace and prosperity; in whose days *Judah shall be saved and Israel shall dwell safely;* who shall protect us in assured rest and safety; shall secure us from all danger and mischief; shall achieve most gallant and glorious exploits in our behalf; shall vanquish all the enemies of our welfare; shall secure us from the worst slaveries and mischiefs; shall settle us in a most free and happy state: He *who bringeth salvation from our enemies, and from the hands of all that hate us; that being delivered from the hands of our enemies, we might serve him without fear, in holiness and righteousness before him, all the days of our life.* Now, therefore, it is reasonable to cry out, *Allelujah, for the Lord God omnipotent reigneth: let us be glad, and rejoice, and give honour to him.*

"May victory worthily beget exultation? See! the invincible Warrior doth issue forth into the field, *conquering and to conquer*: He that shall battle and rifle *the strong one*, our formidable adversary; that shall rout all the forces of hell, and triumph over the powers of darkness; that utterly shall defeat sin, and slay death itself; that shall subdue the world, and lay all things prostrate at his feet. Behold the Captain of our salvation, arrayed with glorious humility, and armed with a mighty patience. See! the great blow is struck, at which the infernal powers do stagger: the devil's pride and envy are abased: all the enemies are amazed, are daunted, are confounded at his presence: they cannot stand; they break, they scatter, they flee before him.

"Is a proclamation of peace after rueful wars, to be solemnized with alacrity? Behold, then, everlasting peace between heaven and earth, a general peace among men, a sound peace between each good man and himself, are settled and published. The illustrious herald, the noble hostage of them is arrived: the Prince of Peace himself doth bring all peace unto us.

"Is satisfaction of desire, and hope, very pleasant? Behold the Desire of all nations, the Expectation of Israel, He for whom the whole creation groaned, is come.

"Is recovering of liberty delectable to poor slaves and captives? Behold! the *Redeemer is come out of Zion*: the precious ransom, sufficient to purchase the freedom of many worlds, is laid down. Unblemished

innocence, purity, and perfection, appearing in human nature, have procured a releasement for us; have unlocked the prison of sin, detaining us; have knocked off the shackles of guilt, sorely pinching and galling our consciences; have wrested us from the hands of those proud masters, who claimed a right, who exercised a most tyrannous power over us. He is come, that *proclaimeth liberty to the captives, and opening of the prison to them that are bound.* The time is come of which the prophet foretold; *The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.*

"Is an overture of health acceptable to sick and languishing persons? Behold, the great Physician, endowed with admirable skill, and furnished with infallible remedies, is come to cure us of our maladies, and ease us of our pains; to bind up our wounds, and to pour in balm (the most sovereign balm of his own blood) into them; to free us, not only from all mortiferous diseases, but from mortality itself:—He who was *sent to bind up and heal the broken-hearted:* He who himself took our infirmities and bore our sicknesses: He of whom the prophet (in relation to corporal, and much more to spiritual infirmities) did foretell; *God will come and save you; Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb shall sing:* He whose art no disease can resist; who is able to cure our most desperate, our most inveterate distempers; to heal the corruption and impotency of our nature; to void the ignorances and errors of our understanding; to correct the stupidity of our hearts, the perverseness of our wills, the disorder of our affections; to mitigate our anguish of conscience, and cleanse our sores of guilt, by various efficacious medicines,—by the wholesome instructions of his doctrine, by the powerful inspirations of his grace, by the refreshing comforts of his Spirit, by the salutary virtue of his merits and sufferings.

"Is the access of a good friend to be received with cheerful gratulation? Behold! the dearest and best friend of all mankind, most able, most willing, most ready to perform all good offices, to impart wholesome advice, needful and sweet converse, and seasonable conversation, is arrived to visit us, to sojourn with us, to dwell in us for ever.

"Is opportune relief grateful to persons in a forlorn condition, pinched with extreme want, or plunged in any hard distress? Behold a merciful, a bountiful, a mighty Saviour and Preserver, undertaking *to comfort all that mourn;* inviting all such to receive from him a plentiful supply for their needs, a comfortable ease in their pressures, a happy riddance from their calamities; who crieth aloud, *If any one thirsteth, let him come to me and drink: Come unto me, all ye that labour and are heavy laden, and I will give you rest.*

"Is the sun-rising comfortable, after a tedious, darksome, and cold night? See! *the Sun of Righteousness is risen, with healing in his wings,* dispensing all about his pleasant rays and kindly influences. *The Day-spring from on high hath visited us,* diffusing an universal light upon the souls of men, whereby the night of ignorance is dispelled, the spectres of error are vanished, the mists of doubt are scattered; whereby we clearly and assuredly discern all truths of importance to us and worthy of our knowledge, concerning the nature and attributes, the works and providence, the will and pleasure of God; concerning ourselves, our natural and original, our duty and interest, our future state and final doom. *Our Light is come, and the glory of the Lord is risen upon us. The Light of the world, the true Light enlightening every man;* by whose lustre *all flesh may see the salvation of God,* and which *guideth*

our feet into the way of peace, doth visibly shine forth upon us.

"Never indeed did heaven, with so fair and serene a countenance, smile upon earth, as then it did, when this *bright and morning star* did spring up above our horizon, bringing this goodly day; and with it shedding life and cheer among us.

"From this auspicious day did commence the revocation of that fatal curse, by which we were expelled from paradise, adjudged to death, and committed to hell. From thence we became reinstated in a condition of hope, and in a fair capacity of happiness. From thence is to be dated a return of joy into this region of disconsolateness. In this nativity mankind was born, or did revive from manifold deaths, from a legal, a moral, a natural, an eternal death; from lying dead in irreparable guilt, and under an insuperable power of sin; from having our bodies irrecoverably dissolved by corruption, and our souls immersed into that second more ghastly death, of perpetual incurable anguish.

"It is in effect, therefore, the birth-day of the world, the beginning of a new, better, eternal life to men, (offered to all, and effectually bestowed on those who will embrace it) which we now do celebrate. All reason, therefore, have we to rejoice most heartily and most abundantly. As the goods thence accruing to us are in multitude innumerable, in quality inestimable, in duration immense; so in some correspondence should our joy be very intense, very effuse, very stable. The contemplation of them should infuse somewhat of that *unspeakable joy* whereof St. Peter speaketh. We should *be filled with all joy and peace in believing them*. We should *hold fast the confidence and rejoicing of hope*, grounded on them, *firm to the end*.

"Having so many, so great causes of joy, are we not very stupid, are we not strangely cross and perverse, if we neglect so pleasant a duty?"

CHRIST. OBSERV. No. 84.

ON THE CALLING OF THE GENTILES.

No. IV.

"UNTO me," said the apostle Paul, "who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." The word gentiles is here emphatical. The grace, the superlative mercy which he celebrates, is that of being appointed an ambassador to the Gentiles, a minister specially charged to gather into the church the outcasts of the heathen world. In the judgment of Paul it was no small privilege to be a Jew, to possess as such the ancient oracles of God, and to be partaker even of that comparatively feeble hope of a resurrection from the dead to which the twelve tribes instantly serving God hoped to come. But he deemed it a greater privilege to be a Christian,—to live in the days of him who was born King of the Jews, to be gathered into his church, to become a spiritual member of his kingdom. Still more exalted was, in his account, the honour of being employed as a minister in this very work, of being an ambassador of Christ, a steward of the mysteries of God, having also grace to be found faithful. But the highest joy of the apostle arose from the thought of his being specially commissioned to go *to the heathen world*; to declare to *them* the remission of sins through faith in one common Saviour; to assure them that there was now neither Greek nor Jew; to reveal to them that mystery which had been hid from ages and generations—that the Gentiles should be fellow-heirs, and of the same body, and partakers of the promise of Christ by his Gospel.

The heart of true Christians has, in all ages, been accustomed to beat in unison with that of the great apostle of the Gentiles. Worldly minds are cold upon this subject; but "thy kingdom come, thy will be done," is the never-ceasing prayer of the whole spiritual church:

and the Scriptures afford some joyful hope that this their supplication will at length be answered, "the kingdoms of the world becoming the kingdoms of our God and of his Christ." Earthly kingdoms, as well as that of Christ, aim at their own extension and aggrandisement; but they too often pursue their end by fraud, oppression, and violence; and the enlargement of territory not seldom leads to the diminution of their prosperity and greatness. The empire of Alexander was too vast to be maintained in its integrity; and the too general admission of the people of Italy to the freedom of their metropolis, hastened the downfall of Rome. But the enlargement of our Jerusalem is effected not by deceit or force, but by truth and love; and the augmentation of her citizens is the source of their common prosperity. No place for jealousy is afforded here: there is no limit to the extension of this city of our God.

"Bright as a sun the sacred city shines;
All kingdoms, and all princes of the earth
Flock to that light; the glory of all lands
Flows into her; *unbounded is her joy;*
And endless her increase."

The attention of religious men has lately been called in a remarkable degree to those prophetic parts of Scripture which are supposed to speak of the general diffusion of the Gospel of the Son of God. I shall not presume to attempt a particular interpretation of these passages; but shall content myself with observing, that the Scriptures undoubtedly speak, in the most unambiguous language, of the final triumph of our Redeemer; and that the state of the world, however disastrous it may be, seems more and more to indicate that popish as well as heathen darkness will, in due time, be dissipated.

"Six thousand years of sorrow have well nigh
Fulfill'd their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of a sea
Before a calm, that rocks itself to rest:
For He whose car the winds are, and the clouds
The dust that waits upon his sultry march,
When sin hath moved him, and his wrath is hot,
Shall visit earth in mercy."——

The Mahometan power in Europe is at this time shaken to its foundation: the papal authority is weakened; the Hindoo superstition is laid open to view, and it evidently proves to be less obstinate than we had supposed: Africa is about to be connected with Great Britain, by a more beneficial intercourse: in the West Indies the independent empire of Hayti has arisen; and the great southern continent of America appears likely to enter upon a new career. She, doubtless, will at least maintain a freer communication than heretofore with the more enlightened nations of Europe. Who, that understands the excellency of the Gospel, can fail to cherish an eager hope that its benign rays, when the present wars and desolations shall have had their course, will be more generally diffused? Who can help applying to these various nations, and especially to the long-neglected negro race, that saying of our Lord, "Other sheep I have, which are not of this fold; them also will I bring, and they shall hear my voice, and they shall be one fold, under one shepherd."

An opinion has unhappily prevailed in many quarters, that it is dangerous and improper to interfere with the religious opinions of any unbelieving nations; and we ought, according to some persons, to guarantee to those who become subject to us the perpetual worship of the very idols to which we find them bowing down. Mean and ungenerous sentiment! erroneous in its very policy, and corrupt and selfish in the extreme! The king of England, according to some of these politicians, ought to nominate protestant bishops in England, popish in Ireland, and the high priests of Jag-

gernaut in Ceylon, or in the East Indies! What truly Christian man would be king upon such conditions! Is there then no difference between the worship of Jehovah, and that of Moloch! Between that of the true God, and of Baal! Do the Scriptures err, in labouring to establish, as they every where do, the immense importance of this distinction! Is not the character of the Deity whom we adore, influential upon practice, and therefore of moment even to the state! These lax sentiments have gained a surprising currency among us. They are the result of a growing spirit of infidelity among the middling and higher orders, which accredits itself under the pleasing name of liberality and religious toleration. Toleration is to be much approved, if we may understand by it a disposition to avoid all use of force in controuling religious opinions; but the spirit of atheistic indifference must not be suffered to conceal itself under this cloak. The same indifference would unquestionably have prevented primitive Christianity from ever achieving even the mildest of its triumphs in the world. Let us hope that the very extravagance to which these sentiments have been pushed by some, will awaken the religious feelings of others, hitherto not sufficiently alive to the eternal difference between truth and error in religion; and let us ourselves aim at that happy union of liberality and zeal, which is the characteristic of the true followers of the Gospel, and the best means of advancing its interests.

But though our rulers should favour, and our richer Christians should encourage, the more extensive propagation of the Gospel; though the distant lands should invite over missionaries, and the fields should seem already white for the harvest; there is also another subject for anxiety. It is much to be apprehended that Europe is herself too much involved in darkness, to be the instrument of generally, or very effectually, evangelizing the world. How little is the nature of the Gospel understood over many large portions of Christendom; and even in England how much is there to apprehend, and to deplore! Among some, a lukewarm spirit; among others, a partial and narrow view of the Gospel unhappily prevails. Some are running with too much haste—others stand still through defect of zeal. How few unite the wisdom of the serpent with the harmlessness of the dove! How few sufficiently shine in all Christian virtue to stop the mouths of gainsayers, and to convert the ungodly by the silent efficacy of a holy and unblemished life! "And if the salt hath lost its savour, wherewith shall it be salted?"

It has been one object of the preceding papers, to diminish the controversial spirit in religion, by presenting a subject of contemplation which might excite piety without stirring up debate; and an attempt has been made to recommend the doctrine of salvation or justification by faith to the favourable consideration of those who may have been led to class it among the tenets of a scholastic and obscure, or of an extravagant and dangerous theology. May it please God to incline us all to lay less stress on matters of doubtful disputation, that we may attend to those of greater moment, and, that abounding in love, we may unite in every good work.

But amidst much defection from the Christian faith, and much infirmity in the religious world, we have reason also to rejoice. Though we have many unbelievers; many sceptics; many treacherous and false Christians; many simple and weak believers, who presume to teach others, while they themselves need to be taught; many, who substitute a temporary fervour, an evangelical profession, or a few doctrinal sayings, for the whole circle of faith and practice; we doubt-

less also have many righteous, and among them many a one, it may be hoped, who

"Armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline, to glorious war
The sacramental host of God's elect."

To purify the Christian church, by truly evangelizing its members, and by calling them off at the same time from less profitable debate; by pointing out deficiencies and errors in the reigning religion; by enlarging the common stock of spiritual knowledge; and by mildly and yet continually chastising the religious taste: these, if I do not mistake, are some of the objects of the conductors of the Christian Observer; and it is in the full spirit of a fellow-worker that I have troubled their readers with these papers. Most anxiously do I wish that this miscellany, independent as it appears to be of every religious party, and so liable to various misconceptions on that account, may pursue, in the next year, and with still increasing success, the ends for which it has so industriously and so usefully laboured in the last. In a certain sense, I consider it as occupied in forwarding the great cause of the calling of the Gentiles. On several occasions it has pleaded powerfully for this cause. And it has contributed, as I trust, to remove the prejudices, which some pious but simple men have unconsciously excited among the higher classes, against the communication of evangelical knowledge, both in this and other nations of the earth. May it have increasing success! May its opponents, at length understand, that the Gospel which it recommends, is the same which Paul preached, and which Christ died to establish; and that the zeal which it manifests to convert the nations, is the same which animated the great apostle of the Gentiles!

MISCELLANEOUS.

MEMORANDA RESPECTING HAYTI.

(*Continued from p.* 708.)

Massacre of the French by Dessalines.

Respecting that dreadful event, I was very particular in making enquiries; and I found it but too true that the white French, with certain exceptions, were cut off, in consequence of the sanguinary mandate of Dessalines, by the military under his immediate command.

The massacre took place at the Cape, in April 1804; at other places a little earlier. It is needless to add, that this was the only massacre which occurred; although the execution of a few whites, accused of crimes, may have, in one or two instances, given colour to the reports of other events of the same kind.

It is not true that the massacre which did take place at the Cape, in April 1804, was attended with those popular outrages and barbarities (the rapes, impaling of infants, &c.) with which the dreadful deed was aggravated in the accounts published in our newspapers. The act was sufficiently atrocious; but it was strictly a military execution, and was perpetrated systematically, in exact obedience to orders. Neither is it true that any foreigner suffered. On the contrary, Dessalines sent guards to the houses of the American merchants, lest, from mistake, or any other cause, they should have been molested. The French priests, too, and surgeons, and such individuals as, during the war, had manifested humanity to the negroes, were spared, to the amount, accord-

ing to my informant, of about one-tenth part of the whole.

The massacre, in other respects, was indiscriminate, and truly dreadful. Neither age nor sex was regarded. It was horrible to hear Mr. ——'s account of it! A strong guard was sent to his house in the evening, with orders not to suffer an individual to enter without Mr. ——'s consent, not even one of the black generals; and Dessalines apprised him of these orders, that he might be under no apprehensions. They were so punctually obeyed, that Mr. ——, who had given shelter to some unfortunate Frenchmen, was able to protect them to the last.

But his own security did not prevent his feeling it a night of horrors. At short intervals he heard the pickaxe thundering at the door of some devoted neighbour, and soon forcing it; piercing shrieks were almost immediately heard to issue; and these were followed by an expressive silence. The next minute the military party were heard proceeding to some other house to renew their work of death.

Mr. —— related one circumstance, new to me, and I believe also to the public, which gives the conduct of Dessalines the character of the most horrible perfidy, as well as cruelty, and which seems to place him, extremity of provocation apart, on a level even with Bonaparte. A proclamation was published in the newspaper, declaring that the vengeance due to the crimes of the French had been sufficiently exacted, and inviting all those who had escaped the massacre to appear on the parade, and receive tickets of protection; after which they might depend on perfect security.

As the massacre had been expected, many hundreds had contrived to secrete themselves, most of whom now came forth from their hiding places, and presented themselves on the parade. Instead of receiving the promised tickets of protection, they were instantly led away to the place of execution, and shot. Mr. —— said, he saw the rivulet which runs through the town literally red with their blood.

Mr. —— regarded this enormous transaction clearly as the act of Dessalines alone. In every town in which the massacre took place, it was perpetrated by his immediate order. Till he arrived at the successive scenes of blood, not a life was taken away. Indeed, he avowed and boasted of it as his own act, in the proclamations which have reached this country. Christophe was known to disapprove of the measure, but durst not openly oppose it. Telemaque and another officer expressed their horror at it, which coming to Dessalines' ears, he punished them, by compelling them to hang, with their own hands, two Frenchmen then in the fort.

This ferocious chief repeatedly talked with Mr. —— on the subject of the massacre, after its perpetration; and I think the uneasiness of his conscience may be inferred from the pains he took to defend or extenuate the crime. "I owe (he would say on these occasions) an account of my conduct to no one. But why do your countrymen accuse me? Bonaparte has done much more, and yet you call him a great man." He then spoke of the enormity of the conduct of the French during the war, and dwelt particularly on the foul ingratitude and perfidy of the return made for the protection of the white inhabitants under Toussaint, the execution of Moise and his confederates for their sakes, &c. He said, that he knew while these treacherous men lived in the island, it would be a motive for the French to renew their attempts upon it; and that the return they would make for his protection would be to join his enemies, as soon as they should effect a landing; and in the mean time they were no better than spies on his conduct, and on the state of the island.

What was more material, if true, and Mr. —— believed it to have

been so, was a charge made against the French by Dessalines, of their having carried on a traitorous correspondence with their countrymen in Cuba. He asserted that he had intercepted their letters.

All this, however, it is obvious, could not justify nor extenuate an extra-judicial military execution—much less the slaughter of children.

Dessalines further and chiefly used to urge the necessity of satisfying his troops by the death of those, by whom their fathers, children, and friends, had been cruelly murdered; for he seems to have regarded the French massacres and executions, as the work of the white French at large; and I fear there was too much ground for the opinion. He had promised his troops, as an encouragement to their bravery in the siege of Cape François, the plunder of the town, and the destruction of the monsters within it; and they were discontented, as he alleged, with the breach of that engagement.

It does not seem to have entered into his mind, that his subsequent promises to the unhappy people in question were a bar to this defence; but can we wonder that a solemn and sacred compact should have been disregarded by this illiterate negro, after the examples given to him by Le Clerc, Rochambeau, Bonaparte, and the government of France? He seemed to value himself on retaliating on them their own maxims, and forming a contrast to what he regarded as weakness in Toussaint.

Mr. —— was of opinion, that the desire of gratifying the troops with the confiscated property of the victims was, in reality, a great inducement to the massacre; but did not suppose that the troops would have wished for the vengeance which their chief connected with it, had he himself been at all disposed to mercy. Dessalines, he believed, thought the destruction of the French the shortest and most convenient course to the possession of their property, which seems to have been considerable.

Cultivators.

I was naturally also very inquisitive respecting the state of the cultivators, and their treatment. I could discover no difference in either from the system of Toussaint. They worked for wages: the pay being one-fourth of the produce.

Provisions of all kinds were abundant: there was no whip, not even for punishment; it was totally discarded. Idleness was treated as a crime, but the punishment was confinement only. They worked in general very regularly and contentedly, perhaps about two-thirds as much as formerly. Mr. —— said at first as much as ever, but corrected himself. He did not know what the labour ordinarily is in a sugar colony. It was expected that the cultivators should work on the estates to which they were formerly attached; but if they had any good reason for changing, the commissary, or commanding officer of the district, gave them leave. Most of the estates were in the hands of government, as confiscated, but were let at an annual rent. They were commonly valued for that purpose, according to the number of cultivators attached to them, without respect to the land. All mulattoes and mustees, who could trace any relationship, though of course illegitimate, with the old white proprietors, were admitted as heirs to their estates. The mustees, or children of whites and mulattoes, are very numerous.

Produce.

The sugar estates having been mostly destroyed, and the necessary works and buildings for its manufacture not having been rebuilt, very little sugar was made. The chief produce was coffee: the crop of 1805 exceeded thirty millions of pounds, which would load about fifty ordinary ships. This quantity was expected to increase at least ten per

cent. each year. There was also plenty of mahogany and other valuable timber in the island.

Population and Military Force.

A census was taken in 1805, and the returns were about 380,000, to which Mr. —— thought that at least 20,000 should be added for such as from dispersion, or other causes, were not included in the returns; so that the whole population might be considered as about 400,000. Of this, the adult males were said to constitute too small a proportion. The slaughter had chiefly fallen upon them. Women and children abounded. The women were the chief cultivators in point of numbers. Marriage, solemnized according to the rites of the Roman-catholic church, was almost universal, and its duties were, on the whole, tolerably well observed. Christophe set a good example in this respect; but Dessalines was licentious. Mr. —— did not doubt that the population would very rapidly increase, if not checked by new wars and convulsions, which, unhappily, has been the case.

The regular army of Dessalines comprised fifteen thousand men, of whom fifteen hundred were cavalry. They were well disciplined and armed, but badly clothed: they had had but one new suit since the expulsion of the French. The uniform was blue, turned up with red.

In addition to this force, all, or almost all, the adult males fit for service, are trained as a militia, there being, for that purpose, four regular times of exercise in a year; during which, they are embodied for several days. Dessalines said they amounted to sixty-five thousand, whom he could call out in case of necessity. Other chiefs estimated them at forty-five thousand: so that, taking the lowest estimate, their whole force might be said to be sixty thousand men, regular and irregular. The destruction of the male population, if this estimate was correct, must have been dreadful; for there could not have been in S. Domingo less than from 200,000 to 250,000 adult males at the time of the revolution in 1791, and many must have since grown up to be men. Bruce and others are probably right, who hold that more females than males are born in hot climates, especially among the negroes; though they undoubtedly carry the fact, which they use as an excuse for polygamy, too far. From the wonderful conservatory resources of our nature, polygamy I apprehend to be rather the cause than the effect of this disproportion; and, I have no doubt, if the negroes adhere to monogamy in S. Domingo, that the evil, if it now exists, will soon cease.

Mr. —— did not estimate the loss of males at above one hundred thousand; but, I believe, he spoke of the effects of Le Clerc's invasion, and did not include the slaughter which took place in the first revolutionary wars. He also thought that the greater part of the loss had been by emigration. This evil, since the expulsion of the French, it had been the anxious care of Dessalines to prevent. The severest penalties were denounced against those who should take any citizen of Hayti from the island; and he acquiesced in the conduct of our cruizers, who would not suffer the vessels belonging to the island to go beyond certain limits from the shore, because he found it greatly conducive to that important object. The Haytians have many coasters and armed vessels, which carry on the communication between different parts of the island; and Mr. —— imputed their not having been active in depredations on the Spanish commerce to the course pursued by our ships of war, which indeed affords a sufficient explanation. The French cruizers likewise kept a watchful eye over them; and when ever any of the vessels or boats belonging to the island were seized, the negroes on board were immediately put to death; so that the

French continued to act on their barbarous, exterminatory plan. I have learned, from another quarter, that they often treat even British and American negroes, found on board the vessels of which they make prize, in the same manner.

I asked Mr. —— whether it was true that Dessalines had proposed, in negociations with a British agent, that we should supply him with slaves? He gave the following explanation of the report:—Dessalines, finding his adult male population so dreadfully reduced, that, in the event of a new contest for freedom, he might not have hands enough to defend it, looked around on all sides for the means of recruiting his army. He invited all refugées to return, with a full assurance of amnesty; and offered a premium of forty dollars, in addition to the passage-money, for every negro landed in the island, from America or elsewhere. But, in treating with the agent from Jamaica, he thought of a more effectual plan, by opening his ports to our slave-ships. It was, however, expressly for the importation of men only; and these not for slavery (in the present state of the island the notion is truly preposterous), but for military service. They were immediately to be enrolled among his regulars, the most ardent defenders of the liberty of their race, and whose attachment to that cause is the necessary safeguard, not only of his power, but his life. To say, therefore, that Dessalines wished to buy slaves, is more false and injurious than it would be to say that our commanders-in-chief, who raised the black corps in the West Indies by purchase, were slave-traders.

Mr. —— had more than one conversation with Dessalines on this subject, and told him he thought the plan wrong, as it might be construed into an encouragement of the slave trade. But the black chief defended it, by observing that so many men would be brought from Africa, whether he adopted the measure or not; and that, instead of doing them any harm, his plan would save them from a dreadful slavery in the English islands, to make them freemen and soldiers. He wanted them not to increase the number of slaves in the West Indies, but to defend the liberty of Hayti.

It will surely be admitted, that the doctrine of expediency never was favoured by a stronger case.

(To be continued.)

To the Editor of the Christian Observer.

I SUPPOSE, that as Abel, and Enoch, and Noah; and Abraham, and Isaac, and Jacob, confessed the fact, there can be no doubt of it, that all men "are *pilgrims* upon earth.*" When I first settled this point in my own mind, I confess I much wanted to know what a "pilgrim" meant. The first Roman-catholic writer I chanced to read soon put me out of doubt; and I found that the pilgrims of that church were men who, burdened with the weight of some particular offence, usually set out on some long journey, to shew their penitence, and to lay down their sin at the altar of some celebrated saint. Now, barring the saint, this account gave me a full idea of a patriarchal or Christian pilgrim. A pilgrim, said I to myself, must be a serious, devoted character: he must feel life to be a journey, heaven his home; must expect and endure cheerfully many crosses on his way; must keep his eye fixed upon another world; and think and say and do all which may best fit him to dwell in it for ever. Such was my notion of a true pilgrim, and such did I expect to find all the world.

Judge then, sir, of my astonishment, when, upon being pretty early ushered into life, I saw around me gambling pilgrims, swearing pilgrims, coquetting pilgrims; thoughtless, idle, riotous, proud, quarrelsome, pilgrims. You, sir, seem to me to be so wise, that I dare say you

* Vide Epistle to the Hebrews.

never were upon the horns of a dilemma; but I do assure you that I, who am much accustomed to this position, was never half so tossed as upon making this discovery. I had no choice but between these two conclusions; either the patriarchs did not know what they themselves were, or the Roman-catholics did not know what a pilgrim is: neither of which suppositions was at all reasonable. And I verily believe I should have been baited or gored to death by this time, if I had not lighted upon the following story, well known to you, I doubt not, as every thing else seems to be, but which I shall tell for the sake of your more ignorant readers.

Two good catholics, in order to expiate some crying sin, had been commanded by their priest to visit the lady of Loretto—a visit of five hundred miles—having their shoes, by way of penance, *well crammed with peas*. The obedient pilgrims stuffed in their peas, and set out on their pilgrimage. One of them, a true son of the church, before he had gone a league, fell to the ground with anguish; but his pain almost yielded to his astonishment, when he saw his fellow pilgrim trudge on with a firm step and gay countenance. "Brother," said he, "thy conscience, I trust, is tender, but certainly thy feet are not; for common flesh and blood could not endure those *flinty peas*." "*Peas*, brother," replied the other, with great calmness, "are no longer *flinty*, if thou boilest them."

Now, sir, this story, as I said, has given me a key to all my difficulties; and there is not a case of modern Christian pilgrimage which I do not try to unlock by it.

For instance, when I see a member of parliament, who, instead of taking the burden of thinking for himself, lets the minister, or some factious demagogue, think and vote for him; who, instead of well handling an argument, handles nothing but a place or a pension; and whose arduous situation therefore seems to cost him neither sighs nor thought, nor, indeed, any thing but the original purchase-money;—I say of that member of parliament, "*he boils his peas.*"

Or, if I see a critic passing over what he calls the "nicer shades of lunacy*;" in other words, neglecting the most important distinctions, where the most solemn results hinge upon them; confounding classes which have scarcely a single point of resemblance—the lawless enthusiast in a tub with one who "commands listening senates, and has emancipated half a globe;" substituting assertion for proof, and ridicule for discussion; and whose review, therefore, costs him nothing but forgetfulness and invention;—I am obliged to say of such a critic, "*he boils his peas.*"

Or again, if I see a clergyman, whose church and its pastor are always at different points of the compass; who, sleek himself, does all his work by an ill-conditioned skin-and-bone proxy; whose few sermons are all furnished by "the great dry-nurse and caterer of the church;"—I say of him also, "*he boils his peas.*"

Or, if I see a professor of religion very clamorous about doctrines, and very indolent in practice; as proud in his language and manner to his fellows as he is lowly in his expressions and acts of penitence before God; eagle-eyed towards the faults of others, but purblind to his own; scolding as often as praying; boasting of his communion with God, but too cross for any man to hold communion with him:—Here again I am obliged to say, "*this man boils his peas.*"

Or, if I see a man defending the inspiration of his Bible, but disregarding all its precepts; studious about forms in religion, but negligent of its power; trusting by Sunday gravity to wipe out the sins of the week; esteeming a cold, lifeless, unprepared participation of the sacrament, a counterbalance for a

* Vide Edin. Rev.—Rev. of Ingram.

life of disobedience; — here, say I, "*the peas are boiled indeed.*"

Now, sir, although I know that it is bad philosophy to conclude a theory to be true because it solves some otherwise puzzling phenomena; still I intend to think mine right till you send me a better; till you explain how men can slide from under the most solemn obligations without a blush; can carry a heavy yoke without an effort; can turn the most serious tasks into trifles; can be idle and at ease in a state where there is so much to do, and so short a time to do it in; can triumph without fighting; can win the race without running it; can cast away humility, and penitence, and self-denial, when every step of our pilgrimage is so "hedged up with thorns." In short, as you value your own reputation, and my peace, I call upon you to answer one, at least, of these queries;—Were the patriarchs mistaken?—Or is a pilgrim a man who may do just what he pleases?

PILGRIM.

To the Editor of the Christian Observer.

Mr. Editor,

I DO not profess to be one of those who spend the whole, or even the greater part of their time, in reading such works as Mr. Beresford's Miseries of Human Life: and indeed I entirely agree with you, that it is not exactly the kind of work by which a *clergyman* should be distinguished as an author. If, however, a *layman* should venture to adopt something of the same style, in filling a sheet on a very important subject, I hope none of the grave company of Christian Observers, nor you yourself, Mr. Editor, the gravest of the grave, will be disposed to treat him with undue severity. Under this impression, I am emboldened to present to the consideration, and, it may be, the application (which is always the most important point, meaning, by the term, self-application), of your readers, some of the *Miseries of Book-lending.* The miseries of book-making, and of book-selling, and sometimes of book-buying, are well known, and frequently lamented: but those of book-lending are a source of sufferings perhaps equally severe; and the lamentations excited by them, though not loud, are deep. My character and connexions, Mr. Editor, place me very much within the sphere of these complaints; and, I can assure you, that many are the sighs and groans, drawn from the inmost soul of the sufferers, which I have been compelled to hear, with an aching heart, and perhaps, I may add, sympathetic feelings, for long-detained, lost, and injured books. I will trespass upon the time and patience of you and your readers, to attend to a *few* only of the miseries endured upon this interesting subject.

Misery I. Your friend begs the favour *just* to borrow a small volume, which you have, and he does not wish to buy himself. After having expected the return of it, at due intervals, for a space of time, which, without calculation, you know to be much beyond a year; and after feeling considerable terrors, lest your emigrated duodecimo should have been naturalized in the library, or family school-room, where it has so long resided,—to be reduced, at length, to the delicate and formidable task of constructing a *hint*, at once so *gentle* as not to offend, and yet so *broad* as to bring back your book.

II. The foregoing hint *given*,—but not *taken*.

III. An acquaintance, not remarkable for the powers of reminiscence, keeps your book time enough to alarm or incommode you. By not merely broad hints, but by explicit and repeated expositions of the state of the case, and of your wishes, you oblige him to recollect that he has in his possession a book which belongs, not to him, but to you: he accordingly returns it, with many apologies for its having *slipped his memory*. You lend again, and it slips his memory again; and all the consolation that

remains to you is, that you find a subject to which you may apply that sweet-flowing line,

"*Labitur et labetur* in omne volubilis ævum."

IV. After many inquiries for a book which you had lent, you at last *find*, that it is *lost*. The person who borrowed it of you, lent it to somebody else,—he forgets who.

V. A set of books lent, and returned;—one volume missing, for which the borrower apologizes most pathetically: he *hopes*, however, to find it. *His* hope is *your* despair.

VI. Your friend, who belongs to the sect of the Thalamists.*, loves reading in bed: and your book, besides the various dislocations which it experiences in such an awkward situation, stands an enviable chance of receiving, and at length has the good fortune actually to receive, the whole overcharged contents of the snuffers; and although they are discharged, with the puff of an Æolus, from the open page to the bed-side carpet, a wreck is left behind, which, upon the re-closure of the volume, is ground to an impalpable powder; and, by some efforts of the finger to remove it, expanded into a jetty surface of considerable extent.

VII. Another friend, who is likewise a borrower, is fond of accompanying his breakfast with reading, and your book comes in for that honour. A piece of hot roll, saturated with liquid butter, makes its transit in a line directly vertical to the expanded pages; and the reader, or eater, or rather both, meaning perhaps to give the book that *unction* which it does not itself possess, by a gentle pressure causes a few soft drops to distil in the passage; or the alternate apprehension of the oleaginous nutriment, and the necessary evolution of the leaves, produce a beautiful specimen of mottled *transparency*.

VIII. Your book, which is embellished with a variety of exquisite plates, is lent to a friend, who has a large family of children. A morning is appointed for viewing the pictures, and the mother with her family is placed in a semicircle round the table. As the object, in such a state of things, cannot be seen from precisely the same point of view by all; a little urchin, just big enough to do mischief, and not big enough to be under discipline, situated at one of the terminating points of the crescent, and eager to have under his own immediate inspection what all the rest are admiring, caring as little as he understands about the laws of mechanics, makes a vigorous snatch at the unfolded plate, and attains his object, by getting it just in the situation he wished; but the ponderous quarto is left behind. You become acquainted with the calamity, only to suggest to your mind some grave reflexions on the ill effects of the want of domestic discipline, and to put you in the distressing state of doubt felt by the poet,

"Crudelis mater magis, an puer improbus ille?"

IX. A set of splendid volumes, full of beautiful coloured engravings, and bound in morocco, sent by the coach to a friend; but packed with such strength and compactness, that they might be thrown over a house without injury:—sent back again, by the same conveyance, with a slight, careless covering of brown paper, having travelled in very intimate neighbourhood with a parcel of red herrings, upon whose yielding substance they have been pressed by the superincumbent weight of a lid, well loaded with passengers, that would just shut. The saline moisture has communicated to the precious volumes a hue and a fragrance which they will never lose. An additional comfort, in this case, is, that it will afford the opportunity of another classical allusion,

"Quo semel est imbuta recens, servabit odorem
Testa diu ——."

'Tis a great pity, prosody will not permit the *var. lect.* of *imbutus* for *imbuta*, and *liber* for *testa*.

* Christ. Observ. vol. for 1804, p. 408.

But, Mr. Editor, I am too great a friend to the human race, and particularly to my brother bookworms, to state such miseries, without at the same time proposing the best antidotes which occur to me.

I would accordingly first address myself to the borrowers, who are the offending party, and earnestly recommend it to them, as they value the interests of learning, the peace of learned men, and their own credit, to inculcate upon themselves, with redoubled diligence, the duties of moderation, care, and honesty; and particularly to cultivate the faculty of *memory*; which they will find to be useful in many instances. It were likewise much to be wished, that they would employ one particular day in the year in a careful scrutiny of their library, that they may satisfy themselves whether or not there be any stray volume detained prisoner, for the return of which the owner is sighing or groaning, in hopeless despair. In that case, let it be instantly restored. It would not be amiss, for those who have rather extensive libraries of their own, to make a catalogue of their books; an expedient which, while it answered other important purposes, would assist them in *distinguishing* their own books from those of other people. And, in this case, with a little alteration of the adage, we may say, "Qui bene *distinguit*, bene agit."

To the lenders I would recommend, by way of antidote, to arm themselves with inexhaustible patience, and illimitable resignation. If they will listen to my advice, they will never lend a book without considering it as given: for this reason, they should never, according to my view of things, lend a single volume of a set of books by itself, but insist upon the borrower's taking them all. By this means, the lender extricates himself from the vexatious apprehension of breaking a set, which is as bad, nearly, if not entirely, as losing the whole; and, by putting an object in possession of his friend which occupies more of the field of view in the eye of his conscience, it is less likely to be overlooked or neglected.

Another expedient, which might be adopted with success, is, for the lender, particularly before he commits his volume to a suspicious person, to write his name in it with obtrusive legibility. He might, likewise, add a significant motto: such as — for I cannot recollect a classical one — Accipe, lege, redde. I remember having heard the following scriptural one suggested, "The wicked borroweth, and payeth not again."

I will conclude with another expedient, of which I must be honest enough to confess I am not the author, and that is, that, when your book has been absent an unreasonable length of time, you should, in your turn, borrow of the detainer a book of his, of equal or greater value. By this mean, either he will be reminded of his neglect, or you will have a hostage in your possession: besides that, it may give you the opportunity of a neat and inoffensive piece of raillery, when, under colour of confessing your own neglect, you may pleasantly tell your friend that you have kept his Pliny almost as long as he has kept your Homer. This will probably get your Homer out of prison.

Having thus, Mr. Editor, unbosomed myself so freely upon a subject which goes very near my heart, in order to vindicate my own intentions, and to set the minds of those of your readers at rest, who, knowing themselves to be guilty, may suspect a personal design, I beg leave, in the close, to declare, that my aim has not been directed against any individual offender in particular, but, in general, against all; and that it would give me much more pleasure to see all mend, than any single one.

Yours, &c.

BENJAMIN BOOKWORM.

REVIEW OF NEW PUBLICATIONS.

Review of Zeal without Innovation.

(Continued from p. 741.)

THE next section of this interesting work is on the important subject of the increase of separatism. "Here (says our author, speaking of the places of worship of the separatists) "the officiating minister has not half-empty pews to harangue, but a crowded auditory."—"It cannot be denied, that with all the fanaticism charged on them (and, it is to be feared, with great truth in some instances), many a profligate has been reclaimed, and much good done among the lower orders." Hence, says he, many, without adverse intention to the church, have, "in the simplicity of their hearts, *concurred in forwarding the endeavours of the separatists.*" "To some good men, free from all prejudice against the church, it is matter of no regret that the number of separatists increase; provided there be, with this circumstance, an increasing regard to Christianity. With such persons, all consideration of terms and modes of worship is sunk in the greater importance of genuine faith and piety. But it enters not into their thoughts, that 'tares may spring up with the wheat,' and that what at present has a good effect, may operate to the production of something hereafter of a very different nature." He then goes on to remark, that the bulk of every newly raised congregation of separatists is composed of persons educated within the pale of the church, who are henceforward broken off from the establishment; and that the number of these successive detachments is becoming so great, as to be likely "to render it again a question with those in power, whether the church of England shall any longer have the support of the state." The church, he proceeds to argue, which is thus forsaken and endangered, will, "by the sound doctrine which its instituted forms express, be, as long as it stands, a witness to the truth, in periods the most barren of ministerial qualification; a rallying point to all truly Christian pastors;" while separatism having no fixed character, though sound doctrine may now be heard in its chapels, there is "no security that they will not become the schools of heresy." "Here, if the licentious teacher get a footing, he moulds the whole system of ministration to his views; not a prayer, not a psalm, not a formulary of any kind, but in this case will become the vehicle of error." "The tendency," he adds, "of all societies to degenerate, should be considered. That which is of a heavenly nature does not always pass to their successors; and when it does, it is seldom without some diminution of its spirit and vigour. But inferior qualities are less volatile." The church, he farther and very justly observes, is favourable to monarchy; the constitution of our dissenting congregations, to democracy. Every new licence for a dissenting place of worship has a civil operation. He then adverts, in language not a little strong, to that evil of lay-preaching to which the dissenting system leads; "a thing," says he, "unexampled in every state in Europe, except ours; and in every age, here as well as elsewhere, till the usurpation of Cromwell; when, among other foul births, this *monster* was produced."

"Here," says he, "we find men 'plunged to the hilts' in secular business, employed from Monday morning to Saturday evening in the lowest occupations, with neither books, leisure, nor even inclination for acquiring knowledge, assuming on a Sunday the office of teachers; and, in this office, not confining themselves within the limits of some obvious

truths, but attempting to play the theologian, by entering on subjects on which profound learning, and patient investigation, have toiled in vain. Here, instead of the good sense, the simplicity, the lowly consciousness of defective endowment, the evident manifestation of undissembled piety and kindness, we often recognize conceit, impudence, rashness, violence, and not unfrequently an irreverent familiarity with sacred things, that borders on impiety."—He concludes, "what a state of things, then, have we before us! An excellent church establishment, instituted by the highest authority in the state, interwoven with the constitution, fed by the learning of two justly celebrated universities, and extending its provisions to every parish in the kingdom, and yet the mere form of godliness scarcely visible in many parts of the land. The services of that church, which, for the purity of her doctrine and worship, was heretofore considered; not by those only of her communion, but by learned foreigners, as the glory of the reformation, very generally forsaken; and nothing of any considerable extent to set against this indifference toward religion, but an earnestness in this cause accompanied with many objectionable circumstances." "To perceive," he adds, "*who they are*, that carry the day, is surely an affecting sight," "'Return, we beseech thee, O God of Hosts! look down from heaven, and behold and visit this vine.'"

There is much general justice in these observations, and the subject is of unspeakable importance. We certainly appear to be advancing, and with a continually accelerated pace, to the brink of that precipice of which this writer endeavours to forewarn us. The influence of the established church diminishes, while that of separatism increases. Our rulers, indeed, are some of the last persons who will pass over to the dissenters; and they are therefore not likely to encourage any attack upon the establishment. Public opinion, however, may eventually turn the scale against it; and whenever it shall fall, we shall lose our chief security for the maintenance of sound doctrine, even though we should retain for a time sound doctrine itself. We wish the alarm, therefore, to be given in that manner in which this writer has sounded it. *The church is in danger*, and it is endangered by the causes which he has exposed. Sound doctrine is in danger, and it is endangered, as he says, by some even of those who are the most zealous for the assertion of it. We confess, however, that we are disposed to qualify many of his observations in this chapter, and to suggest, in particular, that when he charges certain zealots for sound doctrine with being the eventual overthrowers of it, he should be careful not to give too broad an interpretation to his paradox, nor to press too severely this part of his accusation. The half-churchmen will reply, and some dissenters may say with them, "we are for inculcating sound doctrine among the existing generation; we are for making sure, in this respect, of some present good; and we are willing to risk the evil which you describe. One of our actual converts to the truth, is worth ten of your possible ones. The church may fall, even though we should follow your exhortation to give no countenance to dissenters. It may survive, though we should not follow it. In the mean time, by converting men to the truth, souls are saved. The evil which you prognosticate, may at least be distant. The church may endure for one hundred, two hundred, or even five hundred years. The millennium may come before the time is quite ripe for the accomplishment of your melancholy predictions. In the mean while, the seed which we sow is likely to produce much present fruit, and even some perhaps in endless progression. We would sow it in the establishment, if we could; but the opportunity is not afforded us. We will therefore scatter it in all barren places; the winds of heaven may possibly waft some of it hereafter into the church itself. The establishment, for aught we know, may benefit, in some future time, through the indirect influence of our exertions."

We do not mean to affirm that

this reasoning, any more than that of our author, embraces the whole subject; nor can we at present undertake fully to discuss it. The general sentiment which we entertain, and we are deliberate and steady churchmen, is this:—The revival of religion is, in our judgment, a matter of much *more* satisfaction, when it takes place in the church, than when it takes place out of it; because we think, that, in the church, religion is usually of a better quality, and less easily evaporates into enthusiasm, or degenerates into absurdity and extravagance. It becomes associated with the articles and liturgy of the establishment: it adjusts itself, in some measure, by these excellent models; conforms, as to its exterior, to the sober ritual prescribed; partakes of the catholicism and moderation of the church; and acquires something even of the same steadiness and permanence. The higher gentry of England follow the establishment of their country. The English dissenter, therefore, preaches chiefly to the middling and lower orders: he is dependent upon these; and he is consequently under a strong temptation to adapt his religion to their taste, which is somewhat coarse and inclined to extremes. The church minister, on the other hand, inasmuch as he addresses the whole population of his parish, finds the prejudices of the high operate as a counterpoise to those of the low. He stands between the learned and the unlearned; between the rich and the poor; between those who are sunk in religious ignorance, and those who are lifted up with enthusiasm or spiritual conceit. He is at the same time independent of them all. Now a state of subjection to the opinion of the many is one chief source of the corruption of religion in the same manner as of true taste. "Our modern authors," said an ingenious writer of the last century, "are modelled, as they confess, by the current humour of the times. It is the bookseller that makes the author, and the audience the poet;" he might have added, that makes also the divine. It was not thus, he observes, that the early writers in Greece acted. "Those generous spirits, who first essayed the way, had not always the world on their side; but they drew after them the best judgments, and soon afterwards the world itself. They formed their audience, refined the public ear, and guided it aright; and, in return, they have themselves been rightly and lastingly applauded. They have justice done them to this day. They have survived their nation, and still live, though in a dead language; and the more the age is enlightened, the more they shine. But the moderns regulate themselves by the irregular fancy of the world; and, in order to accommodate themselves to the age, are preposterous and absurd." In treating afterwards of preachers who are not subject to any due controul, "it is no wonder," he says, "that some of these quaint practitioners grow to an enormous size of absurdity." We by no means wish generally to charge the present race of dissenters with any great extravagance. We deem them, however, to be in considerably more danger of deviating, in a variety of ways, than the ministers of the church; and we should be filled with apprehension for the credit of religion, if its cause were exclusively in their hands. The standard set by pious ministers in the church, attracts the attention, and regulates the conduct, of many of the dissenting body; and prevents that degradation of religion, which, but for this influence, might take place.

But though for these, and other important and obvious reasons which might be added, we contemplate with much more pleasure the manifestation of piety in the church than out of it, we beg leave also explicitly to state, that we consider every conversion of an irreligious or merely nominal Christian, who

may have enrolled himself a member of the church, into a *truly* pious separatist, to be on the whole very far from a matter of regret. "It cannot be denied," says the pious author of the work before us, "that many a profligate has been reclaimed by the dissenters." Is this fact true? Has sin been lessened by them? Our author has been setting forth the evil of separatism. But how much greater is the evil of profligacy? Who can calculate all its effect, on the individual and on the public; on our civil liberties and on our political constitution; on the present as well as on many a succeeding generation? The piety of this writer is manifestly such, that we have no doubt of his agreeing with us in these sentiments. We wish, however, that he had expressed them as clearly and fully as we have done. "Many," says he, in the passage already quoted, "without adverse intention to the church, have in the simplicity of their hearts *concurred in forwarding the endeavours of the separatists.*" We submit to him, that the passage may be so construed as to imply, that, in his judgment, we ought never to concur, in any degree whatever, in forwarding the endeavours of the men of that body. That there ought to be much caution in this respect, and that the simplicity of some well-intentioned churchmen misleads them in the point in question, we are most ready to agree. But *how far* a churchman ought to carry his concurrence, "in forwarding" any benevolent or truly religious "endeavours of the separatists," is a matter of difficulty: it must in general be determined, as we conceive, by the special circumstances of the case. The quotations which we have made from the work before us, both in our present and former number, appear to us calculated to lead the reader to think, that, in the judgment of the author, a clear and broad line may easily be drawn; and, undoubtedly, the line is easily marked, if *all* concurrence in the religious endeavours of separatists is prohibited. But can this writer mean to be thus strict? Every degree of concurrence may certainly tend, more or less directly, to the increase of their numbers. But must we not sometimes risk a little of this evil, for the sake of some great or certain good? May not vice and sin be so materially lessened; may not also mutual charity be so much promoted, by a co-operation in certain cases, as to afford ample compensation for the degree of aid which may be given to the general dissenting cause. "To some good men, though professed members of the church," says our author, "it is matter of no regret that separatists increase." Doubtless there exists in many quarters a blameable indifference on this subject. Yet must it not be allowed, that the degree of regret which is felt by churchmen, in contemplating the increase of dissenters, ought to vary according to circumstances; and even that cases may be supposed, (such cases, we believe, almost daily occur,) in which the addition made to the dissenting body, by means of persons reclaimed from infidelity and vice, or awakened to a serious sense of religion, cannot fail to prove a source of satisfaction to every Christian. He might rejoice more, for reasons already stated, if the good were effected by means of churchmen; but still he must rejoice that it has been accomplished. To state exactly, therefore, the degree of regret which is reasonable, or the degree of concurrence which is allowable, constitutes the difficulty of the case.

We will now endeavour to shew the nature of this difficulty, and to explain ourselves a little more than our author has done upon the present point. — Is a *church minister* asked to subscribe to the building of a dissenting chapel? Many dissenters themselves probably would acknowledge that he would do a most unseemly thing, in contributing from his income (from the very tithes which he receives as a

servant of the church) towards such an object. This case is therefore very clear.—Is a *lay member of the church* requested to contribute to the same object? To assist as a matter of course, in such erections, would, in our humble judgment, be a considerable impeachment of *his* true churchmanship. We say, nevertheless, that there are some places in this country so manifestly excluded, by their very locality, from the benefit of the services of the church; and others, we must add (and these not a few), so deplorably circumstanced, that, until at least some remedy is applied to the evil, we dare not pronounce universally, or even too generally, against such contributions. They may tend to support the public worship of God, in the only manner in which, under the existing circumstances, it is found practicable to do it in certain districts; and yet even the smallest and most temporary subscription of this kind, in the most excepted case, would be a manifest concurrence "in forwarding the endeavours of the separatists."—Is a churchman solicited to contribute in the way of annual subscription to a dissenting clergyman? The case is somewhat similar to the former, though a little less strong. We therefore, *in general,* pronounce against it.—Is he asked to make a donation to a dissenting minister, under some temporary pressure? The objection is much diminished.—Is he desired to bestow some money among the poor, or to distribute some Bibles, or religious books, through the hands of dissenters? Grants of this kind may favour the dissenting interest; and the instrumentality of a churchman is therefore, in our judgment, much to be preferred. But if a zealous and proper agent who is of the establishment be totally wanting, a dissenter may surely be sometimes resorted to through the urgency or necessity of the case. Here the objection is somewhat less than in the preceding instance.—Shall the widow of a dissenting clergyman be relieved? Shall an annuity be bought for her by a contribution, in which churchmen assist? Aid of this kind tends undoubtedly to favour the cause of separatists. Men are led to embark in the dissenting ministry, by the general encouragement which they and their families receive: they are deterred by the poverty to which they see the widows and children of dissenting ministers consigned. And yet what benevolent man does not instinctively perceive, that to be very prudent and long-sighted in every case of this description, is to be narrow and illiberal, as well as hard hearted; that it is to shut up our "bowels of compassion," and to refuse perhaps to the widow of a dissenter that which we might possibly give to the widow of a Jew, an infidel, or a Turk? We have travelled into this detail, partly in order to shew that there is no summary mode of settling questions of this sort; although we are aware that our hints may expose us to be blamed by some for countenancing dissenters too much, and by others for favouring them too little.

Our author's apprehensions for the church, if we may judge of them from this chapter, run somewhat higher than ours; though our own also are great. We are inclined to hope, that the rapid progress recently made by the methodists and dissenters (the new inroad is chiefly made by the methodists of Mr. Wesley's school) will at length enforce a greater attention to the character and religious education of those who are ordained to holy orders in the church—a subject on which we beg leave to refer our readers to Mr. Ingram, who has treated copiously upon it, and is surely a competent witness in the cause; that it will also tend in the issue to accredit those evangelical ministers in the church, who, on account chiefly of their resembling many of the dissenters in piety and zeal, have been confounded with them, and subjected to reproach; that after trial

had of the little efficacy of laws for enforcing residence, and of all merely legislative provisions, as well as of those addresses to the middling and lower orders in favour of the ecclesiastical constitution of the church, to which some have trusted so much; it will at last be discovered that we must of necessity descend into the plain, and contend foot to foot with the dissenters; that we must arm ourselves for this combat, by adding religious zeal to our love of ecclesiastical decorum, piety to our learning, and a practical acquaintance with the influence of evangelical truth upon the human heart to the too cold orthodoxy, and the too low and scanty morality, with which we had contented ourselves. Sooner or later this consequence of the increase of sectarism may possibly arise;—the sooner, doubtless, the better. But, at the same time, we are not without apprehension that this may in a great measure fail to be the result. We wish, indeed, for no coarse and vulgar competition. We are ambitious to see the church avail itself of its manifold advantages. Let it erect its head, not in pride nor yet in wrath, but with a truly Christian dignity, and with a look of brotherly kindness and condescension, even to those whose labours it endeavours gradually and quietly to supersede. Let it attempt to triumph over them by augmenting its own industry, and by improving in qualifications for that comprehensive work which the state has assigned to it—the work of evangelizing the whole population of this extended country.

The next chapter of our author has our warm approbation. Here, indeed, he appears in his highest character; and we have little other task to perform than that of offering a few quotations. The subject of the chapter is the necessity of encouraging an earnest piety in the church. He affirms, in the opening of it, that "to diffuse religion through every part of the body politic is the purpose of an ecclesiastical establishment."—"In an *unpersecuted** state of the church," says he, "and especially in a wealthy country, earnest piety will not be found to be a quality universally prevailing in the profession, as any one may conceive who will give himself time to consider the variety of inducements which may occasion a choice of this vocation."—Persons may come for ordination "with respectful deportment, decent learning, and accredited testimonials," who "are mere men of the world: nor may it be possible for the most discerning bishop to detect their character;" while among dissenters, he admits that "secular inducements are fewer." "The church," he then says, "*must carry this burden*†." It is "by these men that her operation is impeded." "Law cannot produce piety."

"In such men," he then adds, "will be discerned a readiness to break through the decorums and restraints of their profession, and to cover the incongruity, when they do so, by injurious reflections on purer manners; or by meretricious commendations of Christianity, as a religion that is no enemy to what they choose to call harmless pleasures. Thus, in their common conversation, lending the authority of their professional character to the support of that kind of life which it was ordained to discountenance."

"O curvæ in terras animæ, et cœlestium inanes!"

"On the dissolute, the proud, and the worldly-minded, these men generally bear with a light hand; but are fierce against some poor sect, the growth of which may be more aided by their own negligence than by any other circumstance."—"Here, though care-

* We do not stop to notice every error of language. The term *unpersecuted* is novel, and scarcely English.

† We think that the author goes too far in this last expression. Even if the bishops cannot detect this want of fervour, or rather of true piety, in the candidates for holy orders; they, and the persons round them, may surely censure and expose it, when it has manifestly appeared. Visitation sermons, and episcopal charges, seem to us to have not very often turned on this species of deficiency.

lessness be their general characteristic, they will shew earnestness," "panegyrizing beyond all bounds what it is fashionable to defend, and laying on abuse thick, where truth and charity call only for qualified censure; it being no uncommon thing to find in them the bigotry without the sanctity of former times, and the laxity without the liberality of the present day."

We shall take the liberty of supplying a slight addition, or rather correction, to this excellent passage. It seems to us to represent the mass of hose lukewarm and worldly ministers of the church, of whom the chapter treats, as generally characterized by a habit of declaiming against some poor sect. This mass, as we fear, is so large and various, as to require a more full and diversified description. We have among our clergy some men much engrossed by the chace; some who are "familiar with a round of ladyships;" some devoted to literary pursuits; some to other secular objects; and of these, a considerable part, as we suspect, are conscious that they know almost nothing of the tenets of the surrounding sects. They are too far removed, by the habits of their life, from the sources of information, to acquaint themselves with the subject. Some of them contemptuously disdain it, accounting that their very ignorance is bliss. Not a few of those ministers, who are defective in piety, are unaccustomed to compose their own sermons. Some of these occasionally preach a strict, or even an evangelical, discourse; but the doctrine of one day may be perceived, by a discerning ear, to contradict that of another. They are to be known, not so much, however, by their mode of preaching, as by their turn of conversation and manner of life. If a minister, when he descends from the pulpit, shews little religious zeal; if he tolerate freely what is lax in practice; if he is much assimilated to the world; then, undoubtedly, he is not one of those men of fervent piety of whom our author speaks, and from whom alone a revival of religion can be expected to proceed. There are some ministers of the church, of the lukewarm class, who are not unwilling to speak in very kind and handsome terms of the neighbouring sectarist; whose very fault it is to be on all sides liberal of their praise; easy, kind-hearted men, whom it is most unpleasant individually to censure; but whose piety it is impossible to praise; who err perniciously, and yet err on the good-natured side; men lax both in their principles, their practice, and their judgment. To *all* these classes "a declining state of religion" (as our author well expresses it) "is rather a convenience than otherwise. Indifference in the people suits the indifferent priest; a little duty being all that the one demands, and all that the other has any inclination to perform." "It is a very earnest piety," as this reprover most emphatically insists, "that is now demanded—a piety that will raise the instructor's mind above the tone of general thinking on religious subjects, and the fear of that contempt which his juster views may provoke—that will lead him to set before men the consequences of sin, just as they are stated in the Scriptures; to reprove, rebuke, and warn, as well as to argue and entreat. This earnestness, accompanied with that hope-inspiring strain of preaching, in which the character and grace of our Redeemer are set forth, may be expected to produce some impression on mankind."

We now follow our author into his third chapter, which he distributes into eight sections, and entitles, "Impartial enquiry into the character and views of the class of clergymen called evangelical ministers." p. 41.

He observes, in the outset, that it is important to ascertain whether these are friends or enemies to the church, since, if enemies, they are one of the evils which we have to remove.

"Of my competency to this enquiry," he

says, "I have only this presumptive argument to offer; that my intercourse has lain much, though not exclusively, among clergymen of this description." "Nor am I anxious to conceal, that, though far from approving of many things found among them, though no member of any of their associations, and considered by some of them as standing at rather a low point in the scale of orthodoxy, I am one who might probably be classed with them by many. To hold forth the Saviour as the only hope of fallen man—to shew the necessity of a much higher degree of holiness than that which satisfies the bulk of Christian professors—and the impossibility of attaining this without the influence of the Holy Spirit, being in my view duties of the first consequence in the discharge of the sacred function, the importance I attach to them may be discerned in my humble ministry. On this account, the clergy of whom I am about to speak, admit me into their pulpits; and some of them, possessing in an eminent degree the excellencies of their profession, unmixed with any appearance of sectarian peculiarity, I rejoice to see in that which I have in charge."

"Though the author," he adds, "accounts knowledge in religion a blessing to every individual who has it, and a quality of great importance in a religious instructor; he has not so circumscribed a conception of true Christianity, as to look for it only among a few persons, who more perhaps from being in the habit of anatomizing religious opinions, than from uncommon parts or piety, have learned to think with extraordinary exactness on theological subjects. He believes, that many whose way of expressing themselves on these subjects is less accurate, possess the vital spirit of that religion, which others may know how to state in preciser terms."

"Above all, he wishes not to identify the interests of Christianity with those of a party in the Christian world."—Taking this class of clergymen "in the gross, he does not think that the persons of whom it consists can be justly said to have made up, by the perfection of their character, what they wanted of importance through the smallness of their number, and the inferiority of their station. Some of them appear to him to deserve a place among the brightest ornaments of their profession. But truth obliges him to acknowledge, that there are many who have so little beyond honest intention to entitle them to commendation, that all claim in their behalf to honourable distinction must be waved."

As we mean to return to the consideration of this general subject, in a future part of our review, we shall content ourselves at present with observing, that, in these introductory remarks, the author does not appear to us to do full justice to the class of men of whom he treats.

The two first sections of this large chapter are occupied by the subject of the supposed Calvinism of the clergy under consideration: and we find this intelligent witness agreeing with us, in representing a large part of them as neutral, or nearly neutral, in the contest between the Calvinists and Arminians; and another not inconsiderable part, as taking the Arminian side. The very Calvinists also, as he justly observes, hold many things which are assumed by their opponents to be incompatible with Calvinism.

"Let us endeavour," says our author, (and we wish to enforce his exhortation) "to imitate those devout men on either side, who, though they cannot be of one opinion on this particular subject, can both unite in giving glory to God: for each, however widely different their views be of this single point, have that in their respective systems, which excites a thankful sense of divine mercy, and produces a holy life.

"The devout man who believes that none will be saved but those whom God from the beginning chose to eternal life, trusting (from the signs of a converted mind) that he is one of that favoured number, is filled with humility, whenever he thinks of his happy condition. He sees no reason why God should choose him, but what he draws from his own wise and righteous mind. He ascribes every thing by which his salvation has been at all forwarded, to the grace of God. To this, he attributes every good purpose of his mind; his first serious thought; his progress in holiness; and all the means by which that progress has been aided. While thus filled with admiration of the love of God to himself, he adores him with awful reverence as a just Being, when he reflects on his passing others by; considering, from the opinion he holds of the fallen condition of man, that all were deserving of their Maker's rejection, God was at perfect liberty to choose which of them it pleased him to make the objects of grace; and that of course his goodness is no impeached, by leaving some of the trans-

gressors to the consequences of their disobedience.

"The devout man, who espouses the opposite system, equally admires the love of God, though he does not view it through the medium of an eternal election of individuals. His Maker is endeared to him, as one who is merciful to all. To his apprehension, it is a more certain source of comfort, that God is willing 'that *all* should come to repentance,' than that he has determined to overcome every impediment to the conversion and salvation of *some:* inasmuch as that which renders the salvation of *any man* possible, gives hope to *every one* who is seriously disposed to strive for it in his own case. Yet divine grace is not less his constant theme of praise, than it is that of the decided Calvinist: firmly persuaded, that man by nature is in a guilty and ruined state, he traces the work of redemption by Christ, and all the means of carrying it into effect, with all the success that has attended those means, to that cause." pp. 66, 67.

Our author, in another place, gives a more full and somewhat different description of the sentiments of those evangelical clergymen who are not Calvinistic.

"They do not deny," says he, in this fuller description, "that there may be some 'chosen vessels;' that certain individuals may from all eternity be predestinated to honourable stations in the church below, and to superior happiness hereafter: as, for instance, St. Paul. These, however, they consider as *select cases*, which furnish no rule to them in the execution of their office; and, moreover, as being of such a nature, that though they seem to vary from the ordinary course of the divine proceedings, yet do not at all interfere with the plan of the Gospel, which they reverence as a merciful provision for the good of all, to whom it may be sent. They know not how to separate the idea of legislation from the Christian religion; nor how to regard the constitution, which commissions them to 'preach the Gospel to every creature,' under a view, which reduces it to a system of favouritism. Such, to their apprehension, does the principle of Calvinism. To them, therefore, it is a kind of monster in the moral world;—a principle, repugnant to the dictates of our nature, in which, depraved as it is, there still exists some remains of that sense of the obligation and advantage of obedience, with which man came out of the hands of his Creator;—a principle, contradicting all our ideas of moral government; at open war with our conception of an impartial rule of procedure; rendering Christianity incapable of being made out to considerate minds, as a wise, righteous, equitable, or gratious system;—a principle that extinguishes hope, and paralizes exertion. On the Calvinistic hypothesis, they consider all human means of propagating religion as a scheme of future and everlasting benefit, to be nugatory; and all public provision for the support of it as such, an absurdity which no government on earth would knowingly commit: conceiving that no state would appropriate any portion of its revenues to institutions that were not intended to be of general benefit." pp. 51, 52.

The sentiments contained in this passage were asserted by Mr. Wesley, and Mr. Fletcher, in their controversial writings, and have probably been adopted by many of their followers; but they must be allowed, by all who have fairly considered the subject, to exhibit a distorted view of Calvinism. We are inclined to believe that this passage does not express the general judgment of the Arminian part of the evangelical clergy. We conceive that many of them are not so very inimical to Calvinism, as this passage represents them to be; and we are most clearly of opinion that there are errors in the faith, which is there described. The doctrine that there are "some chosen vessels," but that "these are select cases" constituting a sort of exception to the general rule; and that, in respect to these persons, there has been a variation from the ordinary course of the divine proceedings, is probably the sentiment only of a few (if we except the followers of Mr. Wesley); and it is in our judgment contrary both to true philosophy and to sound religion. Can the Almighty have two rules of conduct for the salvation of man? Many Arminians have complained, and not perhaps unjustly, of the inconsistency of those Calvinists, who, while they affirm the doctrine of election, are afraid of also asserting that of reprobation; and therefore substitute that of mere preterition in

its place. Can there also, in the judgment of Arminians, be another kind of preterition, a preterition of the larger part of those who shall be saved, the smaller part of them being admitted to be elected or predestinated unto life? Can it be supposed, that the predestinated are only a part of those who shall be saved; and that the body of the unpredestinated consists of the remainder of the saved, and of the whole of those who shall fail of eternal life? Is every religious as well as metaphysical objection to the doctrine of absolute predestination removed by merely limiting it somewhat more than the milder Calvinists had narrowed it;—by merely lessening the number of individuals on whom it is supposed to operate? Can an objection to the principle be done away, by diminishing the number of persons whom it affects?—Paul (it is said) may be "a chosen vessel." But if Paul, why not Peter also? And if Peter, why not James and John? Why not all the apostles? Why not the first disciples also? Why not Clemens, of whom it was said that his name was in the Book of Life? Why not that elect lady of whom the Scriptures speak? Why not the whole early church, of whom it is generally said that they were "the chosen," "the called," "the faithful?" Why not, in short, the body of true believers in all ages? Surely it is better to qualify the general doctrine of predestination, than first to give to it the utmost degree of strength, and then to endeavour to obviate objections, by making this partial application of it. This is a kindred error to that of those persons who deny the providence of God to be universal, and yet allow of his occasional interposition; who imagine that the Deity interferes in the affairs of this world only on great occasions—in the concerns of kings, in the administration of empires, in the rise and fall of states, in the production of extensive earthquakes—a sentiment, as they think, honourable to God; but, in truth, implying a very mean conception of his attributes.

"Jupiter est quodcunque vides quocunque moveris."

In some parts of these discussions, our author seems rather to imply (though in this, perhaps, we may have mistaken him) that men of evangelical sentiments must of necessity be either Calvinists or Arminians; and that the neutral party was merely silent in respect to the point in controversy, and silent, it may be supposed, on prudential grounds. We profess to be ourselves neutrals of a somewhat different description; and are willing to hope that the number of persons who think nearly as we do is not inconsiderable. We dislike the metaphysical accuracy which has been introduced into both the systems; and are professedly for taking a more loose and popular, and at the same time, as we conceive, a more practical view of these subjects.

We say, on the one hand, that the Divine Providence directs and governs all things, and that the Divine Grace is necessary both to prevent and follow us, and is to be looked up to with humble thankfulness as the real and *efficient* cause of every good thing produced in us. We affirm also, on the other, that man is a voluntary agent, subject to no law of necessity; that the aid of the Divine Grace is also held forth in Scripture freely to all; and that there can be nothing equivocal or delusive in the Divine offer. The contest which we would maintain, is not so much whether election is in any sense conditional or unconditional; whether predestination is respective or irrespective; whether reprobation is fairly resolvible into preterition, or whether the state of the will consists best with the sublapsarian or supralapsarian hypothesis: nor are we contentious even on the subject of final perseverance. We have considered these questions, but they are many of them too hard

for us. We do not form to ourselves a private judgment, and then suppress the mention of it, through fear of the mischievous consequences of publishing what we believe to be the truth, or of giving offence to one or the other party. We beg to proclaim, as from the house top, our real doubts and difficulties on many of these points. On the great evangelical doctrines, we trust that we are plain and decided; and we have often stated our opinions respecting them. But when Calvinists and anti-calvinists fall out; when pious men, equally acknowledging that it is "by grace through faith" that we are saved, equally supplicating the aid of the Divine Spirit, and equally shewing by their conduct that they are subjects of the same Divine Master, place themselves in array against each other; and when any of these complain that our "*trumpet gives an uncertain sound,*" and ask to which of the two armies we belong, we reply, that we wish to throw ourselves into the space between them, and assume the character of peace-makers; and we frankly acknowledge, that, for our own part, we have neither sword nor shield for this warfare. We think that we perceive in Scripture some things which sound favourably for the Calvinists, some which may be turned to the advantage of the Arminians; that Scripture, however, uses no philosophical or metaphysical expressions; assumes man to be a creature able to see but in part; and in speaking to him of the character and ways of God, uses a language immeasurably great, which is often however reduced to littleness, by being employed to establish a too exact and systematical theology.

The writer expresses nearly our own sentiments in the following passage.

"I deem it an unhappiness, that my reading does not enable me to name a work, which goes fully, and with evident subjection of mind to the entire testimony of Scripture, into this momentous enquiry.

"The time may come, when some genius may arise to elucidate this point, with capacity equal to the investigation, and piety equal to his talents. A performance on such a subject, written by a truly philosophical spirit; by a mind that can penetrate into principles as well as cite authorities; by an author, thoroughly acquainted with the nature of vital Christianity, and filled with the deepest reverence of all the natural and moral perfections of Deity; evidently possessing a due sense of the limited powers of man, a firm persuasion of the inspiration of the Scriptures, a perfect willingness to abide by its decisions, a devout feeling of the difficulty attending some questions on which the discussion must impinge, a fortitude that rendered him equally fearless of an opprobrious name from the world, or of not being considered orthodox by the religious, and a Christian tenderness that made him careful never to shock or wound those who differed from him:—a performance from such a writer, it may be worth our while to peruse. As for those productions which go not to the bottom of the question, embrace not the whole breadth of it, advert not to its bearings on infinitely important points; which, with a professed appeal to the Scriptures, only overwhelm us with quotations selected with a partial hand; which are evidently the produce of a weak, or wayward mind; of men, who either cannot grasp the subject, or are determined to have their own way in the debate:—it is but losing time, to read them.

"Till something appear which shall meet the main difficulties on the Calvinistic question, in a way satisfactory to those, who regard with equal reverence every part of holy writ (a desideratum which many devout minds on either side would rejoice to see produced), we must be content to see men take different views of the subject; and think we have as much as can reasonably be expected in this imperfect state, if we perceive, some on either side endeavouring in their respective ways to check the progress of evil." pp. 71—73.

The observations of our author, respecting the causes of the present unpopularity of Calvinism in this country, are in general very just. It is known, as he says, to have been the favourite system of those troublers of Israel who had so large a share in producing the civil wars; and by a very natural association of ideas, it is considered as now tending to revolution. When Jansenius, a chief teacher of Calvinism,

wrote against the French claims to the territory of Flanders and in favour of the Spanish cause, Calvinism was condemned and persecuted in France as inimical to French prosperity; but in Spain the credit of Calvinism was very different, and the French heretic was even made a Spanish bishop. We do not, however, mean to go the length of intimating that Calvinism has no influence on character. We merely would observe, that its effect is much less than is often represented. It is susceptible of many modifications, of which its enemies are not aware; and it is commonly associated, and therefore also is influenced, by feelings of piety and devotion *.

The Calvinistic doctrines being deemed harsh, it is sometimes supposed that there must be a correspondent severity in the minds of all those who embrace them. We suspect, however, that the softness of many persons has made them Calvinists. Perceiving a fervent piety in certain Calvinistic teachers, they have embraced, through the very ductility of their temper, the whole of the prescribed system. The very consciousness of being subject to the imputation of severity has also often excited zeal to remove this prejudice, and contributed to give gentleness to the character; a gentleness which in this case, however, may be rather incidental to Calvinism when it is the object of much suspicion and observation, than properly and generally characteristic of it. But the doctrines, we would again and again repeat, to which many men in this age give the denomination of Calvinism, are in truth not Calvinism; they are the great evangelical doctrines of Scripture and of our own church.

"Take especial care," said bishop Horsley in his last charge (and no bishop was ever more intelligent than his lordship on these points), "before you aim your shafts at Calvinism, that you know what is Calvinism, and what is not: that in that mass of doctrine, which it is of late become the fashion to abuse under the name of Calvinism, you can distinguish with certainty between that part of it, which is nothing better than Calvinism, and that which belongs to our common Christianity, and the general faith of the reformed churches; lest when you mean only to fall foul of Calvinism, you should unwarily attack something more sacred and of higher origin." p. 75.

(To be continued.)

Fox's *History of the Reign of James the Second.*

(Continued from p. 732.)

MR. Fox's History, properly so called, commences with the accession of James II. to the throne; and the very opening of his reign exhibits him in the most odious colours.

"An intimate connection with the court of Versailles being the principal engine by which the favourite project of absolute monarchy was to be effected, James, for the purpose of fixing and cementing that connection, sent for M. de Barillon, the French ambassador, the very day after his accession, and entered into the most confidential discourse with him. He explained to him his motives for intending to call a parliament, as well as his resolution to levy, by authority, the revenue which his predecessor had enjoyed in virtue of a grant of parliament, which determined with his life." He made general professions of attachment to Lewis, declared that in all affairs of importance it was his intention to consult that monarch, and apologised, upon the ground of the urgency of the case, for acting, in the instance mentioned, without his advice. Money was not directly mentioned, owing perhaps to some sense of shame upon that subject, which his brother had never experienced; but lest there should be a doubt whether that object were implied in the desire of

* "A Calvinist," says bishop Burnet, "is taught by his opinions to think meanly of himself, and to ascribe the honour of all to God, which lays in him a deep foundation for humility. He is also much inclined to secret prayer, and to a fixed dependance on God, which naturally brings his mind to a good state, and fixes it in it. And so though perhaps he cannot give a coherent account of the grounds of his watchfulness and care of himself, yet that temper arises out of his humility and earnestness in prayer."

support and protection, Rochester was directed to explain the matter more fully, and to give a more distinct interpretation of these general terms. Accordingly, that minister waited the next morning upon Barillon, and after having repeated and enlarged upon the reasons for calling a parliament, stated, as an additional argument in defence of the measure, that without it his master would become too chargeable to the French king; adding, however, that the assistance which might be expected from a parliament did not exempt them altogether from the necessity of resorting to that prince for pecuniary aids; for that, without such, he would be at the mercy of his subjects; and that upon this beginning would depend the whole fortune of the reign."

Our readers will sympathize with the indignant feelings which are called forth by Rochester's concluding argument, and recognise the acuteness of the inference which the historian draws from it.

"If Rochester actually expressed himself as Barillon relates, the use intended to be made of parliament cannot but cause the most lively indignation; while it furnishes a complete answer to the historians who accuse the parliaments of those days of unseasonable parsimony in their grants to the Stuart kings; for the grants of the people of England were not destined, it seems, to enable their kings to oppose the power of France, or even to be independent of her, but to render the influence which Lewis was resolved to preserve in this country less chargeable to him, by furnishing their quota to the support of his royal dependant."

The moment the account of these conversations was received in France, Barillon was instructed to accompany the delivery of a letter of compliment from his master, with the agreeable news of having received from him bills of exchange to the amount of 500,000 livres, a little above 20,000*l.*, to be used in whatever manner might be convenient to the king of England's service.

"The account," says Mr. Fox, "which Barillon gives of the manner in which this sum was received, is altogether ridiculous: the king's eyes were full of tears; and three of his ministers, Rochester, Sunderland, and Godolphin, came severally to the French ambassador, to express the sense their master had of the obligation in terms the most lavish. Indeed, the demonstrations of gratitude from the king directly, as well as through his ministers, for this supply, were such, as, if they had been used by some unfortunate individual, who, with his whole family, had been saved, by the timely succour of some kind and powerful protector, from a goal and all its horrors, would be deemed rather too strong than too weak."

Mr. Fox goes on to illustrate the sagacity and foresight of Lewis, both in his present liberality and in the remissness with which he had latterly paid Charles's pension. Lewis, besides the general object of engaging James in his interest by a handsome retaining fee, had a particular end in view in this liberality. This was to secure James's consent to dispense with the treaty which Charles had made with the court of Spain, for preserving to France the remainder of the Spanish Netherlands. Charles, indeed, though he had made, had not observed this treaty; and his conduct in violating, without formally renouncing it, was gravely commended, and stated "to be no more than what might justly be expected from him." James, however, was declared to be still more free, and to be in no way bound by the treaty.

"This," says Mr. Fox, "appears to be a nice distinction; and it might be difficult to conceive what that degree of obligation was, from which James was exempt, but which had lain upon Charles, who neither thought himself bound, nor was expected by others, to execute the treaty." Mr. Fox justly and admirably derides this false morality; but our readers, we trust, will trace it to its source, and see that it naturally arises from substituting the law of honour in the place of the simple dictates of religion and conscience.

"The meaning," adds Mr. Fox, who seems no longer able to preserve his tone of irony, but to be impatient to express himself in the plain language of honest indignation, "the meaning of all this contemptible shuffling was, that James, by giving up all concern

for the Spanish Netherlands, should be at liberty to acquiesce in, or to second, whatever might be the ambitious projects of the court of Versailles."

"Thus ended, for the present, this disgusting scene of iniquity and nonsense, in which all the actors seemed to vie with each other in prostituting the sacred names of friendship, generosity, and gratitude, in one of the meanest and most criminal transactions which history records."

We have given these particulars at length, for the sake of the observations the historian grounds on them.

"The principal parties in this business, besides the king himself, were Sunderland, Rochester, Godolphin, and lord Churchill, the last of whom was at the same time sent to Paris, to obtain further pecuniary aids." Mr. Fox proceeds. "With respect to lord Godolphin in particular, it is impossible, without pain, to see him engaged in such transactions. With what self-humiliation must he not have reflected upon them in subsequent periods of his life! How little could Barillon guess that he was negociating with one who was destined to be at the head of an administration, which, in a few years, would send the same lord Churchill, not to Paris to implore Lewis for succours towards enslaving England, or to thank him for pensions to her monarch, but to combine all Europe against him in the cause of liberty; to rout his armies, to take his towns, to humble his pride, and to shake to the foundation that fabric of power which it had been the business of a long life to raise at the expence of every sentiment of tenderness to his subjects, and of justice and good faith to foreign nations! It is with difficulty the reader can persuade himself, that the Godolphin and Churchill here mentioned are the same persons who were afterwards, one in the cabinet, one in the field, the great conductors of the war of the succession. How little do they appear in one instance! how great in the other! And the investigation of the cause to which this excessive difference is principally owing, will produce a most useful lesson. Is the difference to be attributed to any superiority of genius in the prince whom they served in the latter period of their lives? Queen Anne's capacity appears to have been inferior even to her father's. Did they enjoy, in a greater degree, her favour and confidence? The very reverse is the fact. But in one case they were the tools of a king plotting against his people; in the other, the ministers of a free government acting upon enlarged principles, and with energies, which no state, that is not in some degree republican, can supply. How forcibly must the contemplation of these men, in such opposite situations, teach persons engaged in political life, that a free and popular government is desirable, not only for the public good, but for their own greatness and consideration, for every object of generous ambition."

We cannot but think that Mr. Fox's extreme predilection for popular governments has here led him to a very strained inference. It is undeniable, that pure republics have often been pre-eminently cruel and unjust. Churchill and Godolphin (we say it with deep regret) appear, especially the former of them, to have been unprincipled though able men, intent on pushing their own fortunes. Under every form of government, such men will often be engaged in transactions, which the moralist cannot but condemn. Would not the more just, as well as the more useful, inference have been, that public men might here learn, that even with a view to their own greatness and glory, they would do well to keep strictly within the paths of rectitude; remembering, that, however they may for a time conceal their villanies from the world, the mask will probably at length be stript off, and their characters be revealed in all their real deformity.

Mr. Fox goes on to state the arbitrary principles and measures which prevailed at the very commencement of James's reign, and specifies the persecution and cruel treatment of Mr. Baxter by judge Jefferies. This gives him occasion just to introduce to his readers this execrable character, who was to occupy a still more conspicuous place in the progress of his history*.

* Among so many other reasons for regretting that Mr. Fox's history stops just where it does, we cannot but reckon it one, that it prevents his fixing a fresh stigma on the character of this detestable man. Jefferies' ferocity and cruelty are universally known;

Mr. Fox soon after endeavours to prove, that James the Second's views were originally directed solely to the establishment of arbitrary power, not, as has been commonly supposed, to that of the Roman-catholic religion, of which his utmost design at first was to obtain a toleration. Mr. Fox subjoins the reason of his labouring this point so greatly.

"It is the more material to attend to this distinction, because the tory historians, especially such of them as are not Jacobites, have taken much pains to induce us to attribute the violences and illegalities of this reign to James's religion, which was peculiar to him, rather than to that desire of absolute power, which so many other princes have had, have, and always will have, in common with him. The policy of such misrepresentation is obvious. If this reign is to be considered as a period insulated, as it were, and unconnected with the general course of history, and if the events of it are to be attributed exclusively to the particular character, and particular attachments of the monarch, the sole inference will be, that we must not have a catholic for our king; whereas, if we consider it, which the history well warrants us to do, as a part of that system which had been pursued by all the Stuart kings, as well prior as subsequent to the restoration, the lesson which it affords is very different, as well as far more instructive. We are taught, generally, the dangers Englishmen will always be liable to, if, from favour to a prince upon the throne, or from a confidence, however grounded, that his views are agreeable to our own notions of the constitution, we, in any considerable degree, abate of that vigilant and unremitting jealousy of the power of the crown, which can alone secure to us the effect of those wise laws that have been provided for the benefit of the subject; and still more particularly, that it is in vain to think of making a compromise with power, and, by yielding to it in other points, preserving some favourite object, such, for instance, as the church in James's case, from its grasp."

That James was a cruel tyrant in politics, as well as a bigoted papist in religion, we have no doubt. But surely that reasoning is not just, which separates entirely his religious from his political principles; which would intimate that the former had no share in endearing to him the possession, and pushing him violently on to the establishment, of arbitrary power; and would even intimate, that we ought to be no less diffident and jealous of the designs of every protestant monarch, and consequently no more disposed to regard him with attachment and confidence. An unprejudiced logician might fairly reply, that, according to Mr. Fox's own statement, the only just inference was, that we ought to distrust every Stuart, whether papist or protestant, but not that we ought to entertain a similar distrust of a prince of the house of Brunswick.

Mr. Fox proceeds to state the first proceedings of James in Scotland; and in order to illustrate the king's recommendation to the Scot-

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but it may be useful to state another part of his character, with which our readers may be less acquainted. This we may do by extracting a very few words from the life of lord keeper North. "Jefferies' friendship and conversation lay much among the good-fellows and humourists; and his delights were accordingly drinking, laughing, singing, kissing, and all the extravagancies of the bottle. He had a set of banterers, for the most part, near him, as in old times great men kept fools to make them merry. No friendship or dearness so great in private, which he would not use ill, and to an extravagant degree, in public." Again: "Lord Jefferies came to the seals without any concern at the weight of duty incumbent upon him; for at the first, being merry over a bottle with some of his old friends, one of them told him that he would find the business heavy. No, said he, I'll make it light. But to conclude, with a strange inconsistency, he would drink and be merry, kiss and slaver with those low companions over night, as the way of such is, and the next day fall upon them, ranting and scolding with a virulence unsufferable." Let our young readers especially here observe, how little that jovial conviviality, and love of humour, which are sometimes supposed to indicate benevolence and generous feelings, and which, in that view, are apt to gain upon the inexperienced mind, are necessarily connected with real benevolence and generosity. They belonged eminently to a man, who is even proverbial for ferocity and cruelty.

tish parliament to persevere in the measures of the former reign, our historian relates the long course of continually increasing oppression and cruelty, under which Scotland groaned during that unhappy period. This account might seem to belong more properly to the history of Charles II., when then was on the throne. But James was himself one of the prime agents in the execution of this barbarous system. He himself was on the spot. He witnessed the miseries, he saw the tears, he heard the groans of the wretched victims; yet not a transient suffusion of pity or concern seems to have come over his hard heart. He looks back on all that had passed with perfect complacency; and holds it out as a proper model for the future government of Scotland. It justly constitutes an aggravation of James's wickedness and cruelty, that, in persecuting the conventiclers, he had not the poor excuse which persecutors, and especially those of his own church, have commonly alleged in vindication of their proceedings; that these, in their own opinion, were *pro salute animæ*, and tended, though by a sharp medicine, to cure the spiritual malady, and work the eternal recovery of the souls of the sufferers. Had we not lately witnessed eulogiums on the justice and moderation of a neighbouring sovereign, we might have affirmed, that, since some of the addresses from the Roman senate to their emperors, history had not recorded any adulation at all comparable to that of chancellor Perth. "What prince in Europe, or in the whole world," said this chancellor, "was ever like the late king, except his present majesty, who has undergone every trial of prosperity and adversity, and whose unwearied clemency is not among the least conspicuous of his virtues!"

Mr. Fox next states the opening of James's reign in England; and the disposition, both of parliament and the people, to fall in with their monarch's arbitrary schemes. He then corrects a gross mistatement of Mr. Hume, who, by giving a long account of a debate in the house of commons which never really took place,—on granting a revenue to the crown, after James's having illegally levied the duties which had ceased on his brother's death,—conveyed a most false impression of the degree of freedom really enjoyed at that period. Mr. Fox then justly remarks:

"This misrepresentation of Mr. Hume is of no small importance, inasmuch as by intimating that such a question could be debated at all, and much more that it was debated with the enlightened views and bold topics of argument with which his genius has supplied him, he gives us a very false notion of the character of the parliament, and of the times which he is describing. It is not improbable, that, if the arguments had been used which this historian supposes, the utterer of them would have been expelled, or sent to the Tower; and it is certain that he would not have been heard with any degree of attention, or even patience."

The only instance in which the house of commons testified any unwillingness to accede to all the king's wishes, was, in refusing to pass the bill which the lords sent them down for reversing the attainder of lord Stafford. Here again Mr. Fox corrects the immorality, as he had before detected the inaccuracy, of Mr. Hume. He observes,

"Mr. Hume, notwithstanding his just indignation at the condemnation of Stafford, and his general inclination to approve of royal politics, most unaccountably justifies the commons in their rejection of this bill, upon the principle of its being impolitic at that time to grant so full a justification of the catholics, and to throw so foul an imputation upon the protestants. Surely, if there be one moral duty that is binding upon men in all times, places, and circumstances, and from which no supposed views of policy can excuse them, it is that of granting a full justification to the innocent; and such Mr. Hume considers the catholics, and especially lord Stafford, to have been."

Mr. Hume, says Mr. Fox, "*most unaccountably* justifies the commons." But surely so accurate a reasoner

as Mr. Fox might have been expected to remark, how Mr. Hume, who commonly is more on his guard, was naturally betrayed into this observation, by his favourite doctrine of expediency; a doctrine, which it is so much the fashion of our days to make the standard and test of morals; a doctrine, with which the reasonings of our historian himself are not infrequently tainted; though he here adopts so much sounder a principle of conduct.

The third chapter is almost entirely employed on the expeditions of Argyle and Monmouth. In witnessing the extraordinary sagacity which Mr. Fox exhibits in his account of them, in balancing opposite probabilities, and ascertaining doubtful points, we were sometimes reminded of the first of a celebrated writer's rules for inquiring into difficult questions, that we should consider whether the question itself be worth the inquiry. Not only had Argyle been treated by the duke of York with the grossest injustice and cruelty, but the west of Scotland, where his estates and connections chiefly lay, had been the scene of such a continued course of oppression and persecution, that when we read the proclamation in which the earl of Argyle justifies his resistance, and duly weigh the argument he grounds on the Scotch statute, to prove James's incapacity to hold the crown, we know not how to censure him for endeavouring, even by a resort to arms, to deliver his country from the despotism under which it had been so long groaning. We shall not therefore here attempt to discuss that delicate question, concerning the right to resist the government of our country. We must, however, observe, that the general effect of Mr. Fox's reasonings tends far too much to render resistance almost always "a question of prudence rather than of morality;" and to warrent a man, if his insurrection should prove successful, to rebel against the government of his country, though in the actual enjoyment of a larger measure of prosperity and happiness than any other upon earth, merely because some measure should be adopted, which, though sanctioned as expedient, and even necessary by the judgment of the greater part of the community, he might deem inconsistent with just principles of liberty. We are here too naturally reminded of a similar doctrine laid down in another place—but we check ourselves—we have to do with Mr. Fox as an historian, not as a politician; we are commenting on Mr. Fox's history, not writing a history ourselves. But, considering that civil war is the greatest evil that can befal a community, we cannot but feel it our duty to protest against any positions, which tend so greatly to increase the probability of its recurrence.

It is due to Mr. Fox to insert his idea of the real nature of whiggism. It is introduced, where, speaking of the grounds of Monmouth's connection with the party that opposed his father's government, he observes,

"Something may be attributed to his admiration of the talents of some, to his personal friendship for others among the leaders of the whigs, more to the aptitude of a generous nature to adopt, and if I may so say, to become enamoured of, those principles of justice, benevolence, and equality, which form the true creed of the party which he espoused."

May we venture to confess, that, on comparing the beautiful portraits which this *rex pater et deus* of the whigs draws of the children of whiggism, with the actual features of its progeny, we were at first a little reminded of the partiality with which the owl, in the fable, describes the beauty of her young. Neither could we repress a smile on perusing the following passage, wherein Mr. Fox states the dissensions which prevailed among the leaders in Argyle's expedition. Our author seems to speak feelingly, and to give us the account from his own experience. We can almost fancy

that we obtain a glimpse into the cabinet council of the party, and see some refractory member brought with difficulty to bow to the authority of his chief.

"Where spirit was not wanting, it was accompanied with a degree and species of perversity wholly inexplicable; and which can hardly gain belief from any one, whose experience has not made him acquainted with the extreme difficulty of persuading men, who pride themselves upon an extravagant love of liberty, rather to compromise upon some points with those who have in the main the same views with themselves, than to give power (a power which will infallibly be used for their own destruction) to an adversary, of principles diametrically opposite; in other words, rather to concede something to a friend, than every thing to an enemy."

The account of Argyle's behaviour after his army was dispersed, and he himself was taken, until he died on the scaffold, is related with great feeling and eloquence; and the earl's character is drawn with the pencil of a master.

We cannot too highly admire the generosity, the magnanimity, the patriotism, the fortitude, and at the same time the meekness, the tenderness, the forgiveness of injuries displayed by this great man in his last trying scene; and it is honourable to Mr. Fox's principles, that he assigns the highest praise to this latter class of Argyle's virtues, in forming an estimate of his character. When told that he was to be put to the torture, the dignified serenity of his mind remained unruffled: he hoped, he said, that God would support him. The torture, however, though pretty intelligibly directed by the royal warrant for his execution, if necessary to induce him to confess his associates, was not administered. We regret that our limits will not allow us to extract the whole account. But there is one incident too striking to be omitted, both on its own account, and on that of the dignified, we had almost said Christian, remark with which it is followed. It is taken from Woodrow, a very respectable minister of the church of Scotland, and a man of undoubted veracity, who declares that he had it from unquestionable hands.

"Before he left the castle, he had his dinner at the usual hour; at which he discoursed not only calmly, but even cheerfully, with Mr. Charteris and others. After dinner he retired, as was his custom, to his bedchamber, where it is recorded that he slept quietly for about a quarter of an hour. While he was in bed, one of the members of the council came and intimated to the attendants a desire to speak with him: upon being told that the earl was asleep, and had left orders not to be disturbed, the manager disbelieved the account, which he considered as a device to avoid further questionings. To satisfy him, the door of the bed-chamber was half opened; and he then beheld, enjoying a sweet and tranquil slumber, the man, who, by the doom of him and his fellows, was to die within the space of two short hours! Struck with the sight, he hurried out of the room, quitted the castle with the utmost precipitation, and hid himself in the lodgings of an acquaintance who lived near, where he flung himself on the first bed that presented itself, and had every appearance of a man suffering the most excruciating torture. His friends, who had been apprized by the servant of the state he was in, and who naturally concluded that he was ill, offered him some wine. He refused, saying,—'No, no, that will not help me; I have been in at Argyle, and saw him sleeping as pleasantly as ever man did, within an hour of eternity. But as for me'—— What a satisfactory spectacle for a philosophical mind, to see the oppressor, in the zenith of his power, envying his victim! What an acknowledgment of the superiority of virtue! What an affecting and forcible testimony to the value of that peace of mind, which innocence alone can confer! We know not who this man was; but when we reflect that the guilt which agonized him was probably incurred for the sake of some vain title, or at least of some increase of wealth, which he did not want, and probably knew not how to enjoy, our disgust is turned into something like compassion for that very foolish class of men, whom the world calls wise in their generation."

Our historian, after having remarked, "it seems throughout to have been the peculiar felicity of Argyle's mind, that every thing was present to it that ought to be so;

nothing that ought not;" gives the following admirable summary of his character.

"We have quite enough to enable us to pronounce, that for constancy and equanimity, under the severest trials, few men have equalled, none ever surpassed, the earl of Argyle. The most powerful of all tempters, hope, was not held out to him, so that he had not, it is true, in addition to his other hard tasks, that of resisting her seductive influence; but the passions of a different class had the fullest scope for their attacks. These, however, could make no impression on his well-disciplined mind. Anger could not exasperate, fear could not appal him; and if disappointment and indignation at the misbehaviour of his followers, and the supineness of the country, did occasionally, as sure they must, cause uneasy sensations, they had not the power to extort from him one unbecoming or even querulous expression. Let him be weighed never so scrupulously, and in the nicest scales, he will not be found, in a single instance, wanting in the charity of a Christian, the firmness and benevolence of a patriot, the integrity and fidelity of a man of honour."

Yet there is one most important particular, in which Mr. Fox's account of Argyle appears to us, to be erroneous. He ascribes all the earl of Argyle's great and excellent qualities and conduct to his natural disposition. We refer them to a higher source; and though few have been in situations which have called on them so much of the world's attention, it is the glory of Christianity to have often produced such a display of true magnanimity. It appears, from the account of Woodrow, that the perilous circumstances in which Argyle had been placed, when by a most iniquitous sentence he had been doomed to death for the explanation with which he accompanied the taking of the test oath, had produced the happiest effect on his mind. He escaped first to London, and afterwards to Holland, where, for three years, he lived a very religious and virtuous life. "He spent," says Woodrow, "much time in private religious exercises, and preparation for death, which he reckoned not to be far off. He was a close searcher of the Scriptures; pleasant and prudent in his conversation; and frequently checked looseness in principles, and jesting with sacred things, which were but too common at this time." His letters to his absent friends, and his discourse with those who were present, during the last two or three days of his life, and even down to the moment of his execution, breathe such a spirit of true Christian piety and resignation, that we can scarcely gratify our readers more than by giving some particulars of them from the simple narrative of Woodrow. The world is apt to admire heroic constancy in death, But it is peculiarly edifying to see it combined with the humility and faith and love of a true Christian. We again remind our readers, that we deliver no opinion whether Argyle's expedition was or was not justifiable. Such of our readers as are of the latter opinion, will remember, that a good Christian may be a very erroneous politician. Argyle himself, however, certainly thought all along, to the very last, that his undertaking had not been sinful.

"I submit," says he, "to the Lord's providence in it. I hope all is for the good of my soul."—"God hath ordered it certainly best, though not to the humours of any engaged! I thank God, I submit heartily to his will."—Again. "June 28, being the Sabbath before his death, the earl spent it in the most spiritual and heavenly manner could be; and indeed to him it was a prelude to the everlasting Sabbath he was just entering upon. His sister, the lady Lothian, came to take her leave of him, and was very much affected, which the earl perceiving, said to her, 'I am now loosed from you, and all earthly satisfactions, and long to be with Christ, which is far better. It seemeth the Lord thought not me fit to be an instrument in his work; but I die in the faith of it, that it will advance, and that the Lord will appear. Sister, I hear they cannot agree about the manner of my death. As to that I am at a point; for I have given up myself to the Lord's disposal, and am assured of my salvation. As for my body, I care not what they do with it. Be kind to my Jeany.'—The excellent lady answered, she would, and

he more for his cause; and tears stopped her, and they parted.

"'It is true,' said he, 'my family is low, and I have nothing to leave them; but if they seek God, they will be wonderfully seen to, and provided for: and if they do not, I care not what come of them. I fear some have eyed me too much as an instrument. Lean not to the arm of flesh.'"

"The earl was beheaded Tuesday, June 30. In the morning he had, in the greatest throng of necessary avocations, much calmness and serenity of soul; yea, much joy and peace in believing. To one standing by him, the earl said, I have more joy and comfort this day, than the day after I escaped out of the Castle."

The following is his last letter to his lady, written just as he was going to the scaffold.

"Edinburgh, Laigh Council-house.

"Dear Heart,

"As God is of himself unchangeable, so he hath been always good and gracious to me; and no place alters it; only I acknowledge, I am sometimes less capable of a due sense of it. But now, above all, my life, I thank God, I am sensible of his presence with me, with great assurance of his favour, through Jesus Christ; and I doubt not it will continue till I be in glory."—"Forgive me all my faults; and now comfort thyself in Him, in whom only true comfort is to be found. The Lord be with thee, bless thee, and comfort thee, my dearest. Adieu!

"My dear, thy faithful and loving husband,

"Argyle."

Either then, or at some former part of the day, he writes thus to his daughter-in-law.

"My dear lady Sophia,

"What shall I say in this great day of the Lord, wherein, in the midst of a cloud, I find a fair sunshine. I can wish no more for you, but that the Lord may comfort you, and shine upon you as he doth upon me, and give you that same sense of his love in staying in the world, as I have in going out of it. Adieu!

"Argyle."

"P. S. My blessing to dear earl of Balcarras; the Lord touch his heart, and incline him to his fear."

To another, he writes:

"Dear lady Henrietta,

"I pray God sanctify and bless this lot to you. Our concerns are strangely mixed; the Lord look on them. I know all shall turn to good to them that fear God, and hope in his mercy. So I know you do, and that you may still do it more and more, is my wish for you. The Lord comfort you. I am your loving father and servant,

"Argyle."

"When the earl went to the scaffold, the council allowed two ministers to wait upon him, one, of their nomination (Mr. Annand, the dean of Edinburgh), the other of his own choice (Mr. Charteris). The dean thus addressed him, when they were mounted on the scaffold, before the earl spake any—'My lord, you are now standing upon mount Calvary, and, ere long, your soul must be transported out of this valley of tears into an estate of eternal bliss and happiness; and it is your concernment to wish and pray that the Lord may carry you safe through that valley of the shadow of death, and may give his angels charge over you, to attend you and carry you safe to his own bosom, where you may be ever with himself, throughout all the ages of eternity.' The earl gave a very close and reverent attention to his advices. The other minister addressed him in the following simple manner. 'My lord, your lordship is now standing upon the very last nick of your time; and I do not question but you have been busy, ere now, to get matters ordered aright 'twixt God and you: yet it is of your last concernment to be managing well this small moment of time that the Lord is pleased to allow you: and if there be any sin unrepented for, to lay it open before God, who is ready to forgive all penitent sinners.' The earl answered, 'I think it a duty incumbent upon me to make an acknowledgment of my sins; and in order to that, I think this deserves the first place above the rest, that I did not set time enough apart to wrestle with God in private, in behalf of his work and interest, and my own poor soul; and likewise that I did not worship God in my family so much as I should have done, partly because it was too much the custom of this nation to neglect so heavenly an exercise, and partly because I never looked on myself as a person very fit for such an employment; and likewise my public feelings, which are well known, and for which I have reason to be ashamed this day. Likewise, I have reason to bemoan this as a great fault, that I did not improve the time of my banishment, and these three years' respite the Lord was pleased to give me, so much for his glory, and the advancement of his work and interest, as I might have done in my station; and I earnestly beg that one and all of you who see me die

this day may be aware of those and the like sins, as you would not desire the like or worse punishments to be inflicted upon you; for I do really look on my death as a just punishment inflicted on me by God for my sins, though undeserved at the hands of men; and I would have thought as little to have appeared in this place some time of day after this manner, as many of you who are now satiating your eyes in beholding me. But the Lord in his divine wisdom hath ordered it otherwise; and I am so far from repining and carping at his dispensations towards me, that I bless his name, and desire heartily to give him endless praise and thanks for the same."

His speech to a vast multitude of spectators was in the same style of Christian resignation and humility, with many references to the Holy Scriptures, and quotations from them. His last moments are thus described.

"Being ready to go to the block, he desired the executioner might not be permitted to do his office, till he gave the sign by his hand; and falling down on his knees upon the stool, embraced the maiden (as the instrument of beheading is called), and very pleasantly, and with great composure, he said, it was a mean to finish his sin and misery, and his inlet to glory, for which he longed. And in that posture, having prayed a little space within himself, he uttered these words three times, *Lord Jesus, receive me into thy glory!* and then gave the sign by lifting up his hand, and the executioner did his work; and his head was separated from his body."

Mr. Fox is almost equally minute in his account of Monmouth's expedition; but we must confess that we think he has delineated Monmouth's character in much too favourable colours. The concluding scene of his life, and particularly the account of what passed between Monmouth and the clergy who attended him in prison and to the scaffold, is worked up with exquisite skill.

Mr. Fox's statement of these conversations is taken from an account which was published at the time, and authenticated by the signatures of the bishops themselves. These were Kenn, bishop of Bath and Wells, and Turner, bishop of Ely; together with Dr. Tennison, who succeeded Tillotson in the see of Canterbury. The two former attended him by the king's order; the last, by his own desire. It appears, from the recital above mentioned, that Kenn and Turner especially laboured hard to convince him, that if, as he declared, he was a member of the church of England, he must acknowledge the doctrine of non-resistance; and they urged him strongly not to be satisfied with a general repentance, but to confess the sinfulness of his late undertaking. On this head they pressed him, with what we cannot but own to have been unseasonable pertinacity; and Mr. Fox relates much of what passed with such address, as can scarcely fail to call forth in the breasts of most of his readers emotions of the liveliest pity for the unhappy sufferer, and even of astonishment, not unmixed with anger, at the divines who could so harass and persecute the poor man in his dying moments. The author seems to wish all along to retain a tone of temperate irony; but his feelings sometimes appear to get the better of him, and to force him to express, in plain terms, the indignation which he can no longer suppress. But when that effervescence of feelings, which must have been produced in most men's minds by this exquisitely-wrought story, shall have fumed away, we may be allowed to urge a few considerations in behalf of the good bishops (for such they truly were) who have been lashed with such unmerciful severity; and we are persuaded that Mr. Fox has been misled into treating them with a degree of harshness foreign to his nature. Mr. Fox, it must be confessed, however versed in politics, was too little acquainted with religion; and from this ignorance he was betrayed into an idea, that the bishops, in pressing Monmouth to acknowledge the criminality of his late expedition, and in general the doctrine of non-resistance, were influenced merely "by an intemperate party zeal for the honour of the church and their own charac-

ter." Even this principle might have been expected not to receive its severest censures from Mr. Fox's pen. But, in truth, those worthy men acted from a much higher and purer motive. Surely it would have mollified Mr. Fox's resentment, and have led him to see that they were governed by a principle superior to the *esprit de corps*, if he had considered (and it was his duty as an historian to consider) that these two prelates evinced the purity of their motives, and the uprightness of their characters, by being two of the seven who afterwards made so glorious a stand against James's encroachments; and who afterwards gave a still more decisive proof of their being sincerely persuaded of the truth of the tenets, their pertinacious assertion of which Mr. Fox here censures, by giving up their bishoprics, and retiring to ignoble poverty, rather than take the oath of allegiance to king William. Of Kenn in particular, it is even reported, that his poverty was afterwards such, that he was known to receive alms at the door of his own cathedral. The truth is, that being charged with the office of attending Monmouth in his last moments, they considered themselves as having a solemn duty to fulfil—that of endeavouring to prepare him for standing at the judgment-seat of the Almighty; and of assisting him in effecting his acceptance and salvation, by leading him to that "true repentance towards God, and faith towards our Lord Jesus Christ," by which alone they could be secured. "The giving public satisfaction," as they justly told him, "was a necessary part of repentance of a public offence." Moreover, they knew with whom they had to do; that Monmouth had been throughout life a very dissipated, and at times a very debauched, character; and though Mr. Fox represents him to have been very sincere in his religious professions, our readers will probably form a different judgment of the rectitude, if not of the sincerity, of his religious principles; and regard as a sign of the most dangerous enthusiasm the conclusion which he drew from his having no fear of death, that his repentance must be true, when they know that the bishops had in vain laboured to convince him of the sinfulness of his criminal intercourse with lady Harriet Wentworth, with whom, deserting his wife and children, he had lived for the last few years of his life. Even in his dying moments, he publicly declared that she was a very virtuous and godly woman; that what had passed betwixt them was very honest and innocent in the sight of God; "and that he could bless God that he had given him so much grace, that, for the two years last past, he had led a life unlike to his former course, in which he had been happy."

On the whole, notwithstanding the various sarcasms, utterly unworthy of their author, which Mr. Fox casts on the bishops; that more especially wherein he observes that none of these *holy* men, a phraseology in speaking of churchmen borrowed from Mr. Hume, seem to have erred on the side of compassion or complaisance; our readers we trust will see, that, to say nothing of the positive duty they had to fulfil, there was more real benevolence in endeavouring to bring Monmouth to true repentance, than there would have been in taking a line, which Mr. Fox conceives would better have become them, of softening and consoling his sorrows, and helping him to that composure of mind so necessary to his situation.

To Mr. Fox's history is affixed an Appendix, consisting chiefly of the correspondence carried on between Louis XIV. and Barillon, his minister at the court of Great Britain. The letters had all, we believe, been published before by Dalrymple and Macpherson. Many of them are highly interesting; and besides those feelings of indignation and shame, which they will often call forth, they ought to excite the gra-

titude of every British reader, who considers how different would be the contents of letters which should now pass between any foreign prince and his minister resident in London.

(To be continued.)

Disquisitions on Population; in which, the Principles of the Essay on Population, by the Rev. T. R. Malthus, are examined and refuted. By Robert Acklom Ingram, B.D. *Rector of Segrave in Leicestershire.* London: Hatchard. 1808. 8vo. pp. 132.

When men "jostle in the dark," they are apt to mistake friends for foes; and, in controversies on profound and difficult subjects, it is not unusual to behold authors committed in deadly affray, whom daylight would have arranged under the same banners. Of this confusion of persons, we are much deceived if we have not now a striking instance before us. To the new doctrines of population we have formerly expressed our qualified assent; in the publication of Mr. Ingram, those doctrines are assailed with unqualified hostility; yet we cannot remit the persuasion, that the opinions of our author on the subject are in perfect sympathy with our own; that whatever he has justly condemned in the work of Mr. Malthus, is rather a casual exudation from the system of that philosopher, or an extrinsic appendage to it, than a vital member of the mass; and that the essential elements of this system, all the principles which constitute its organic being and consistence, he has condemned only from a misapprehension of its nature.

Should it be intimated that the courtesy which we have experienced from Mr. Ingram, in the reciprocal discussion of some other subjects, has left us not disinclined to claim his fellowship and alliance on this, we cannot, perhaps, altogether dispute the justice of the imputation. Every man feels disposed to be agreed with those who can differ from him with civility; nor can there be any good reason, why a disposition, in its tendency so benevolent and pacificatory, should be repressed. Yet it will soon, we cannot but hope, be made plain, that, in the present instance, our judgment has fully accompanied our wishes; nor is the accession of Mr. Ingram himself to this opinion absolutely beyond our ambition. Before, however, we attempt to shew that the reasonings of this gentleman hinge on a misconception of those which he contests, it may be adviseable to wind out, if possible, the manner in which this misconception has arisen. When one ordinary man mistakes another, all is as it should be; this is a part of the course of nature; and if it did not come round with the rest, we should be appalled as by a portent: but that one sensible man should mistake another, is not an event of such frequent occurrence as to be placed to the account of common accident, or disposed of by a vague reflection on human fallibility. It may be added, that the history of an error often furnishes the best clue to its detection.

The pursuits of political economy, although possessing sterling value, and professing for their end the happiness of mankind, have yet some features, which a philanthropist will hardly find amiable or prepossessing. Even the habit of contemplating men in large masses, is not, perhaps, the most favourable to benevolence. That human affections *must rise from individual to the whole*, is a truth which was perfectly well understood by the ancient philosophers; and the revolutionary presumption of modern [illegible], which has attempted, not only in speculation but in practice, to reverse this order, and to found individual attachment on *the love of being in general*, has, in the end, afforded only a terrible and emphatic confirmation to the lessons which it aspired

to overthrow. In all sciences, however, that mainly proceed on *generic* views of human nature, there is a partial tendency at least to that character of coldness and harshness, which so utterly deforms and condemns the pseudo-philosophy of the eighteenth century. The value of individuals is sunk in the vastness of general results; all the impassioned feelings and generous associations, which are nourished by private attachments, and which can live on nothing else, are sacrificed to a system; and, amidst perplexed calculations of universal happiness, we find ourselves insensibly forgetting our duty to our neighbour.

There are various sciences to which it is common with political economy that they treat of man, and that they depend on *grouping;* but which yet seem to possess some *compensating principle,* that corrects what may be called the tendency to ossification. Take two, which at first view might seem the most suspicious, those of government and public law; and (that the comparison may be fair) commit them to the hands, not of a practical statesman, but of a sage in his closet. Both of them are conversant with human nature; and both generalise. But then both involve, within the scope of their immediate operation, not merely, like political economy, some of the deepest, but some also of the grandest passions of our nature. They address man, also, as a moral agent; and this, not by implication, but primarily. They tell of his rights and duties: and in the very sound of the former there is something inspiriting, nor can it be uttered without conveying to us the notion of mental stubbornness and moral elevation; while the correlative word *duties* bears with it all the awfulness and sacredness of a term applicable only to rational and responsible beings.

The case is different with political economy. Notwithstanding the excellence of the *end* which it proposes, there is certainly little, in its *subject-matter,* to redeem the above defect in its nature. As far as respects the philosophy of the science, it must be allowed, that the principal object of pursuit is the physical, or what may, with more propriety, be termed the *animal,* welfare of mankind. In the pages, therefore, of the political economist, the species seldom assumes a refined or ennobling appearance; the terrestrial portion, the sediment, of our nature, desecrated from its moral and intellectual elements, commands the whole attention; and the creature whom the poet describes as "in action like an angel, in apprehension like a god," is reduced to the form (a form certainly neither *express* nor *admirable*) of a tool-making, money-making, comfort-loving, sensual biped.

Let us not be misunderstood. That the study of the wealth of nations is a study of inconsiderable importance, that it has no power of interesting the attention, or that the points of view to which it leads us are never sublime and imposing, we are far from insinuating. It were surprising, if speculations which have for their bent and end the discovery of extensive practical truth, did not possess these qualities. The example, however, of some of the abstruser parts of the mathematics, satisfactorily proves the fact, that the characteristics just mentioned may, in a high degree, belong to a science, which yet never comes home to the bosom; which, with whatever other dignity it may be clothed, puts forth no pretensions to the sublime of morals or of sentiment, and in which it is even conceivable that very eminent attainments should be made by a wretch of low thoughts and a hard heart. The case which we intend this to illustrate, is certainly less strong, and is not, perhaps, altogether parallel; yet economical science has always struck us as deficient in that warmth and attractiveness which result either from a forcible and sustained appeal to the benevolent

eelings, or from the excitation of our sympathy in behalf of the nobler capacities and destinies of human nature.

If, in any instance, these objections hold good, they must press with peculiar force against lucubrations on the principles of population. Certainly, it is sufficiently humiliating to hear a body of rational and immortal beings counted up, as if they were so many head of great cattle; the increase or decrease of a breed of men, made the subject of as cool a discussion, as if they were a breed of South-downs or Merinoes; and the stocking of a country with inhabitants noticed as an event about equally familiar with the stocking of a warren or a fish-pond. This phraseology, however, offensive as it is, is, in a great measure, inseparable from the disquisitions in which it is employed; and, in effect, has obviously grown out of the very nature of those disquisitions, which, like all others, cannot be commodiously or expeditiously managed, excepting by the machinery of cant terms.

In the hands, however, of so liberal and enlightened a writer as Mr. Malthus, these subjects would have been in a great degree purged of their faults, had it not been that he unfortunately wrote under certain peculiar views and impressions, which collaterally, in some respects, tended perhaps to aggravate the evil. We have, on a former occasion*, hazarded some comments on the philosophical system of this able author, and have referred to this source, in part, that character of *inclemency* which his manner occasionally assumes. It shall here only be added, that the passage which, of all others, the assailants of the Essay on Population are apt to quote from that work, as completely damnatory of the whole, appears to have derived its harshness from no other origin. We allude to that in which it is proposed, that, after the abrogation of the poor laws, every man who marries without being able to support a family, should be left to starve*. The motives that dictated this proposal, were beyond all question humane; but the unqualified form which it wears, and the decisive terms in which it is couched, appear to savour too strongly of that fearless spirit of generalising, and that stern disdain of the mere *instincts* of benevolence, to which a strenuous advocate for the paramount obligation of utility is in danger of being insensibly inured. We have adverted to this passage, because Mr. Ingram lays a very great stress upon it.

Besides this, Mr. Malthus wrote to rebuke and repel the "unholy speculations," as they have been justly styled, of Mr. Godwin. To dispel visionary dreams of a future philosophical perfection, and to silence ignorant clamours against the institution of government, it was his object to shew, that the evils charged on the frame of civil society rather resulted from the passions of human nature. By all this, he did not, we may safely presume, intend to imply, philosophically speaking, the *necessity* of vice, although, from the very nature of his purpose, his expressions would be in danger of assuming that colour, and although some of them have actually assumed it. Thus we would account and allow for a sentence or two, which have given Mr. Ingram great offence.

Such, we submit, is the natural history of some of the prejudices which the discoveries on population have encountered from many men of piety and benevolence. It is not, however, meant to be denied, that the results of those discoveries are in themselves, and especially at first view, somewhat repulsive. They appear to straiten, in a degree, the condition of human nature, by imposing on it hard terms. Just under our feet, a permanent source

* Christian Observer for 1807, p. 459.

* Essay, vol. ii. pp. 297, 398.

seems to be laid bare, at first sight, of calamity and vice; on the calmest review, of at least inconvenience. Yet it does seem probable, that, but for the extrinsic considerations already detailed, the jealousies which it was *peculiar* to the hypothesis in question to excite, would have soon died away, and that it would have struggled through the thickness of its own atmosphere; but it has unfortunately been involved in more than native gloom. It seems hardly necessary to add, that prejudice leads to misconception; and that thus we are inclined to account for the misconceptions of Mr. Ingram and others on this subject. But though it was, in this case, almost natural to mistake, this is a sort of defence available only for the errors of the dull or the shallow, and we pay Mr. Ingram no great compliment in refusing him the benefit of it. Highly respecting, indeed, the motives from which and the manliness with which he has arrayed himself against opinions that he believed to be wrong and pernicious, we cannot think his opposition sufficiently discriminate, or altogether exempt from blame.

But we must now attempt a more particular analysis of the sentiments held by Mr. Malthus and those of the present writer; a process of *comparative anatomy*, from which it may, we trust, in some measure appear what these authors respectively hold, and how little they are essentially at variance. Every system of doctrine must consist of principles and of practical conclusions, and this division we shall keep in view. Only, in stating the principles of Mr. Malthus's system, we shall be allowed, so long as we do them essential justice, to illustrate them in our own language, and even to accompany them with such minor qualifications as seem to us expedient.

Suppose a very small district;—call it, for the sake of distinctness, an island of ten miles square;—and suppose its utmost physical powers of production to be equal to the maintenance of three thousand persons. Let this island have been planted, in consequence of a shipwreck or otherwise, with a small population, which, however, gradually expanding by the usual course of increase, shall at length attain its full complement of three thousand. The island may be now said to be saturated. If, therefore, the inhabitants continue to marry as fast as before, the next generation will be too numerous to be all comfortably sustained, and must be put on short allowance; and if they still marry on at the same rate, subsistence of course becomes more and more difficult, and much distress must ensue. The distress is aggravated by the diseases which poor or unwholesome living creates, or increases, or confirms. The burden, however, will fall, not on the richer members of this petty community, who had previously the power of commanding so much more than is necessary to sustain life, but principally on the lowest class, who already can barely support a family. But a family, many of them will now find it absolutely impossible to support; marriage will become more rare among them; and in this manner, as well as by the increased unwholesomeness of living, the excess of population will be checked.

This case is a clear, but it is almost an imaginary one; because we know not what may be the limits to the possible improvement of the arts of cultivation, that is, to the productive powers of the earth. Let us therefore next inquire, whether the evils which have been described may not exist long before the utmost limit of production is reached. Suppose, now, the two or three chief men of our island to have landed estates upon it, considerable in proportion to its extent; and to have laid out a good part of their properties in parks, or pleasure-grounds, or racing-grounds, or even, through neglect, to have left entire spots perfectly waste. Now if these personages do not *choose* to convert all this land, of which they are the

lawful owners, into a resource of subsistence for the community, who shall compel them to do so? And in the mean time, is it not as if it had never been? Whenever, then, the population of the island attains that point at which the whole soil of the island, diminished by this unproductive part of the soil, can maintain it, *there* the stoppage takes place. There, the difficulty, the dearth, the resort to unwholesome provisions, the distress, the diseases, begin to enter the scene; the lower orders, as before, are the principal victims; and the melancholy routine of evil terminates, as before, in the diminished frequency of marriages, and the consequent repression of the excess of population. The artificial barrier is as complete an obstacle as the natural limit. It is not, indeed, in nature impassable; but, in fact, it is effectual. The evil might possibly be remedied; but, so long as the rights of property are respected, it is without any actual remedy. The curative exists, but it is not applied, because it exists in other hands than those of the sufferers.

It may, nevertheless, be urged, that the evil does in reality remedy itself, and that by the following process. When population exceeds its due measure, the price of labour falls because there are more labourers than before, and the price of provisions rises because there are more consumers than before; the wages of labour thus becoming lower, and the value of produce higher, the farmer may afford an increased rent; the rise of rents at once tempts and enables the proprietor to undergo the expence of bringing fresh lands into tillage; and the operation, consequently, winds up by the extension of cultivation and the augmentation of the general funds of subsistence. But, conceding in the most lavish manner all this, there are still three things to be observed. First; that which induces the labourer to sell his labour cheap and to buy his bread dear, is hunger, and the cries of a hungry household. But the additional inducement which this state of things holds out to the proprietor to extend cultivation, is only the prospect of an inconsiderable addition to means already sufficient, if not ample. It is a question *de vitâ et sanguine* with the former; with the latter, it is only the consideration, whether he shall somewhat sacrifice his ease, or somewhat retrench his luxuries, that he may somewhat enlarge his fortune. The pressure of this consideration on his mind can never be so powerful as the pressure of want, sickness, and despondency on the mind of the labourer: that is, the remedy cannot be commensurate with the evil. Secondly; the wants of the one party are exigent and immediate; while the advantages for which the other is to exert himself, are distant, and, in some measure, contingent. The stimulus, therefore, which must impel the landed proprietor to those measures from which alone the community can expect relief, acts too faintly for the urgency of the occasion; and in this view, even if in no other, the remedy is by no means adequate to the disease. Thirdly; the relief, however well, in other respects, adapted to the crisis, will be inefficient, because it will come too late. It is not merely the interval between seed-time and harvest, which is to be here considered, but still more the extreme slowness of the gradations by which the *education* (if it may be so called) of new lands is completed. What future wonders might result from the movements of the plough, it would be of little purpose to inquire, if the hind who followed it were in daily danger of starving. Were, therefore, the proposed remedy to be in itself even commensurate with the evil complained of, still it could by no means keep pace with it in point of time.

Whether the state of things which has been delineated can be considered as a case of *excessive population*, is altogether a question about

names. It may be enough to know that the effects of such a situation on the happiness of the society are identically the effects which a population literally *excessive* would occasion. It seems of more consequence to observe, that the situation itself may arise, not merely out of that partial stagnation of landed property to which we have traced it, but from a variety of other causes. Of these the most prominent, perhaps, are a low state of agricultural science, and the prevalent use of some of the more expensive kinds of produce. Our limits preclude us from an attempt to analyse the operation of these causes. The analysis, however, would be far from difficult; and the reader who is disposed to follow it out, has only to bear in mind the brute inertness of ignorance, and the obstinate inveteracy of habit, and to recollect, that, as truth is said to possess a power of self-propagation, so in the two principles just mentioned, beyond all others, there resides a power of self-perpetuation.

But there may seem room to remark, that, when our island is transferred within the precincts of Europe, two new resources against an excessive population are laid open; the one, supplies of foreign provisions; the other, emigration.

The international circulation of grain, in obedience to the fluctuations of the demand for it, is beneficial to the great commonwealth of nations. The advantage is less clear, when one nation maintains a superabundance of inhabitants directly at the expence of another; for such evidently is the consequence, where a country is habitually fed out of the vital means of a foreign state. Besides this, it stands to reason, that, in order to meet the demands of a population that is perpetually overflowing, the foreign supply must be kept perpetually increasing. Now the maximum of this increase must be determined by the power of purchasing on the one side, and the power of affording on the other; both of which, in nine instances out of ten, will soon reach their limit; and then, what is to become of our excessive population? In the tenth instance indeed, an instance which the history of the Dutch has wonderfully realized, the crisis may be adjourned for a longer time; but rules are always made for the many.

Emigration is doubtless a resource; but a resource occasional, precarious, expensive, disagreeable, and sometimes worse than the malady itself. Indeed, when we recollect, that, under the circumstances here supposed, the emigration is strictly *compulsory*, we need only designate it by its true name, that of *perpetual exile*, to display its real merits, and to illustrate the nature of those evils from which sufferings like this can be considered as a refuge.

In the above details, although we have adopted our own methods of illustration, and rather conveyed, perhaps, our own impressions of Mr. Malthus's hypothesis, than rigidly enunciated the principles of the hypothesis itself, yet we are not aware of having transgressed, by any sensible deviation, from the doctrines of our master. Now let us observe in what manner all this is opposed by the author before us. Without any minute transcription of his remarks, we shall content ourselves with copying a single paragraph, in which we seem to get at the heart and marrow of his sentiments.

"It is not necessary that I should pursue Mr. M. through the whole of what he has advanced on the checks of population; as similar observations may be extended to the rest. Sufficient has been said to convince us, that the most deplorable instances of wretchedness are to be sought for in the most thinly inhabited communities, rather than the most populous. If so, the sufferings cannot with propriety be attributed to an excess of population, when ample subsistence might be produced with the greatest ease. To what causes, then, are they chiefly to be referred? Manifestly, to indolence, improvidence, insecurity of property, and other such causes connected with vice, and human imperfections. Inspire the same nations with a spirit of industry and activity,

render property secure, and persuade them to exchange habits of plunder and rapine for agricultural employments; and they will soon acquire an abundance of subsistence to supply the wants of a rapidly increasing population. Thus it seems, that in a vicious, degraded, and unenlightened community, the population presses on the limits of subsistence from the earliest ages. Promote virtue and intelligence, and that period may be extended to almost an unmeasurable distance." p. 27.

This passage may lead the reader to a pretty clear suspicion of a circumstance, respecting which a perusal of Mr. Ingram's work has distinctly satisfied us. It is this; that, with reference to the *principles* of Mr. Malthus (and these, it must be recollected, are now under our consideration) the whole question has now become nearly a *logomachy*. Mr. Malthus has, in his work, entered into a minute investigation of the peculiar checks to population that are at this moment operating throughout the various nations of the world, from the cannibalism of the savages in the Andaman islands, to the infanticide of the civilised Chinese. All this he has done, with a view to shew, what we have already attempted to illustrate, that the phenomenon of an excessive population does not depend on the actual populousness of a country, or on its physical capabilities of producing food; but that the number of the inhabitants is regulated by the *actual* quantum of produce, which actual quantum may be kept down far below the *possible* quantum, from the general indolence or improvidence, the prevalent insecurity of property, and from various other causes which bounties on population will not remove. Our present author, after having accompanied Mr. Malthus on this voyage of inspection, suddenly turns short on his guide with a remark, that, according to his own statements, it is absurd to talk of an *excessive* population, since, in the instances enumerated, population is restrained, not by the inability to procure food, but by the indolence, the improvidence, and the other causes, which prevent the people from availing themselves of their own resources. Is not this a battle about *terms*?

The aversion of Mr. Ingram to the phraseology which he thus denounces, has its foundation, we doubt not, in an excellent motive. He considers it as laying the blame rather on nature, or, to speak rationally, on providence, than on ourselves; and he therefore finds it highly objectionable. The scruples, which have occasioned the objection, are greatly to be honoured; and certainly the phraseology in question should rather be abandoned, than any risk incurred of wounding a pious mind, or impairing a religious feeling. It appears to us, however, that, even if the world were peopled up to its utmost capacity of production, and therefore of course were every where peopling to excess, no objection could thence be raised against the divine government.—But to this subject we shall hereafter recur; and, in the mean time, must remark, that no change of phraseology would affect the two main practical conclusions which appear to result from Mr. Malthus's principles.

These conclusions we now proceed to consider.

1. Since the *effective* population can never exceed the means of living, and since all beyond is merely the show and name of increase, because lives then begin to be embittered and shortened in proportion as births are multiplied;—for this reason, the only method by which a legislature should endeavour to augment the populousness of a country, is by augmenting its resources of subsistence.

2. Since the evil of what is called an excessive population consists simply in this, that individuals are produced into the world for whom there are no adequate means of living, every man will act well, both for himself and for the community, who abstains from marriage

till he has some prospect of being able to maintain a family.

These conclusions, after all, perhaps virtually involve whatever is essential in the premises from which they are deduced; and it appears the less necessary to contend for principles in their abstract form, which seem sufficiently embodied in maxims of admitted authority. Whoever concedes that we must act *as if* the doctrines of population were true, not only has conceded all that, for practice, is material, but may be presumed to believe, however unconsciously, the theoretical truth of propositions, of which he thus allows the practical utility. It is here, as in concerns of a far higher nature; the principle may be traced in its effects, the tree known by its fruits.

How far the conclusions just mentioned coincide with those of Mr. Ingram, we may judge from the following summary, given by himself, of the views which actuated him in this publication.

"In short, the design of the present enquiry is to excite us to the promotion of virtue and liberal knowledge, and to leave the result to Providence. We must not attempt to govern too much, nor derange the level of population by presumptuous efforts to raise or depress it. We are very far, therefore, from generally approving of such encouragements to marriage, as operate as a kind of bounty independently of any consideration of the means of supporting the families that may be produced. But, on the other hand, such discouragements of marriage, as are a species of bounty on celibacy, are still more deserving of reprobation. An instance or two of this kind may be adduced. An estate or an annuity may be offered to a person on the condition that he shall continue unmarried. Of this nature are the monastic institutions in Roman Catholic countries, and fellowships in our own universities. The small number that are restrained altogether, or for a time, from marriage by fellowships in this country, would have a very trivial effect upon the state of the community, were it not for the class of people that are thereby prevented from marrying; that they are for the most part clergymen, or designed for holy orders; and that a large proportion of them, as residents of the universities, are intrusted with an important part of the education of the most valuable orders of society. The level of academical virtue is much depressed in consequence of this regulation, and discipline is variously impeded; at the same time that the clerical character suffers greatly in the public estimation. A multitude of other injurious consequences might be enumerated as resulting from the same cause. But this is not the place to enlarge upon them.

"Another species of objectionable discouragement of marriage, or bounty on celibacy, is, when any incumbrances or expences are imposed on a married man, in addition to those which he naturally brings on himself by having a family, from which a bachelor is exempted, or can liberate himself with greater ease. Of this nature are a large portion of the assessed taxes. There are many situations in which a bachelor may live very comfortably, and even luxuriously, without possessing any of the objects of assessed taxes. He might, indeed, regard them as incumbrances and restraints on his pleasures, while a married man in the same rank of life has hardly the power of avoiding them.

"But if we do not approve of such powerful inducements, as would operate as a kind of bounty either on marriage or celibacy, we are by no means to infer, that we are to be perfectly passive, or neutral. The principle designed to be illustrated by the present enquiry is, that we are to promote marriage and population chiefly, in consequence of encouraging industry, repressing luxury and vice, and multiplying the means of subsistence. We are, therefore, to be vigilant and active in promoting by gentle means such arrangements in the condition of society, such laws and institutions, and such prevailing sentiments, as may conduce to the advancement of virtue, and, at the same time, contribute to increase the quantity of food, and encourage the economical distribution of it." pp. 98—101.

What is this but a positive subscription, under our author's own hand, to the two rules which have been represented as comprising the essence of the practical lessons that belong to the subject before us? The extract just transcribed is certainly all this; but it is also something more. Combined with various expressions elsewhere dispersed throughout these disquisitions, it has led us to the discovery, not only of what the respectable author himself in a practical view maintains, but of

what he imagines his adversary to have maintained. The general tenor of his observations would beget a suspicion that it was the object of Mr. Malthus to repress, not the excess of population merely, but absolutely population itself; to arm therefore law and authority, as well as opinion, against early marriages; and this against all early marriages, as such, not exclusively against those which should be contracted without the fair prospect of a livelihood. Mr. Ingram always speaks as if the point at issue were, not the adjustment of population to the national resources, but positive *depopulation*. In this he is consistent; and his conception of the practical conclusions of those whose opinions he opposes, accurately harmonizes with his views of their fundamental principles. He plainly imagines that the world cannot be too thinly peopled to suit their taste, and thence naturally infers that depopulation is the grand aim of their philosophy. He lays it down as indisputable, that, on their system, Terra del Fuego must be a brighter scene of happiness than England; and then cannot refuse them the credit of wishing to recast their own country after this barbarian model.

These misapprehensions with respect to the nature of the system are not confined to our author, but have attained no inconsiderable currency. It has accordingly received the nickname of the *check-population system* from Mr. Cobbett, a gentleman whose judgment, naturally a very acute one, is so completely ridden by one of the most bigoted minds and one of the most *porcupine* tempers in existence, that he combines the two faculties, in themselves rare, and rarer in combination, of understanding or misunderstanding a thing exactly at pleasure. That there may be, nevertheless, for these representations, some colour, though no foundation; that Mr. Malthus overrates the actual tendency to early marriages, exaggerates the evils consequent on such a tendency, and somewhat overlooks the dangers in the opposite scale; are facts perfectly consistent, not only with entire rectitude of intention on the part of that author, but with essential correctness on that of his system. He has used, among others, the unfortunate expression, that "we want every possible help that we can get, to counteract" the tendency to early marriages. This declaration, in itself certainly not the happiest, appears still more questionable in the hands of an objector, where it appears rent away from the context, and thus divested of those accompaniments which might quench its glare of colouring. In effect, however, as to marriage, the restriction principally recommended by this writer is nothing more than that which might result from the general diffusion among the lower orders of a dislike to those imprudent matches, that are formed without any prospect of a maintenance, and terminate in certain beggary. On the other hand, he invariably intends these dissuasives,—dissuasives not from marriage, but from rash and sinful marriage,—to be accompanied with the strongest dissuasives from every vicious and sinful gratification.

In what degree marriages ought to be encouraged, or the reverse, it were highly interesting to consider. The question is, indeed, involved in some confusion, and that, because the grounds on which it is to be determined have not been settled with any precision. The reader will perhaps bear with us, if, without hazarding a very decisive judgment on the matter, we endeavour at least to place it in a proper train for decision, or, according to a homely but expressive phrase, to *set it on its right legs*.

The defence of bounties on population, *merely as such*, seems now to be generally abandoned. Mr. Ingram, we have seen, leaves them to their fate; nor can it, we conceive, be any longer doubted, that the

spontaneous developement of population is always sufficiently rapid, and that all artificial encouragements of it are so far ineligible.

But it is almost impossible that a bounty on population should exist, which can be considered *merely* as a bounty on population. The frame of civil society consists of such numerous parts, so closely united, and so curiously complicated, that a legislative regulation can hardly be conceived, which shall touch it only in a single point, or of which we can predicate an exclusive influence in any particular direction. It is with political philosophy as with chemistry; she may resolve the objects on which she speculates into their original constituents, but she seldom finds them actually existing in an uncompounded and elemental state. A measure may be devised, or may be contemplated, with a view to a single specific end; but, in practice, its operation will be complex. If, for example, it acts in the first instance as a bounty on population, it may perhaps, by some collateral benefit, more than repair or avert the evils which its direct and immediate tendency is to produce. In its ultimate effect, it may even prove a premium on the means of subsistence; thus not only correcting its own mischiefs, but augmenting the effective no less than the numerical strength of a country.

These principles being laid down, let them be applied to the great question of systematic bounties on marriage. A premium on marriage may be considered in a two-fold point of view: partly, it encourages an excess of population, and therefore the ill consequences that must result from such excess; partly, it encourages the formation of domestic habits of life, and therefore all those amiable and useful virtues which domestic habits of life naturally cherish. It is, therefore, made up of good and evil; and the question is, which of these two elements predominates in the compound.

The advocate for the premium reminds us, that, as men now are, protracted celibacy is too often another name for dissipation and licentiousness; that to tolerate vices so criminal, and so injurious to the community, from an apprehension of certain other vices to be hereafter bred by an over-peopled territory, is to buy remote and contingent advantage at the expense of certain and present evil: that even in this bargain, bad as it is, we cheat ourselves; because the habits of wastefulness and improvidence which celibacy favours, impair the national funds of subsistence, and may, in that sense, be said to encourage an excess of population; while *a marrying people* are naturally industrious and economical, and their resources, therefore, increase and multiply as fast as themselves.

The opponents of the bounty argue, that however wedded love may be a friend to virtue, poverty is no friend to wedded love; that, when want has once killed the domestic affections, and dissolved the charm of the "mysterious law," there cannot be a more fruitful source of contention, unhappiness, low intemperance, and wickedness, than the union which still subsists under the abused name of marriage; that the profligacy of the father of a family is infinitely more disgusting and pestilent than the excesses of single life: added to this, that the cries of a starving family are found to be the strongest possible temptation to every sort of dishonesty, villany, and crime; and, finally, that, if the question be at all doubtful, we may be content with leaving nature to follow her own course, instead of obtruding on her process regulations and enactments of an ambiguous tendency, or assuming the responsibility of correcting her errors.

Now we have no hesitation in saying, that, with respect to certain states of society, the former of these pleaders has the best of the argument. Let us imagine some outcast corner of the earth, tenanted by mere Yahoos; some country, where

the soil seems, as it were, to have just putrified into life; some Terra Del Fuego, where the miserable human animals prolong their degraded *half-existence* on casual roots, barks, reptiles, or carcases; some Cimmerian region of moral barbarism, where marriage, both the name and the thing, both the divine ordinance and the civil contract, is utterly unknown. Suppose this region, by some means or other, placed under the controul of an enlightened legislator, and conceive this legislator to confine his efforts among his new disciples to the simple institution, under some strong inducement, of connubial alliances. Could it be made a matter of disputation, whether or not he had conferred upon them an immense benefit? Would any man dare to even raise the question? Or could any disputant on the subject require to be reminded, that the *connubio prohibere vago* has been, in all ages, esteemed one of the brightest achievements that could immortalize the benefactors of mankind?

That violent course of treatment, however, which is the only restorative of suspended animation, may itself be incompatible with a state of perfect health, and therefore inapplicable to the slighter derangements of the system. In the *Arecoy*-society (if society it can be called) which has been described, the depravity and wretchedness resulting from the want of marriage, prevail to a degree so enormous, that they can scarcely be bought off at too great an expense. The policy, too, which we have imagined our legislator to pursue, will rapidly augment the means and resources of this pitiable people, by communicating to them, through the medium of more regular habits, that foresight and that diligence, of which they can properly be said to have too little, because in fact they have absolutely none. But that this same policy will be equally suitable to a race less intensely barbarous, is by no means apparent; and to a nation civilized according to the average rate of civilization in modern Europe, there surely are many reasons for doubting whether it will be suitable at all. To weigh, in this last instance, the probable mischiefs against the probable blessings of a systematic encouragement of marriage, would certainly be extremely perplexing; but happily it does not seem requisite, as there is a short road to all that is really wanted, a practical conclusion on the subject. It appears, then, to us, that the attention and expense which it must cost the legislature to maintain the bounties in question, might be employed on arrangements that would secure all the advantages of a bounty, unmixed with its faults. Those domestic and public virtues, which it is proposed to promote through a circuitous and somewhat uncertain channel, may be directly fostered by the governing authority. Either they may be diffused by the general establishment of parochial seminaries for religious and moral instruction; or, if needs must be, they may be immediately encouraged by the institution of national rewards, to be bestowed on such of the lower classes as shall have distinguished themselves by their industrious, frugal, sober, orderly, and devout lives.

The criterion of judgment which has here been applied to the case of bounties on marriage, is equally applicable to various other questions of a similar description. Such are those of private benevolence, public charities, bounties on celibacy, taxes on marriage, and various others that might be mentioned. But all detailed consideration of these subjects we must decline; and therefore shall quit them with the observation, that, on some of the heads just mentioned, especially that of private benevolence, the sentiments of Mr. Ingram please us better than those of Mr. Malthus, who is, perhaps, somewhat too eager to disseminate dissuasives from marriage.

It remains only that we advert to a very important subject suggested

by the publication before us; the compatibility of the doctrines of population with the idea of the moral government of the world.

"Upon the first perusal of these sentiments, the religious mind revolts at the apparent want of intelligence, and contrivance, in the Author of the creation, in infusing a principle into the nature of man, which it required the utmost exertion of human prudence and ingenuity to counteract. I shall not, however, enlarge upon this topic; as it is not always in the power of human intellect to fathom the counsels of Divine Wisdom. But the virtuous heart recoils still more forcibly, at what is an obvious inference from Mr. M.'s theory; that vice is a necessary evil to correct the imperfections, that exist in the works of Providence." p. 5.

And afterwards Mr. Ingram remarks, that "if such sentiments are admitted, we must cease to regard benevolence as the predominant feature in the Almighty mind,"

The first question appears to be, how much vice and misery are really "*necessary*," according to the sentiments so heavily reprobated. Marriages, on this system, ought certainly to be somewhat later than otherwise; and we need hardly add, that, on this and on every sufferable system, celibacy ought to be virtuous. The inconvenience, therefore, of a short term of *moral restraint*, of a prudential and virtuous continuance, for a very few years, in the unmarried state, must, according to the doctrines of Mr. Malthus, be endured by the majority of mankind, or be avoided at the risk of greater ills. This is all, however, that *need* be endured; in other words, this is all that is *necessary*. If this comparatively easy burden be contentedly borne, nature, if we may be allowed the expression, has done her worst: if we refuse the yoke, or break it from off our necks, we have to thank ourselves, and not nature, for the severer calamities that may ensue.

This simple statement may prove how injurious and rash is the allegation, that, by the theory in question, vice is a *necessary* evil. The only necessary evil is a limited period of moral restraint. To rebel against this restraint is vice, and it is an immense evil, but it is not a necessary one, unless all vice is necessary; for all vice is the indulgence of human inclinations, in defiance of the divine command, and may plead the hardship of the command as an apology.

But every additional law, it may be contended, increases the difficulty of obedience, and consequently multiplies the chances of transgression, for "where there is no law, there is no sin." It is hard, we are told, to impose laws that cannot be kept; and, if the imposition of this supposed *moral restraint* has, in fact, issued in a great part of the vice and misery in the world, the government of the great Legislator seems liable to the imputation of cruelty. The answer is, that this method of reasoning against the possible existence of the law from the probable effects of its imposition, will not do. The effects, in this case, however they are to be accounted for, actually exist. The quantity of evil produced, is no greater on the system of Mr. Malthus, than on any other system which may please his accusers better; because, on both, it is the quantity which we see and feel to prevail. The question is not, which system occasions the more or the less of vice. The amount of the vice in the world is, to use the mathematician's phrase, *given*; and all this has resulted from the violation of some divine law or other. If therefore, according to the objection now in view, the transgression of laws is to be a ground of crimination against the laws themselves, the objection, as against the moral government of the world, is equally good, whether the new theory of population be just or not, and of course can furnish no possible disproof of that theory.

Still the objector may contend, that, to attribute vice definitely to the physical situation of man, appears, in a measure, as if we acquitted him of his moral responsibi-

lity. The direct discussion of this point might lead us into unprofitable subtilties. We shall therefore abbreviate the disputation by summarily yielding all that is required of us; by conceding that the appointment of what we have called, in Mr. Malthus's sense of the term, *moral restraint*, not only directly rendered the condition of humanity harder than otherwise, but, by the injunction of a conduct difficult to be maintained, indirectly tended to increase the sum of vice, and of the misery which vice engenders. The question is,—a question not to be agitated without the utmost caution and the most profound humility,—Does all this, supposing it true, furnish any presumption against the equity of the Supreme Ruler?

Now, here we would ask, by what rule we are to ascertain, *how much* of moral or of physical evil is consistent with the supremacy of infinite perfection? We all perceive, if we enjoy the use of our senses, the existence of evil in the universe; and we all believe, if we have not made utter shipwreck of our faith, the existence of a governing Providence: Who shall undertake to assign the utmost proportion in which the apparent imperfection of the government may co-exist with the undoubted perfections of the Governor? We all know, that to reconcile these existences, is a task which human intelligence finds unspeakably difficult: Who shall undertake to mark out the point at which the difficulty becomes insuperable? In one word, when the principle is once admitted (and it has been admitted on the best grounds), that the evil which manifestly prevails, is reconcileable with the divine goodness and power, all attempts to define the exact limits beyond which this reconciliation could not be effected, seem to us altogether improper and presumptuous. The terms of probation enjoined on man might, as far as appears, have been sensibly more rigorous than they are, the occasions of delinquency might have been more frequent, and the temporal penalties consequent upon delinquency far more terrible, without therefore furnishing to the feeble, the short-sighted, the ignorant creature, the slightest handle of complaint against the supremely wise and merciful Creator. To argue then, *à priori*, that a theory must be false, because it tends somewhat to augment the perplexities in which the great question of the divine government is involved, is a proceeding which, although in intention pious, savours, in fact, of a dogmatism ill suited to the condition of human nature.

But would it not have been equitable at least to apprise man of his situation, and to acquaint him with the terms on which he held his being? And how then has it happened, that, in thorough ignorance of these pretended rules of population, the world has been suffered to grope through the extent of sixty centuries? To this question the reply is, that the world was not left to this thorough ignorance. Of every thing essential to be known, we were fully apprised. Every man knew, that he would do right in deferring to form any matrimonial connection, till he should have a rational prospect of the means of maintaining a family. His own circle of experience, how limited soever, could hardly fail to furnish him with exemplifications of the mischiefs resulting from precipitate marriages. What might be the average time of marriage to the human race, he was ignorant; but he could scarcely avoid knowing, whether or not his own turn was arrived. His knowledge, in short, was sufficient for a moral agent, though not for a political philosopher.

It is the assertion of Mr. Ingram, that the hypothesis on which we are commenting, introduces into the universe "an apparent want of intelligence and contrivance." On the contrary, only leaving untouched the general question of the admission of evil, this hypothesis appears to ascribe to Providence a principle of operation, on which

many parts of the grand machine of the universe are unquestionably constructed. It is here, as in a thousand instances, where it seems to have been designed that the preservation of the species should be secured at any rate, and where, for this end, a prodigious and exuberant power of production appears to have been afforded, which, at the same time, from its recoil, causes partial inconveniencies. Here, also, as throughout this "universal frame," the inconveniencies always strike us as the indirect and occasional, not as the primary and intended consequences of the rule*. The law of multiplication was given to the human race, not that they might be mocked with the visionary appearance of increase while the limits of subsistence should form an impassable barrier, but that, under all circumstances, and in spite of every accident, myriads of beings might continue to be brought into existence, capacious of knowledge and joy, endowed with moral responsibility, and gifted with the option of everlasting happiness.

But, according to our author, the new theories of population are at war, not only with the leading principles of natural religion, but also with some of the distinctive precepts of Christianity. He particularly points to the restrictions which Mr. Malthus would impose on private charity, and condemns them as totally subversive of many of the exhortations contained in the New Testament. On this representation we would submit two remarks. First; we have already intimated our belief that Mr. Malthus has too much underrated, not indeed the importance of benevolent feelings, —this is, on the contrary, expressed or implied in every single page of his work,—but the value of what is vulgarly called charity, or almsgiving. This depreciation, however, of a particular mode of benevolence, may, as has before been stated, consist, both with the most benevolent purposes in the mind of the person to whom it is imputed, and also with the radical justness of his general views. In the next place; Mr. Ingram will surely concede to Mr. Malthus, that the scriptural injunctions to particular duties were never intended to be acted upon with an indiscriminate and undiscerning adherence to the *letter* of the commandment. The texts that inculcate alms-giving, like the passages that recommend submission to injuries, were obviously intended to enounce, in a lively and pointed manner, the necessity of certain dispositions of mind, which, however, it will be admitted, may greatly vary their mode of acting according to circumstances. Philanthropy should be rational and intelligent, as are the beings by whom it is exercised, and whom it is its object to benefit. The benevolence of man towards man should be, like man himself, "of large discourse, looking before and after," considerate amidst all its tenderness, provident amidst all its ardour, securing the concurrent operation of the reason, the conscience, and the heart, and forming the blind and detached impulses of natural feeling into a complete, continuous, and harmonious system of moral action.

An apology is perhaps due to some of our readers, for having detained them so long with what may be deemed barren disquisitions. But, to the greater part of them, we are persuaded, no apology whatever will be needed for the attempt we have made to elucidate a subject, so obviously and immediately affecting the temporal comfort and well-being of the great mass of our population, and which might easily be shewn to have no very remote connection with far more durable interests. An additional plea for the length of the article is this: that since Mr. Ingram and others have reprobated the doctrines of population as a libel on the moral government of God, it was highly proper to examine them, especially as we had declared ourselves favourable to those doctrines.

* See this idea admirably developed by Dr. Paley.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press: Memoirs of the Life and Writings of Mr. Percival Stockdale, by himself;—Memoirs of Dr. Paley, by a Gentleman, who was one of his parishioners at Bishopwearmouth;—A volume of Letters from Bishop Warburton to Bishop Hurd;—A View of the Natural, Political, and Commercial Circumstances of Ireland, by Mr. Thomas Newenham;—and A volume of Poems, by Mr. Thomas Green, of Liverpool, a youth of 17.

Preparing for the press: A Biblical, Theological, and Ecclesiastical Dictionary, by the Rev. John Robinson, of Ravenstonedale;—and A work on Capital Punishments.

Dr. Pearson, the master of Sydney College, Cambridge, has been chosen vice-chancellor of the University, in the room of Dr. Barnes. Mr. Monk, of Trinity College, Cambridge, has been unanimously elected Greek professor, in the room of Mr. Porson.

The Seatonian prize is this year adjudged to the Rev. Mr. Cole, Fellow of Magdalen College, for his poem *On the Holy Wars.*

The *Christian Sabbath* is the subject of the next Norrisian prize essay.

The following subjects are proposed for the Chancellor's prizes in the University of Oxford for the ensuing year, viz. For Latin Verses, *Corinthus;* for an English Essay, *The Love of Our Country.* Twenty pounds will also be given for the best composition, in English verse, on the following subject—*John the Baptist.*

Mr. James Archer, engraver, has invented a mode of engraving bank-notes, which, it is said, cannot fail to prove a check against forgery. Specimens have been submitted to the most distinguished artists, and have received their decided approbation.

On the 9th inst. there was a numerous and respectable meeting of the inhabitants of London, at the City of London tavern, to establish a subscription for the aid of the patriotic armies in Spain. At the opening of the meeting a letter was read, which had been received by the lord mayor from the chancellor of the exchequer only a few hours before. In this letter, Mr. Perceval, while he professed himself extremely anxious not to repress the benevolent zeal of the inhabitants of the metropolis in favour of the Spanish cause, expressed an apprehension lest their proceedings should either seem to imply a neglect of the Spaniards on the part of government, or should interfere with and impede the measures adopted by his majesty's ministers to supply their wants. Clothing of all kinds had already been amply furnished, and additional supplies were about to be sent. If a subscription, therefore, were to be raised for clothing the Spanish armies, as the advertisement convening the meeting seemed to imply, it would answer no other purpose than that of causing an injurious competition with government. The propriety of these remarks was felt by the meeting; and it was resolved that the subscription which it was proposed to raise should be applied to purposes of relief which would not interfere with the aids furnished by government. The subscription, in London alone, already exceeds 25,000*l.*

The articles ordered for the Spanish armies by government, according to Mr. Perceval's statement, are 91,400 suits of clothing, and cloth for 150,000 more; 50,000 great coats, and cloth for 50,000 more; 35,000 shirts; 1,100,000 yards of linen and calico; and as many shoes as could be procured. Of these articles, a large part had actually been forwarded at different times to Spain.

☞ *The remainder of the Literary Intelligence will be found in the Appendix.*

RELIGIOUS INTELLIGENCE.

Abstract of a Memoir relative to the Translations of the Sacred Scriptures: by the Missionaries in Bengal.

NEARLY fourteen years have elapsed since the first step was taken in this work, by Mr. Carey's application, on his arrival in India, to the Bengalee and Sungskrit languages. Nearly five years since, circumstances called the attention of the missionaries to the translation of the Scriptures, not merely into the Bengalee language, but into those spoken in the neighbouring countries, and closely allied with the Bengalee by their springing from one common parent, the Sungskrit. Of the indispensable nature of

this duty, as far as within their power, the perishing state of their fellow-creatures around them, and the inestimable value of the word of God as the means of everlasting life, had long impressed them: and the facility of acquiring languages, with the greater part of the words and the idiom of which the Sungskrit and Bengalee had already made them acquainted; the ease with which learned natives could be obtained; the advantages arising from proper helps in the originals, and from having been already accustomed in some degree to the work; the printing press, and the opportunities of casting new founts of types; these, with the hope of the Divine blessing, encouraged them to engage in the work.

The danger of a failure, however, induced them to conceal the fact of their having engaged in such a work till they had advanced so far as to be convinced of its practicability. It was not therefore till after a year's assiduous application to the work that they laid their plan before the public. They proceed to detail the present state of the undertaking.

1. The *Bengalee*. It is already known, that early in 1801 the first edition of the New Testament was published, consisting of 2000 copies, all of which have been distributed. This was followed by an edition of the Pentateuch, consisting of 1000 copies, which have also been some time distributed; and they wait only for funds to put to press a second and improved edition of it. In 1804 an edition of the book of Psalms and the prophecy of Isaiah was published, consisting of nearly 1000 copies, the whole of which have been distributed: a number of the Psalms alone were also printed off, and distributed at the same time. In 1806 another, being properly the third, volume of the Old Testament, containing the book of Job, the book of Psalms, the Proverbs, Ecclesiastes, and the Song of Solomon, was published. The fourth, consisting of all the Prophets, is also nearly completed. Of all these they printed 1000 copies. Thus far they have proceeded with the Old Testament: one volume remains, the second, comprising the historical books, from Joshua to Nehemiah, which they expect speedily to put to press.

A second edition of the New Testament becoming necessary, with a view to future improvement, and the state of their finances, a moderate number appeared preferable to a very large edition. They therefore agreed to print 1500 copies. As the desire for the Scriptures, however, seemed great, they thought a selection could be made, of which a larger number might be printed. The Gospel by St. Luke, the Acts, and the Romans, were chosen for this purpose; the first, as containing a complete account of the Redeemer's life; the second, as exhibiting the gospel in its first promulgation and progress; and the last, as containing a summary of Christian doctrine and practice. Of this selection, an edition of nearly 10,000 was printed.

2. In the *Orissa*, they have been greatly helped. The proportion of words already familiarized to them by the Sungskrit and Bengalee, might be about nine in ten. Nearly the whole of the New Testament is translated, as well as several books of the Old; and in printing they have advanced as far as the middle of St. Luke. The number of copies printing is a thousand.

3. In the *Telinga* and *Kernata* languages, the words already known are about three-fourths: in the former, the translation of the New Testament has advanced as far as the Gospel by St. John, and in the latter to the end of St. Luke. There is a happy similarity between the characters of these two languages.

4. In the *Guzzeratlee*, the translation has advanced also as far as the Gospel by St. John. The proportion of words already known is about six in seven, which renders this part of the work easy also. The first sheet of St. Matthew is printed off in the Deva Nagree, the character in which learned works are printed throughout India.

5. In the *Mahratta*, the proportion of words already known is about nine in ten. In this the New Testament is nearly finished, and several books of the Old. The Gospel by Matthew was printed off nearly two years ago, in the Deva Nagree character. They have now, however, cast a fount of types in the current Mahratta character, which will comprise the whole New Testament. Of this edition, which consists of a thousand copies, the Gospel by St. Matthew is nearly all printed.

6. The *Hindoosthanee* has admitted perhaps a greater number of foreign words than any of the dialects of India. This mixture is so great as to render two translations necessary; one into that which draws principally on the Persian and Arabic for its supplies of difficult words, and another into that which has recourse in the same manner to the Sungskrit. Indeed the difference in these two kinds is so great, that the gospel translated into the former kind of Hindee, under the auspices of the college of Fort William, is in many places quite unintelligible to Sungskrit Pundits, born and brought up in Hindoosthan; while the Mussulman

Moonshis have professed, if not felt, equal ignorance relative to common words derived from the Sungskrit. In this Sungskrit-Hindee version, nearly the whole of the New Testament waits for revision, and the book of Job, the Psalms, the Proverbs, and some other parts of the Old. They have begun printing the New Testament in the Deva Nagree character. The book of Matthew is nearly finished. The number of copies printing is a thousand.

7. The language of the *Seeks* is a modification of the Hindee, and has nearly the same affinity with the Sungskrit. Although so nearly allied to the Hindee, however, its grammatical terminations are different, and it has a different character, to which the Seeks are so much attached, that the mere circumstance of a book being written in it, recommends it strongly to their notice. These considerations have determined the missionaries to present the Scriptures to this nation in their vernacular language and character. A learned Seek, eminently skilled in Sungskrit, has been for some time retained for this purpose, and the translation has advanced to the Gospel by St. John.

8. Though the languages spoken by the great mass of people has the first claim on the attention of the missionaries, yet a Sungskrit version of the sacred oracles has appeared to them an object worthy of attention. The language itself, from its copiousness and exquisite grammatical structure, seems fitted to *receive* the divine oracles beyond almost any other, while its being a language in which the meaning, not only of the terminations, but of every individual word, has been fixed for ages, enables it to retain and preserve the precious treasure with as much firmness perhaps as the Greek itself. The currency of it exceeds that of any other language in India. Every pundit converses in it: the word of God therefore, in this language, will be rendered equally intelligible to the pundits of Nepaul and of Malabar, of Guzzerattee and Cashmire; while its being the language esteemed sacred by the Hindoo pundits, may incline them to read what their fastidiousness would lead them to despise in the vulgar dialects. Under these impressions, they began a translation of the Scriptures into the Sungskrit, which has proceeded so far that the Four Gospels are already printed off. The edition is in the Deva Nagree, the proper Sungskrit character. This version, while it is to them one of the most easy, it is thought will come nearer to the idiom of the original than any of those in the common dialects, its ample and exquisite grammatical apparatus permitting them to follow the Greek, not only in rendering tense for tense and case for case, but generally in the collocation of the words.

9. Respecting the *Persian*, little could be expected from affinity of languages; and, except the assistance to be derived from the currency of a number of Persian words in the Bengalee and Hindoosthance languages, and a few already familiar through the medium of the Hebrew, the missionaries had entirely a new language to acquire. This inclined them to apply to it at an early period; and they had proceeded so far as to complete a great part of the New Testament, as well as the Psalms and some other parts of the Old. Providence, however, has been pleased to provide for this version, by sending them a person peculiarly qualified for the work: Nathaniel Sabat, a native of Arabia, a descendant of Mahommed, and once his devoted follower; who, by residing some years in Persia, has acquired that language in a degree of perfection scarcely to be attained by a European. Circumstances having led him to Bengal, he has been retained for the Persian translation, and is at present at the Mission House, Serampore.

10. The *Chinese*. Through the favour of Providence this version, which once appeared to present almost insuperable difficulties, is now brought into a course, which seems to render it nearly as certain of accomplishment as any of the others. Mr. Lassar, who is engaged in it, is steady and diligent, and through Divine goodness the translation has advanced to the middle of Luke. The young men who with Mr. Marshman have engaged in the study of the Chinese, have applied to it with diligence, and their proficiency has been such as to encourage the hope of the work being continued by the assistance of native Chinese, should any unforeseen circumstance deprive them of Mr. Lassar. The helps afforded in the work have been very great. Among these are to be reckoned a learned Chinese, with whom the young men can converse pretty freely in his own language, and a valuable collection of Chinese books to the amount of nearly 300 volumes; including, among others, two editions of the works of Confucius. But a more valuable acquisition is that of three different Chinese dictionaries; a small one in four volumes 12mo.; another in fourteen volumes 12mo.; and a third, the Imperial Dictionary, in thirty-two volumes 12mo., compiled many years ago by command of the emperor Konghi. This is the standard dic-

tionary in China, and is said to include every Chinese character, both ancient and modern. When these dictionaries are completely accessible, a period by no means distant, it will in due time be in their power to examine the translation with a degree of accuracy, almost equal to that with which the English has been examined. Furnished with these helps, they are enabled to advance rapidly both in the acquisition of the language, and in the translation.—Printing in this language is far from being impracticable; nor is the expense likely to be very great, especially if a person should be sent from England skillful at engraving in wood. The patterns of the letters can be given with accuracy; and through the cheapness of labour in Bengal, it is probable that the Chinese Scriptures may in process of time be printed to nearly as great advantage at Serampore as at Canton or Pekin.

11. Providence has also opened a way for translating the Scriptures into the language of the *Burman* empire, a most extensive and populous country. A native of Rangoon has been obtained, who is acquainted with Hindoosthanee as well as with his native tongue; by whose assistance a translation of nearly the whole of St. Matthew has been effected. A fount of Burman types is also preparing: their written character (for they have at present no printing among themselves) is distinct and beautiful, and moderate in size.

It will thus be seen, that, of the twelve translations mentioned above, six are in the press, and the other six advanced as far as the third Gospel; and that of those in the press, a second edition of the New Testament, as well as three volumes of the Old, has been printed in one; in two more, the Gospels nearly completed; and in the other three, nearly the Gospel of Matthew;—that in the greater number of these translations, the work has been rendered easy by the affinity of the different languages; and in those of peculiar difficulty, such helps have been unexpectedly furnished by Providence, as the work seemed to require.

On the whole, they are abundantly encouraged; and are ready to indulge the hope, that, under the divine blessing, this work will be carried forward, not merely to the completion of a first edition, but through successive ones, till the word of God pervade all the countries around them.

In the present state of things in India, it was in many instances necessary to cast new founts of types in several of these languages. Wilkins had led the way in this department; and had brought the casting of Bengalee types to a high degree of perfection. Soon after settling at Serampore, it pleased Providence to bring to the missionaries the very artist who had wrought with Wilkins in that work. By his assistance they erected a letter foundery; and although he is now dead, he had so fully communicated his art to others, that they carry forward the work of type casting, and even of cutting the matrices, with a degree of accuracy which would not disgrace European artists. These have cast two or three founts of Bengalee; and are now casting a fount on a construction which bids fair to diminish the expense of paper, and the size of the book, at least one fourth, without affecting the legibility of the character. Of the Deva Nagree character they have also cast an entire new fount, which is esteemed the most beautiful of the kind in India. It consists of nearly 1000 different combinations of characters; so that the expense of cutting the patterns only, amounted to 1500 rupees, exclusive of metal and casting.

In the Orissa they have been compelled also to cast a new fount of types; as none before existed in that character. The fount consists of about 300 separate combinations, and the whole expense of cutting and casting has amounted to at least a thousand rupees. In the Mahratta country a character is current among the men of business which is much smaller, and varies in form from the Nagree, though the number and power of the letters nearly correspond. A fount has been cast in this character, in which they have begun to print the Mahratta New Testament, as well as a Mahratta dictionary. The expense of casting, &c. has been much the same.

Three more founts are needed; one in the Burman, another in the Telinga and Kernata, and a third in the Seek's character. These, with the Chinese characters, will enable them to go through the work. An excellent and extensive fount of Persian was received from England, last year. The expence of these founts of types has not been thrown on the fund for translations; as they are sometimes used for other purposes.

All the monies subscribed for the purposes of translations from the beginning of the mission, in England, America, and the East Indies, amount to 6,725*l.* The expenditure, hitherto, has been 5,180*l.*

Past experience enables them to speak with a degree of precision respecting the probable expense of finishing the whole of the twelve translations. The printing of ten of these, namely, the Bengalee (Old Testament), the Sungskrit, the Hindee, the Orissa,

the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman (New Testament) and that in the language of the Seeks, will probably be completed in about four years. Less than half that period, however, will probably complete the New Testament in several of these;—viz. the Sungskrit, the Orissa, the Hindee, and the Mahratta, as well as the whole of the Scriptures in the Bengalee.

The expense of translating and printing the whole of these will be about 58,000 rupees, or 7,250*l.* sterling, including the balance of 1,500*l.* now in hand. So that about fourteen hundred pounds annually, for four years, will enable them not only to finish the whole of the Scriptures in the Bengalee, but also to translate the New Testament into the Sungskrit, the Hindee, the Orissa, the Mahratta, the Telinga, the Kernata, the Guzzerattee, the Burman, and the language of the Seeks, printing an edition of a thousand in each.

The expense of the Chinese and Persian translations will be 1,650*l.* sterling, and of printing them about 1,250*l.* more; so that only between eight and nine thousand pounds, or a sum of two thousand pounds annually for about four years, will be required, to complete translations of the New Testament in twelve languages, and to print an edition of a thousand copies in each of them.

As the Old Testament consists of a little more than thrice the quantity of the New, the expense of that part of the work is easily calculated. Several circumstances may concur to reduce this expense; such as, facility in the work, improvement in the types, &c. It is however scarcely necessary to advert to this now, as the New Testament being once completed, no one can doubt that the friends of religion will give every due encouragement to the translation of the whole Scriptures.

"Thus far," say the missionaries, "helped by God, we desire to adore his mercy and wisdom, and to present our grateful and cordial acknowledgments to the friends of religion in England, Scotland, and America, who have so generously come forward to assist in the work. To press them to go forward is as unnecessary, as it would be unkind in us, after the liberality we have experienced, to doubt their future support. Nor is it less superfluous to represent the nature of the work. It commends itself to the conscience and understanding of all who love the word of God. Were it only for the assistance it will afford in attempting to spread the gospel in these languages, it would deserve attention: but we cannot help looking to something beyond this. It is promised, that the Spirit shall be poured out on all nations; to HIM alone it belongs to know the times and the seasons, but we cannot forbear hoping that the Spirit of God may be poured out on the natives of these respective countries in the perusal of his holy word; nor avoid foreseeing that, were He to vouchsafe this blessing on his word, the wilderness would soon become a fruitful field, and the desert blossom as the rose."

VIEW OF PUBLIC AFFAIRS.

SPAIN.

The melancholy anticipations which, at the close of the last month, we were led to entertain, with respect to the affairs of Spain, have since been too fatally realized; and the only result which we can now view as probable, is the speedy and complete subjugation of that unhappy country. It will be recollected, that, in the month of August last, Bonaparte made use of this remarkable threat—"Before Christmas there will not be an Englishman in Spain, nor a village which will not acknowledge king Joseph." This was regarded by most people as a vain boast. His army in Spain was then so reduced as scarcely to be able to retain possession of the passes which connect that peninsula with France. The troops from which he had to draw his reinforcements, were removed to a distance of about 1,000 miles from the scene of action; and the military movements of Austria seemed to promise them employment in another quarter. The Spaniards, too, were supposed to be in great force, and burning with enthusiastic ardour to expel from their native land the instruments of its oppression. In these circumstances it was not irrational to hope, that, during the two months which must necessarily intervene before the French reinforcements could arrive, the armed population of Spain, led on by men not wholly ignorant of the art of war, would have at once overwhelmed the troops which occupied their frontiers, or would at least have worn them out by a daily renewal of well concerted attacks along the whole extent of their line. Such a system of warfare might have been attended with a prodigious waste of life; but in what other way could the

Spaniards hope to secure their liberties, without a still more prodigal sacrifice, if in any other way the object were at all attainable? Had they succeeded, they would have got possession of the Pyrennean defiles, and would have had it in their power to raise an almost impassable barrier against France, until their own levies had been fully organized, and the British forces had joined them. They might then have menaced Bonaparte in their turn; and, supposing Austria to have put forth her strength at the same time, might at least have placed some bounds to his encroachments. This promising hope of Europe, however, is now extinct. The French were suffered to remain in the unmolested possession of the passes of the Pyrennees, until immense armies were brought from the extremity of Germany, and introduced into Spain. The issue was then no longer doubtful. On the fifth of December, after a succession of engagements in which the Spaniards appear to have been uniformly worsted, Madrid was again occupied by the French, at which point there is no reason to suppose their progress would stop. It is perhaps hardly possible, that, in three weeks more, he should fully execute the threat alluded to above; but yet he has advanced so far towards its complete accomplishment, that, in the minds of the vulgar, his pretensions to a foresight something more than human will not be unlikely to obtain credit; while all must be forced to acknowledge, that even those of his declarations which have looked the most like mere bravadoes, have proceeded on an accurate calculation of his resources, and a just estimate of their adequateness to the object in view. This consideration, we cannot but think, ought to awaken the serious attention, not only of our own government, but of the public at large, to the means of our internal defence, the importance of which, whenever any temporary suspension of the alarm of invasion has been produced, we have been too apt to overlook. The seasons of occasional respite which we have experienced, should have been anxiously employed in perfecting our defensive preparations. Instead of which, these have almost uniformly languished in the absence of immediate danger; and have been resumed only when the enemy has reappeared at our gates. But to return to Spain.

General Blake's army, which occupied Biscay, after sustaining a rapid succession of defeats, was at length completely dispersed. But its remains are said to be again collecting on the borders of Gallicia. Biscay, the Asturias, Old Castile, and Leon, are consequently in the power of the French. The army of Estremadura, which occupied Burgos, was in like manner entirely defeated. On the 25th November, the army of Castanos, consisting of 45,000 men, the only considerable force remaining to the Spaniards, was attacked and routed with the loss of 7,500 men, and thirty pieces of cannon. The French immediately advanced to Madrid; and, having forced the passes of Somo Sierra, appeared before it in considerable force on the 3rd instant. A capitulation was speedily entered into; and on the 5th the city was occupied by the enemy.

The armies of generals Moore and Baird have retired westward. The former had been joined by general Hope's division, and on the 5th instant was still at Salamanca. The latter, on the same day, had reached Villa Franca, about seventy miles to the west of Astorga.

The Spanish government, it is supposed, has transferred its seat to Seville. This place is defended from an *immediate* attack, by the intervention of the Sierra Morena. We have no reason however to hope, after all we have witnessed, that the defence of these defiles will long obstruct the advance of Bonaparte into the province of Andalusia. If the whole of our force indeed were collected in that quarter, supported as it would be by Gibraltar, some stand might possibly be made; but there is hardly a hope that our troops can be removed thither in time to render effectual assistance to the Spanish cause. It now becomes an important object to secure the ships of war lying in Cadiz.

The conduct of the attempt which has been made to deliver Spain from the power of Bonaparte, and its disastrous result, are calculated to afford an useful lesson to this country, which we trust will not be thrown away; but we must decline entering on the subject at present. Perhaps, indeed, when we contemplated the gross superstition, we had almost said idolatry, which prevails throughout Spain, as indicated by the patriotic journals; the influence enjoyed by the popish priesthood, the natural supporters of bigotry and ignorance; the abuses of the inquisition; the sullen despotism of the government; and the effect which all these causes combined were likely to produce on the national character, and on the developement of the national energies; we ought not to have looked forward with any sanguine hope to a favourable termination of the contest. It is to be observed however, that, had that contest not taken place; had Joseph Bonaparte been allowed to seat himself quietly on the throne of the Bourbons; proba-

bly a regard to the prevailing prejudices of the people would have prevented any material interference with existing evils. Now no such delicacy will be felt; and the whole frame of the civil and ecclesiastical tyranny which has hitherto oppressed this country will probably be shaken to its foundations. The military despotism, which will occupy its place, is indeed no enviable substitute. But it may possibly be of short continuance; and it will have done its work;—it will have swept away a variety of institutions incompatible with the happiness and prosperity of any people. But we can only glance at these providential views of the subject, and must leave it to our readers to follow them out to their consequences.

The bulletins published by Bonaparte, of his progress in Spain, are framed with the same peculiarity of style which distinguished his bulletins in Germany. The succinct narrative which he gives of his proceedings is intermixed with remarks on individuals, abuse of the English, and intimations of his ulterior purposes. He is particularly severe on the monks, as the authors of the present troubles; and their extinction as a body may be anticipated. The plunder of the monasteries, and the appropriation of their revenues to his own use, will furnish an irresistible temptation to this course of proceeding. Thus does the Almighty employ even such instruments as Bonaparte, however unconscious they may be of his design, in effecting his own ends. They are made to serve a similar purpose in the moral world, which storms and earthquakes are calculated to produce in the natural.

RUSSIA.

The campaign in Finland has been closed by a convention, by which the Swedes, who had been worsted in the field, and who were reduced to a deplorable state of destitution, have agreed to evacuate Finland. The conquest of that province may therefore be considered as accomplished. The rigours of a northern winter will probably deter the Russians from any farther prosecution of the war at present. The convention stipulates that fourteen days' notice must be given before hostilities recommence.

An ukase has been published by the emperor Alexander, commanding that after the first of January no ship, of whatever nation, shall be allowed to enter or depart from any Russian port. A similar measure has been adopted in Holland. We may presume that it originates with Bonaparte. Finding the plans he has hitherto pursued for excluding English commerce from the continent to be ineffectual, he has imposed on his vassal states this farther restriction; being evidently resolved that the foreign trade of the continent shall be wholly extinguished, rather than that his projects against the commerce of Great Britain should fail.

AMERICA.

The congress commenced its sittings on the 7th of November. From the message of the president, it appears that no change has taken place in the relations of that country with the powers of Europe. The proposal made to France, for rescinding her edicts respecting the commerce of neutrals, has received no answer whatever. The inducement held out to her appears to have been, that, in the event of the French decrees being repealed, and that of Great Britain continued, America would declare war against the latter. This, however, is only obscurely intimated. To England it was proposed, that, on her rescinding her orders in council relative to neutral commerce, the American trade should be opened with her, and remain shut to her enemy, in case of his failing to do the same. This proposal was rejected by our government, partly on account of the refusal of the president to recal his proclamation excluding British ships of war from the American waters; but chiefly on this ground, that our orders in council being no more than a measure of retaliation against France, and by no means an act of hostility towards America, it was necessary that the measure of aggression on the part of France should cease, before the measure of retaliation which it had occasioned should be withdrawn. This attempt to effect an accommodation having failed, the president is of opinion that the embargo should continue, and be rigidly enforced. All he says of Spain is, that the negotiations with that country "necessarily experience a pause, under the extraordinary and interesting crisis which distinguishes her internal situation." Much is said on plans of defence both naval and military, and on the state of the revenue, which is said to yield a large surplus. The improvement of the neighbouring Indians is said to be progressive; and some of them (the Cherokees particularly) have applied to be admitted to the rights of American citizenship. The state of the American commerce had led to the establishment of manufactures of various kinds, which, it is hoped, may supersede in time the necessity of going to other countries for supplies. The message concludes with an intimation, that it is the intention of the

president to retire from public life, when the period of his present presidentship shall expire. This will be in March next.

It appears that the French cruizers make prize of all American vessels they meet with. The pretext on which this is justified is, that, an embargo existing in America, no vessel can depart thence; and that therefore all vessels under American colours must be impostors, and a fair object of capture. The seamen found on board have had the option given them, either of being considered as prisoners, or serving in Bonaparte's marine. Against these proceedings, the American ambassador is said to have ineffectually remonstrated.

GREAT BRITAIN.

A declaration has been issued by his majesty, in which he notifies the termination of the intercourse between himself and the governments of France and Russia. He had professed his readiness to enter into a negotiation in conjunction with his different allies, among whom he ranked the Spanish nation. The reply of France, in which Russia concurred, was, that the demand to admit the Spanish insurgents as a party to negotiation, was inadmissible and insulting. Under these circumstances, "neither the honour of his majesty, nor the generosity of the British nation, would admit of his majesty's consenting to commence a negotiation by the abandonment of a brave and loyal people, who are contending for the preservation of all that is dear to man, and whose exertions, in a cause so unquestionably just, his majesty has solemnly pledged himself to maintain."

Parliament is summoned to meet on the 19th of January.

A proclamation has been issued, appointing a general fast to be observed in England on the 8th of Feb., and in Scotland on the 9th.

An order in council has been made, by which his majesty acknowledges the neutrality of all ports and places in St. Domingo, not immediately subject to the French; and permits all British ships to proceed thither, without being liable to any molestation or detention by our cruizers. This is a measure both of policy and justice, which ought to have been adopted four or five years ago.

The late bishop of Rochester, Dr. Dampier, has been removed to the see of Ely. The vacant see will be filled by Dr. Walker King.

The court of inquiry, for investigating the circumstances which led to the convention of Cintra, has closed its sittings; but its decision is not yet known. The general tenor of the evidence is this: that, when the French were defeated at Vimiera, sir Arthur Wellesley proposed to sir Harry Burrard to follow up the advantage which had been gained, and to cut off the retreat of the French to Lisbon; a proposition which he affirms to have been practicable. The latter thought differently, and countermanded the pursuit, which had been ordered, by sir Arthur. The French consequently regained their strong positions in Lisbon, and the convention was rendered, by that circumstance, highly expedient, if not absolutely necessary.

A flotilla of thirty-eight sail of the enemy's vessels has been captured in the harbour of Diamante in Italy; the batteries, which defended them having first been taken possession of by a party of our troops.

The French frigate La Piedmontaise, of fifty guns, with 566 men on board, has been taken in the East Indies by the San Fiorenzo frigate, after a severe and long-fought action, repeatedly renewed during a chace of three days' continuance, in which captain Hardinge, of the San Fiorenzo, and twelve men, were killed, and twenty-six wounded: the French frigate lost forty-eight men killed, and 113 wounded.

ANSWERS TO CORRESPONDENTS.

GAMMA; Y.; IGNORAMUS; and C. N. W., have been received.

SOPATER; and CLERICUS, will be inserted.

A correspondent informs us, that mutilated editions both of Mason's "Treatise on Self-Knowledge," and Watts's "Divine Songs," are in circulation; and wishes us to caution our readers against the imposition.

We beg to refer B. L. for a satisfactory account both of the "Necessary Erudition," &c. and the "Institution of a Christian man," to our volume for 1805, pp. 198, 261, 325, and 389.

G. S. F. will perceive that he has given us more credit for judgment than we deserved.

ΚΡΕΙΤΤΩΝ; PHILOGRAPH; ΜΙΧΟΣ; and ALFRED, are under consideration.

We are unable to give R. S. the information he requires. His best mode of obtaining it will be to address the Committee in London, who have interested themselves in raising subscriptions.

☞ We regret that we have been unable to finish, in the present volume, the Reviews of two important works. We were not aware, when we begun them, that they would have run to so great a length.

On the 1st of February next will be published the Appendix to the Christian Observer for 1808, along with the first number of the volume for 1809.

APPENDIX

TO THE

CHRISTIAN OBSERVER,

VOLUME THE SEVENTH.

FOR 1809.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

(Continued from p. 817.)

GREAT BRITAIN.

Society for the Encouragement of Arts, Manufactures, and Commerce.

On May 31, the annual meeting of this Society took place, when the following rewards were given.

To John Christian Curwen, esq. of Workington Hall, the gold medal, for improvements in the culture of vegetables, the extent of which includes economy in manure; the production of an equally weighty, and valuable crop, on only two-thirds of the land usually employed; the preservation of that land in excellent condition for subsequent crops, and procuring, by ploughing the soil, even in the dryest season, such a sufficient quantity of moisture by evaporation from it, as to promote in a high degree the luxuriant growth of the vegetables on its surface.

To the earl of Mansfield, for his plantation of 96,000 oak trees, at Scone, near Perth, the gold medal.

To lord Boringdon, who, by embankments, has gained above 200 acres of arable land from the sea, a considerable part of which is now in a state of cultivation, a gold medal.

To the Rt. Rev. the lord bishop of Landaff, for planting 322,500 larch trees, on land heretofore of little use, a gold medal.

To Dr. A. Bain of Curzon-street, a gold medal, for planting about 339,000 forest trees, at Heffeton, in Derbyshire.

To Robert Burrows, esq. of Great Witchingham, in Norfolk, who has been engaged in a very accurate course of experiments respecting the comparative advantages of wheat sown broadcast, drilled, and dibbled; and who has described every operation, the expense of each mode of culture, the nature and condition of the land, the produce of the corn, the weight per bushel, and also of the straw; and drawn inferences from the different operations of the advantages or disadvantages attending each; a gold medal.

To Mr. William Lawrence, of Maldon, in Essex, a silver medal, for about 100 acres of land gained from the sea by embankment.

For employing the instrument used in tapping for the dropsy, known by the name of the Trochea and Canula, instead of a common knife, in relieving cattle swelled by eating moist clover; to Mr. W. Wallis, mason, of Goodrest Lodge, Warwickshire, a silver medal.

To Mr. Thomas Fisher, of Ormskirk, Lancashire, for an invention which facilitates the operation of churning butter, five guineas.

To Mr. Charles Waistell, of High Holborn, for his communication of methods of ascertaining the value of growing timber trees, at different and distant periods, a gold medal.

To J. Butler, esq. Bramshott, Hants, for improving waste land, a silver medal.

To Mr. Samuel Curtis, Walworth, for planting above 4,000 fruit trees, for an orchard, at Bradwell, in Essex, a silver medal.

To Mr. Richard Parkinson, of Walworth, near London, for the cure of the foot-rot in sheep, a silver medal.

To Mr. William Anderson, of the dock-yard at Portsmouth, a silver medal, for improvements in painting canvas for

hammock-cloths, and other useful purposes.

To Mr. Thomas Saddington, 73, Lower Thames Street, for a cheap method of preserving fruit without sugar, for household uses or sea stores, five guineas.

To master William Ross, aged twelve years, of Tavistock Street, Covent Garden, for an original drawing of the Judgment of Solomon, the silver medal. To miss Aspinal, of Quality Court, Chancery Lane, the silver medal, for a drawing of the Death of Virginia. To Mr. D. Dighton, Charing Cross, for an original drawing of the Battle of King Richard and Saladin, the silver medal. To miss Charlotte Delattre, North End, Fulham, for a drawing of the Grecian Daughter nourishing her Father, the silver medal.

A gold medal to George Whitworth, esq. of Coxwold, for his great exertions in manufacturing ropes and sacking from sheep's wool, to answer the purpose of similar articles made from hemp. The corn-dealers in Mark Lane have sent certificates to the Society, expressing their approbation of the woollen sacks they have seen in use, and which they think will answer both in wear and price.

To Mr. Peter Tansley, of Wheeler Street, Spitalfields, for a cheap and ingenious method of cutting silk shag, the society have voted five guineas.

To captain G. W. Manby, of Yarmouth, the gold medal, for forming a communication with ships wrecked, or stranded, by means of a rope thrown over the vessel from a mortar on the shore. The rope is attached to a shell fired from the mortar: one end of the rope remains on shore; the shot having passed over the ship, the rope attached to the shot lies across the ship, is secured to the mast, or some permanent part of the ship, by the persons on board; or forms the means of connection with the shore by stronger ropes, on which a cot to hold persons or property is made to traverse to and from the shore.—The idea of throwing a rope from a mortar was suggested by lieutenant Bell, in the year 1792, and then rewarded by the society. He proposed the mortar to be on board the ship, and from thence the rope to be thrown on land. Captain Manby thinks the reverse of that mode to be attended with more advantage, and has been successful in the experiments he has made.

To captain William Bolton, R. N. a silver medal has been voted, for the model of a plan for fitting ships' jury-masts when the original masts have been broken by storms or in engagements. These jury-masts are formed from the spare spars usually carried on board king's ships, and in every merchant ship that is properly found; and will enable a ship to carry as much sail as on her usual mast. This invention is of great importance to ships after a general action, as they will by this means be enabled to prosecute their voyage or service without any deficiency of sail.

To captain H. L. Ball, R. N. a silver medal for an improvement in anchors, which renders them less liable to damage, than those made in the common mode, and of course gives greater security to the ship.

To Mr. Thomas Roberts, of the Navy-office, a silver medal, for improvements in ship building, by securing the ends of the beams of ships by cast iron work instead of wooden knees: which method, owing to the present scarcity of proper timber, will be a saving of upwards of 300*l.* in the construction of every 74 gun ship, besides giving equal security to the vessel, and allowing more room on board to work the guns. His majesty has been so satisfied with this invention, on the recommendation of the Navy Board, as to present him with 800*l.* for it, and many ships of war are built, and others are building, upon this plan.

To major Charles Le Hardy, of the isle of Jersey, for a telegraph of a new construction, referring to any number of words under forty thousand, the silver medal. To the chevalier Edelcrantz, of Stockholm, for his model of the telegraph used in Sweden for conveying intelligence, the silver medal. To Mr. Henry Ward, of Blandford, in Dorsetshire, for an ingenious crank used in working telegraphs, &c. ten guineas. To Mr. Robert Richardson, of Keswick, in Westmoreland, for an easy and simple method of raising large stones out of the earth, ten guineas. To Mr. William Barlow, of the dock yard, Portsmouth, for a screw wrench to fit different sized heads of screws, five guineas. To Mr. John Tad, Little Hermitage Street, Wapping, for a method of preventing doors from dragging on carpets, five guineas.

The society have been on the alert in encouraging the British fisheries, and in promoting the culture of hemp in Canada and the East Indies. The quality of the

Canada hemp is much like that from Russia; but the scarcity of hands in Canada, and the want of machinery to assist in the preparation of the hemp, when grown, has been an obstacle to its increase in the proportion that is wanted. The society, desirous of giving every aid in their power, during the last session rewarded Mr. Bond for a machine or brake to separate the filaments of hemp from the plant, by the power of a water wheel; and this session have voted to Mr. Cleall, of West Coher, the sum of twenty guineas, for a machine to thresh out, or separate hemp seeds, or flax seeds, from their respective plants, with much greater ease and less damage to the seeds. An account of these machines is already in the press, and, with an explanatory engraving, will be forwarded shortly to Canada gratuitously.—With a view to give every possible information respecting the mode in which the Dutch herring fishery is conducted, they have also published a translation of the Dutch ordinances on that subject, to be also gratuitously distributed amongst the persons concerned in the British fisheries. They have this session voted their silver medal to Mr. George Errington, of Yarmouth, for curing herrings, which, though somewhat inferior to the Dutch, are superior to those generally cured in England, and equal to the Swedish herrings.

The report made on this occasion states, that although upwards of 60,000*l.* raised by the voluntary contributions of the members of the society have been expended in the objects of the institution, the funds of the society are in a most flourishing state, and one hundred and sixteen members have been elected during the present session.

Mr. B. Cook, of Birmingham, has endeavoured to shew the great advantages that may be derived even by manufacturers and tradesmen on the smallest scale, *from the use of gas for light, instead of candles.* His apparatus consists simply of a small cast-iron pot, of about eight gallons, to receive the coal, and a cast-iron cover, which is luted to it with sand. The gas passes through water into the gasometer or reservoir, which holds about four hundred gallons, and by means of old gun barrels, he conveys it all round his work-shops. His saving by this apparatus he computes at three-fifths. "But," he continues, "if erected on a smaller scale, the saving to the manufacturer is equally great; for the poor man who lights only six candles or uses one lamp, will find it cost him only 10*l.* or 12*l.*; which he will nearly, if not quite, save the first year. And if the pipes are made of old gun-barrels, and once a year, or once in two years, coated over with tar, to keep them from rusting, they will last half a century." Besides the profit thus derived, Mr. Cook conceives that from the tar of the coal a spirit might be made as a substitute for the tar-spirit brought from Russia; which would be of vast importance to a great number of manufacturers, especially japanners; that article having advanced from 3s. or 3s. 6d. to 20s. per gallon, since the interruption of our trade with the north.

Mr. Taylor (the Platonist) announces that he has made some very important discoveries in that branch of the mathematics, relating to infinitesimals, and infinite series. One of these discoveries consists in the ability of ascertaining the last term of a great variety of infinite series, whether such series are composed of whole numbers or fractions. Mr. Taylor farther announces, as the result of these discoveries, that he is able to demonstrate that all the leading propositions in Dr. Wallis's Arithmetic of Infinites are false, and that the doctrine of Fluxions is founded on false principles, and, as well as the Arithmetic of Infinites, is a most remarkable instance of the possibility of deducing true conclusions from erroneous principles. Mr. Taylor is now composing a treatise on this subject, which will be published in the course of this year.

The third annual examination of the East-India College at Hertford lately took place before a committee of the Directors. The business commenced by the reading of two essays, the one composed by Mr. Molony, and the other by Mr. Stokes: the subject, "the Influence of Commerce upon the Character and Prosperity of Nations."—Several of the students then gave specimens of their proficiency in Oriental learning, by reading and construing various passages in the Arabic, Persian, Sanskrit, Bengalee, and Hindústanni languages.

A list of the names of students who have distinguished themselves in Persian writing, was then laid before the committee, and publicly announced; as was also, a list of those who had acquired eminence in their knowledge of the French language. Specimens of drawing were also submitted to the committee's inspection. In all these several branches of instruction the committee reported to the court, that a degree of talent

and industry has been displayed, no less honourable to the students and honourable to their teachers, than gratifying to the committee.

The following prizes, as awarded by the College Council, were then presented by the chairman, viz.—Gold Medals: To Mr. Molony, for his Essay on *The Influence of Commerce upon the Character and Prosperity of Nations*; Mr. Anderson, jun. for his proficiency in Sanscrit; Mr. Patton, jun. in Persian; Mr. Stokes, in Classical Literature; Mr. Farish, in Mathematics; and Mr. Stokes, in Political Economy, History, and Law.—Books: To Mr. Stokes and Mr. Russell, for their Essays on the Influence of Commerce upon the Character and Prosperity of Nations; Mr. Sullivan, for his proficiency in Theology, &c.; Mr. Parks, Mr. Anderson, Stius, and Mr. Carter, for their proficiency in Bengalee; Mr. Stokes, Mr. Anderson, jun., Sir James Home, Bart., and Mr. Macween, in Persian; Sir James Home, Bart. and Mr. Young, in Hindústanni; Mr. Holland, Mr. Anderson, jun., Mr. Young, and Mr. Traill, in Classical Literature; Mr. Anderson, jun., Mr. Prinsep, Mr. Chase, Mr. Haig, and Mr. Hyde, in Mathematics; Mr. Bayley, and Mr. Prinsep, in Political Economy and History; and Mr. Prinsep, and Mr. Bayley, in Law.

A native Moonshi, named Monlave Meer Abdon Ali, has been appointed Persian preceptor at the India Company's college at Hertford, with a salary of 600*l.* a year.

The first stone of a new prison for the county of Edinburgh, was laid on the 8th of September. This erection, which has long been wanted, is to be on a scale worthy of the metropolis: the whole of the houses between Forrester's Wynd and Leberton's Wynd being purchased, and about to be taken down, to make room for it. The plan is well calculated for the comfort and security of the prisoners, and the preservation of their morals, as the several classes will be kept entirely separate from each other, which could not be done in the former gaol. Another set of public buildings is also begun, for the further accommodation of the courts of justice, a new exchequer, and a building for the reception of the magnificent library of the Society of Advocates. It runs westward from the Parliament-house, and will form a magnificent pile of Grecian architecture.

An equestrian figure of his majesty has lately been formed in chalk on Osmington Hills, the property of Mr. Wood, opposite the bay of Weymouth. Although its length is 280, and its height 320 feet, yet the likeness of the king is well preserved, and the symmetry of the horse is complete. It forms a novel and pleasing object to the pedestrians on the Esplanade, but more especially to those who are fond of water excursions, as from the bay its view is more complete. It has been carried into effect under the direction of Mr. Wood, bookseller, at the particular request and sole expence of John Rainier, esq. brother to the late admiral.

An account, shewing what has been redeemed of the national debt, the land-tax, and Imperial loan, to the first of November, 1808.

Redeemed by annual million, &c.	72,202,258
Ditto on account of loans	71,533,608
Ditto by land-tax	23,156,429
Ditto by 1 per cent. per ann. on imperial loan	910,087
Stock transferred by life annuities up to 27th Oct. 1808	226,602
Total	*L.*168,029,634

The sum to be expended in the ensuing quarter is 2,690,673*l.* 11*s.* 2*d.*

Mr. William Skrimshire, jun. has made some observations on the fecula of potatoes, which seem particularly worthy of attention. One thousand grains of potatoes yielded one hundred and eleven grains of fine white fecula, when perfectly dry, which he recommends not only as the most economical means of fattening cattle and pigs, but also as a very palatable and nutritious food for man. This fecula, which is generally known to laundresses by the name of potatoe starch, is obtained by the process which they employ. Formed into small cakes, and dried in the open air, or by a gentle heat, this preparation will keep for many years. When the fecula and pulp are mixed together, and thus prepared, half an ounce of it will, says Mr. Skrimshire, gelatinize so large a quantity of boiling water as to afford a sufficient meal for any labouring person in health. It may be sweetened either with molasses or sugar; or being boiled with an onion or pot-herbs, and seasoned with pepper and salt, it will make a very palatable, wholesome, and nutritious soup. If this preparation be boiled with milk, sweetened with sugar, and flavoured with a little wine or spice, it forms the most nourishing and restorative food that can possibly be administered to the sick and convalescent. The pure fecula, the author asserts, will be found superior in every respect to salep, sago, arrow-root, or any vegetable preparations of that kind.

The city of Glasgow, which till lately had no supply of water but from wells, has at length the prospect of an inexhaustible provision from the river Clyde, by means of pipes and steam-engines. Two companies have embarked in similar undertakings, and the works of both are in considerable forwardness. But the circumstance which demands most attention from the publicis, the filtration of the whole supply of water by means of reservoirs constructed for the purpose. This process is effected by making the water filtre through sand and gravel from the large reservoir, into which it is first raised by the steam-engine, into a second situated a little lower, and from which the conveying pipes receive their supply.—Experience has proved, that spring water, though purer to the eye, is nevertheless inferior in purity to the water of rivers. The latter contains impurities visible to the eye; the former in a state of solution, and therefore invisible. From river water the impurities will separate themselves, almost entirely, by rest or filtration; from that of springs they cannot be separated by ordinary means. The healthiness of London has been attributed, in great part, to its being supplied with river water. This end would be promoted, if, as in Glasgow, the water could be made to undergo the process of filtration.

A number of Spanish sheep, of the Merino breed, were lately sent over, by one of the juntas of Spain, as a present to his majesty. Two thousand five hundred were embarked, but only eighteen hundred landed in this country. They are now at Kew and Richmond, and are thriving very well. Thirteen Spanish shepherds came over with them.

Messrs. Leigh and Sotheby will sell by auction, during this winter and succeeding spring, the following libraries and collections, giving due notice of the time of each sale.—1. A very rare and curious collection of prints and books of prints, the property of a gentleman, well known as a literary amateur, containing some rare portraits, fine specimens of early masters, and a large collection of the works of Hieronymus Wierx, &c.—2. The extensive and valuable collection of botanical prints, drawings, and books of drawings, the property of the late John, earl of Bute; comprising many hundred capital botanical drawings on paper and vellum; likewise all the plates, coloured and plain, of the botanical works then extant, forming a complete illustration of the *Species plantarum*.—3. A select collection of books, in Greek, Latin, English, Italian, and Spanish; being a considerable part of the Rev. Mr. Duten's library.—4. The library of James Sims, M. D. LL. D. F. R. S. brought from his house in Finsbury Square.—5. The entire and valuable library of the late John Thomas, earl of Clanricarde, &c.—6. A part of the library of the late Right Hon. Richard, baron Penrhyn, of Penrhyn.—7. The very valuable library of sir William Smyth, Bart. containing a very fine collection of classics, county history, &c. many on large paper.—8. Dr. Kitchiner's musical library. This very extraordinary assemblage of music, consisting of the complete works of the best composers, is in very elegant condition; to which is added, a small miscellaneous selection from his library.—9. The valuable library of James Stevens, Esq. of Camerton, containing a very capital collection of books in natural history, &c.

FRANCE.

The answer of Bonaparte to the deputies from Upper Italy, on the 27th of October last, gives some insight into his determination with regard to the papacy, and other ecclesiastical establishments.—"Ecclesiastics ought to restrict themselves to the government of heavenly affairs. Theology, which they learn in their youth, affords them sure rules for the government of spiritual affairs, but none at all for the government of armies, and public administration. Our councils have forbidden the priests from marriage, in order that the cares of a family may not divert them from attention to spiritual concerns, to which they ought to be exclusively devoted."

An imperial decree of the 19th October enacts: 1. The members of the Jewish central consistory established in our good city of Paris, by our decree of July 17th last, shall be installed by our counsellor of state, the prefect of the department of the Seine; in whose hands they shall, on the Old Testament, take the following oath: "I swear and promise to God, on the Holy Bible, to maintain obedience to the constitutions of the empire, and fidelity to the emperor. I promise, also, to reveal whatever shall come to my knowledge, that may be contrary to the interests of the sovereign, or of the state." 2. The members of other consistories of Jewish synagogues to be installed by the prefects of the departments respectively, and to take the same oath.

By a decree of Oct. 22d, all coins struck after Jan. 1. 1809, instead of the inscription on the reverse République Françoise, are to be inscribed Empire Françoise.

The first division of the antiquities from the Palais Borghese is arrived: they were

conveyed on large carriages, made on purpose, especially for those supposed to be the most liable to be broken; such as the Gladiator, the Faun, the Borghese Vases, &c. An ambulatory forge attended each smaller division, in order to repair what accidents might happen. The carriages have taken two months and a half in passing the Alps.

The French chemists have not only repeated Mr. Davy's experiments on the decomposition of alkalies (Christ. Obs. for Oct. p. 630), but have confirmed the accuracy of his researches, by obtaining similar results by a different process. Messrs. Gay and Thenard have succeeded in deoxidating potash by means of iron. The event is announced in "Correspondence sur l'Ecole Imperiale Polytechnique," number 10, in the following terms:—"A letter from London, dated November 23, 1807, announced that Mr. Davy had succeeded, by means of a strong galvanic pile, in decomposing the two alkalies of potash and soda; and that he had read a memoir to the Royal Society, in which he concluded that these two alkalies were metallic oxides. On the 8th of December, Messrs. Gay and Thenard repeated Mr. Davy's experiments at the laboratory of the Polytechnic School, and actually obtained at the negative pole of a pile, with large plates, the two new metals, the existence of which had not even been suspected previous to Mr. Davy's experiments. The above chemists, however, continued the inquiry in a new point of view. They proposed to themselves the discovery of a substance sufficiently oxidizable to take off the oxygen from the alkalies, which had been ascertained to be metallic oxides, and their experiments were attended with success. On treating potash with iron, in the fire of a reverberating furnace, the iron deoxidated the potash, and made it pass to the metallic state."

The junction of the Atlantic Ocean and Mediterranean Sea, by a canal between the rivers Saone and Yonne, a measure long in contemplation, has lately been resumed with vigour.

A junction has been projected between the Elbe and the Weser: a canal has also been talked of to connect Westphalia with the shores of the Baltic; and another to communicate between Bremen and the Vistula.

EAST INDIES.

The abbé Dubois, who was so fortunate as to escape from France, during the horrors of the revolution, and has since resided in the Mysore country, has completed a very valuable work on the various Indian Castes. It has been inspected and highly approved of, by sir J. Mackintosh, and other literary characters in India, and by them recommended to the notice of the government, who have agreed to purchase the manuscript of the abbé, and to publish it at their own expense. The translation from the French is entrusted to a military officer of consequence and ability.

NORTH AMERICA.

A survey has been made, by order of congress, of that part of the coast of North Carolina which lies between Cape Hatteras and Cape Fear. This survey was performed during the last summer by captains Price and Coles, who have made a valuable report of their observations, accompanied by a new chart of the coast. In this they consider that the shoals of Cape Hatteras are delineated on the maps too far westward, thereby endangering navigation under the mask of supposed security. They have found the bottom of the ocean in those parts to be a loose sand, moveable by the waves, often mixed with gravel, ooze, and shells, and changing its position. They have sounded the coasts of Capes Hatteras, Look-out, and Fear, quite to the margin of the gulf stream. Through the Frying-pan shoals, off Cape Fear, they have discovered an opening not hitherto known, ten miles from the land, which may be of great importance to the coasting navigation. This is the second survey made by order, and at the expense of the American government; the first being a hydrographical survey of Long Island Sound, completed a few years ago; a chart of which has since been published by two of the persons employed, captains Foraick and Cahoone. The information furnished by the second undertaking has been followed by an ample provision for a maritime survey of the whole coast of the United States, In Feb. 1807, an act of congress was passed, appropriating fifty thousand dollars to enable the president to cause a survey to be made of the coasts, and of all the islands, shoals, roads, and places of anchorage, within twenty leagues of any part of the shores of the United States of America; as also the courses and distances between the principal capes and head-lands.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Scriptural Illustrations of the Thirty-nine Articles of the Church of England, with a practical Comment upon each Article. By Samuel Wix, A. M. Rector of Inworth, in the County of Essex; and Vicar of St. Bartholomew the Less, London. 8vo. 8s.

A Sermon preached at the Cathedral of Durham, at the Assizes holden there, Aug. 10, 1808. By John Brewster, M. A. 1s. 6d.

The Sunday Lessons throughout the Year, with those of Christmas-day and Good Friday; illustrated by a perpetual Commentary in the Form of Notes, Historical Introductions to the Books, and Analytical Contents of the Chapters, and by an Index to the Notes. By Stephen Weston, B. D. F. R. S. Part I. 4s. 6d.

The Conversion of God's ancient People, an Address delivered at Worship-street, October 2, 1808, upon the Baptism by Immersion, of Mr. Isaac Littleter, one of the Israelitish Nation, on his Profession of Christianity, to which is prefixed an Account of his Conversion. By John Evans, A. M. 1s.

Animadversions on the Rev. William Parry's Strictures on the Origin of Moral Evil; in which the Hypothesis of the Rev. Dr. Williams is investigated; with an Appendix, containing brief Strictures on the Rev. William Bennet's Remarks on the same Subject. By Thomas Hill. 8vo. 3s.

A View of the Origin, Progress, and Diversity of Heathen Worship, antecedently to the Christian Revelation. 8vo. 4s. sewed.

The Christian Code; or, a regular Digest of Christ's Dispensation. 4to. 1l. 1s.

A View of the Progress, Origin, and Diversity of Heathen Worship, antecedently to the Christian Revelation. By T. Thomas. 4s.

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DEATHS.

Rev. Lewis Williams, rector of Woolstaton, co. Salop.

Rev. John Lockman Craine, vicar of Crondhall, Hants.

At Greenwich, in a very advanced age, Rev. John Locker, vicar of Kenton, Devon.

In his 81st year, the Rev. James Burgess, vicar of Rickling, Essex.

At Hartlebury Castle, aged 88, the Right Rev. Richard Hurd, D.D. Bishop of Worcester.

Rev. Mr. Robinson, many years curate of Seaton, near Uppingham.

At Cranmer-house, co. Norfolk, the Rev. Matthew Jones, rector of Sculthorpe.

Suddenly, in an apoplectic fit, the Rev. Dr. Underhill, of the Sardinian chapel in Lincoln's-inn-fields.

Aged 25, the Rev. Thomas Henry Lloyd, fellow of King's-college, Cambridge, and eldest son of the Rev. Thomas L. of North Walsham, Norfolk.

At Liverpool, on his way to Bath, the Rev. Jn. Crelling, late vicar-general of the Isle of Man.

Aged 65, the Rev. Mr. Gill, vicar of Tugby, co. Leicester. Mrs. G. and two sons have died within twelve months; an affliction which doubtless hastened Mr. G.'s death.

In his 84th year, after repeated paralytic attacks, the Rev. George Ashby, B.D. F.S.A. rector of Barrow, Suffolk.

At Brightheimstone, Rev. Ralph Sneyd, rector of Jevington, and domestic chaplain to the Prince of Wales.

Rev. Richard Coulton, M.A. rector of Houghton, co. Leicester.

At Market-street, Herts, in the 70th year of his age, after a lingering illness, the Rev. George Smith, M.A. rector of Puttenham, and curate of Market-street chapel, Herts.

At Bristol Hot-wells, the Rev. James Allen, M.A. rector of Kenchester, vicar of Mansel, Herts.

Rev. Mr. Wilson, rector of Sulhumstead, in Berkshire.

Aged 73, the Rev. Dr. Samuel Ketilby, vicar of St. Bartholomew the Less, London, and rector of Sutton, co. Bedford. He was also Geometry lecturer at Gresham college, in which he is succeeded by the Rev. Samuel Birch, M.A. fellow of St. John's college, Cambridge.

Aged 71, the Rev. Edward Wodley, of Soulbury. His wife, aged 78, survived him only fifteen days.

At Exeter, the Rev. William Carpenter, minister of Launceston, and one of the prebendaries of the cathedral of that city.

Rev. P. Elston, of West Down, Devon.

Rev. William Press Smith, rector of Waxham, and vicar of Pawling next the Sea, co. Norfolk.

Rev. Richard Jervis, curate of Stoke Golding, co. Leicester, and master of the Free-school there, founded by Mrs. Hodges.

At the vicarage-house, Petham, Kent, in the 68th year of his age, the Rev. Thomas Randolph, M.A.

At Cotesbach, co. Leicester, after many years' illness, aged 67, the Rev. Robert Marriott, LL.D. rector of that place, and of Gilmorton, in the same county.

At Stetchworth, co. Cambridge, the Rev. ——— Symonds, vicar of that parish, and of Swaffham Barnet, both in that county.

Rev. George Thompson, of Hull, vicar of Wawne, curate of Sutton and Drypool, and forty-four years chaplain to the Trinity-house at Hull.

At Woolbedding, Sussex, aged 64, the Rev. Charles Williams, rector of that parish and of Kingstone-by-Sea.

At Upper Slaughter, co. Gloucester, the Rev. Fernando Tracey Travell, more than forty-four years rector of that parish.

Rev. W. Humphreys, pastor of the Independent Congregation at Hammersmith.

At Bow, Middlesex, after a severe and short illness of only ten days, the Rev. William James French, of Trinity college, Cambridge; B.A. 1788; M.A. 1791.

At the manse of Monzie, the Rev. Ralph Taylor, minister of the Gospel.

At Norwich, the Rev. John Beevor, rector of Great and Little Burlingham, and of Scarning, all in Norfolk.

At Harleston, Northamptonshire, aged 65, the Rev. Gilbert Andrews, M.A. thirty-six years rector of that parish.

In his 68th year, the Rev. James Nasmith, D.D. rector of Leverington, in the Isle of Ely. He was formerly of Bene't college, Cambridge; where he proceeded B.A. 1764, M.A. 1767, D.D. 1797.

Aged 78, the Rev. Edward Edwards, warden of Brown's hospital, at Stamford, co. Lincoln.

At Cricklade, Wilts, of which place he

was vicar, the Rev. Richard Purdy, D.D. formerly of Queen's college, Oxford.

At Montrose, Forfarshire, in the 54th year of his age, after a short illness, the Rev. John Reay, chaplain of the English Episcopal Chapel of St. Peter, Montrose.

In his 87th year, the Rev. Sir William Ullithorn Wray, bart. of Darley, co. Derby, of which parish he had been forty-four years rector.

Rev. Tudor Brigstock, M.A. one of the senior fellows of Jesus college, Oxford. He was thrown from his carriage at Caermarthen, and instantly killed.

At Harrogate, the Rev. Thomas Spence, M.A. second fellow of Trinity college, Cambridge.

At St. Andrew's, in Scotland, in the 67th year of his age, and 45th of his ministry, the Rev. John Adamson, senior minister of that city, and professor of Civil History in the university of St. Andrew.

In the 76th year of his age, and 51st of his ministry, the Rev. Robert Small, D.D. F.R.S. Edinburgh, and one of the ministers of Dundee.

At Forthampton Court, Gloucestershire, in his 78th year, the Hon. and Right Rev. James Yorke, LL.D. Lord Bishop of Ely, Governor of Addenbrooke's Hospital, and Visitor of Jesus, St. John's, and Peter's colleges, Cambridge.

At Eastfield, the Rev. James Rhind, minister of Whitburn.

Rev. John Covey, vicar of Selbourne, Hants, and late fellow of Magdalen college, Oxford.

Aged 93, the Rev. John Longdon, rector of Winstone, and perpetual curate of Barnwood and Flaxley, Gloucestershire.

At Cockermouth, in Cumberland, the Rev. John Wheatley, M.A. rector of that place, and formerly of St. John's college, Cambridge.

Rev. Mr. Gower, rector of Little Gransden, Cambridgeshire.

By the bursting of a blood-vessel, the Rev. James Hare, rector of Coln St. Dennis, co. Gloucester, vicar of Stratton St. Margaret, Wilts, and author of "An Essay on Scepticism," and several sermons.

Rev. Samuel Gatehouse, of Cheriton, near Wincanton, Somerset.

At Edinburgh, the Rev. Thomas Murray, minister of Channelkirk.

At his house in Essex Street, aged 85, the Rev. Theophilus Lindsey.

In his 82d year, the Rev. Richard Hurt, M.A. upwards of fifty years vicar of St. George's, Gloucestershire.

At Stoke Newington, Middlesex, the Rev. Rochemont Barbauld, husband of the lady so highly distinguished by her numerous publications for the improvement of youth, and formerly keeper of the academy at Palgrave, in Suffolk.

After a few days illness, in the 42d year of his age, the Rev. Sir Henry Pix Heyman, bart. vicar of Fressingfield cum Withersdale, in Suffolk. He was formerly fellow of Emanuel college, Cambridge.

At Wickwar, co. Gloucester, the Rev. Jos. Williams, formerly of Jesus college, Oxford.

At the manse of Muirhouse, in the 82d year of his age, and 45th of his pastoral care, the Rev. Alexander Imlach, minister of the parish of Muirhouse, in the presbytery of Dundee.

Aged 77, the Rev. Peter Hawker, rector of Woodchester, in Gloucestershire.

At Hereford, in his 83d year, the Rev. Williams Allen, D.D. one of the prebendaries of that cathedral.

At his house in Edinburgh, the Rev. Donald Mackintosh, of the Old Scots Episcopal Church, the last of the Nonjuring Clergy in Scotland.

At Edinburgh, the Rev. Duncan Mackay, late acting chaplain of his Majesty's troops at Madras. He has left 3000*l.* for founding a new bursary in the United College of St. Andrew's, vesting the patronage thereof in lord Reay.

Rev. Mr. Robinson, vicar of Horkstow.

At his seat at Hawkstone, in Shropshire, in his 76th year, Sir Richard Hill, bart.

At his seat near Winchester, of dropsy of the chest, in his 75th year, admiral Sir Thomas Pasley, bart.; one of the heroes of the first of June 1794, under Lord Howe.

Aged 78, the Rev. John Farrer, vicar of Stanwick, Cumberland, and minister of the perpetual curacies of Witton-le-Wear and Hamsterly, co Durham.

At his house at Chrisilton, in Cheshire, the Rev. Thomas Mostyn, brother of the late Sir Roger M. bart.

At Stourbridge, the Rev. Thomas Moss, B.A. perpetual curate of Brierly-hill chapel, Staffordshire. He was the author of the beautiful and pathetic little poem, entitled, "The Beggar's Petition," published, with some others, in one small volume.

In Bennet Street, aged 65, Rev. Dr. Ackland, rector of Christ-church, Surrey, and chaplain to the Fishmongers' Company.

Rev. John Brand, M.A. rector of St. George's in the Borough of Southwark, and vicar of Wickham, near Twayte, Suffolk: he has left eight orphans.

POSTSCRIPT.

EAST INDIES.

ACCOUNT OF THE EIGHTH ANNUAL DISPUTATION AT THE COLLEGE OF FORT WILLIAM.

A PUBLIC disputation of the students of the college of Fort William took place before lord Minto, the governor-general, on the 27th February last:—first, in Hindoostanee: respondent, E. R. Barwell; opponents, Alexander and Sisson; moderator, Dr. Leyden:—second, in Persian: respondent, Lindsay; opponents, Alexander and Colvin; moderator, M. Lumsden, esq.:—third, in Bengalee: respondent, Tytler; opponent, Dick; moderator, Rev. W. Carey:—fourth, Arabic Declamation, Colvin:—fifth, Mahratta Declamation, Sotheby.

The students on whom lord Minto conferred degrees of honour on this occasion, for their proficiency in the native languages, were Messrs. Tytler, Colvin, Lindsay, Alexander, Sisson, Macnabb, and Barwell. Honorary prizes and medals, adjudged at the late public examination, were also distributed to the following students—viz. Messrs. Tytler, Colvin, Lindsay, Alexander, Sisson, Macnabb, Barwell, Chalmer, Ellice, Dick, Cuthbert, Sotheby, Blagrave, Chamberlain, Forrester, and Tucker.

The prizes having been distributed, lord Minto delivered a discourse, which is greatly too long for insertion; but from which it appears that the college of Fort William is advancing in a course of sensible improvement; and that the period in which an adequate proficiency in the native languages is attained by the students, has been greatly shortened.

In the course of his speech, the governor-general notices those accessions to the literature of the East, which either have been made or are in progress, in immediate connection with the college of Fort William, or in some manner associated with it.

—A printing press has been established by learned Hindoos, with complete founts of improved Nagree types of different sizes, for the printing of books in the Sanscrit language. This press has been encouraged by the college to undertake an edition of the best Sanscrit dictionaries, and a compilation of the Sanscrit rules of Grammar. The first of these works is completed, and the second is in considerable forwardness. It may be hoped that the introduction of the art of printing among the Hindoos will promote the general diffusion of knowledge among them; at the same time that it preserves the remains of their literature and sciences. The compilation of an alphabetical Sanscrit dictionary had been undertaken, soon after the institution of the college, by learned natives employed for that purpose. The work has been lately completed. A dictionary, Sanscrit and English, the work of Mr. Colebrooke, has been long in the press, and may be expected to be published in a few months.

A plan of a comparative vocabulary of Indian languages had been proposed, in the preceding year, by sir James Mackintosh. A more extensive plan for the compilation of grammars and dictionaries of Asiatic languages had been also suggested by Dr. Leyden, who had it in contemplation to undertake the task himself. But this plan having been deferred, the council of the college adopted a different arrangement. A vocabulary in Persian and Hindoostanee, and another in Sanscrit and Bengalee, have been

prepared, and will be printed and circulated, for the purpose of being filled up by competent persons with the corresponding terms in other languages in use in India. The printed vocabularies will be soon completed: and as it cannot be doubted that assistance will be cheerfully rendered by every gentleman whose local situation enables him to forward this useful undertaking, the successful issue of it may be confidently anticipated.

Meer Sher Ulee, the head Moonshee in the Hindoostanee department of the college, having compiled and arranged, in the Hindoostanee language, a work on the history and geography of India, has been encouraged by the college to print it for publication.

The college council and the Asiatic society, who formerly supported Mr. Carey and his assistants in a translation of the Rámayán, have since determined to extend a similar support to the publication, by the same persons, of the text-books of one of the systems of Hindoo philosophy, entitled Sánc'hyá. This will constitute a further step towards the attainment of the object of making known those works in the ancient language of India, which are held in greatest estimation by the Hindoos themselves.

A dictionary of the Mahratta, compiled by Mr. Carey, and printed by him in the Mahratta character, has been some time in the press. It is a work which has been long wanted; and the publication of this, with the grammar before prepared by Mr. Carey, furnishing the means of acquiring a very useful language, will be found of essential benefit, by the junior servants of the Company, on the establishments of Fort St. George and Bombay.

We owe to Mr. H. P. Forster two works of great labour, learning, and utility, in Sanscrit philology. —1. An essay on Sanscrit grammar, with tables of inflections; a dissertation on Sanscrit roots; and a translation of the Mugdabodha, a celebrated treatise on Sanscrit grammar. 2. A dictionary in the Sanscrit and Bengalee languages: the words arranged alphabetically, with a translation into English.

Mr. F. Gladwin has contributed to the stock of Indian philology a dictionary of Persian, Hindoostanee, and English, in three parts, composing three octavo volumes.

A work has been published by Mirza Kazim Ali Juan, entitled Historical account of the Bhamina dynasty of the Dekhan, being nearly a translation into Hindoostanee of that portion of Ferishta's Persic history.

The first steps in facilitating an acquaintance with the Affghan or Pooshta language, spoken as well in Rohilkund as in Affghanistan Proper, were made by Emir Mahummed, a native of Peshawer in Affghan, who formed a vocabulary of it. The labours of colonel Collins extended this vocabulary into a considerable dictionary, and produced an essay on Affghan grammar. Roused by this circumstance, Mohuebut Khan, a chieftain of Rohilkund, set about compiling a dictionary of his own language, which he accomplished in one year, and which does great credit to his exertion, learning, and capacity.

The Malay is the language of trade and general intercourse among the Eastern Isles, as well as on the Malay peninsula. At the settlements on Prince of Wales's Island, and Sumatra, it is also used for deeds, &c. At Penang, Mr. Shaw has made progress in publishing a grammar of it. The same language has been successfully cultivated by Mr. Raffles, secretary to the government at Prince of Wales's Island, who has been long employed in compiling a code of Malay laws, in the Malay and Bouguese languages.

What we were most struck with in lord Minto's speech, is the following passage, which we give entire. The concluding sentence of it especially, cannot fail highly to gratify our readers.

"If I have not passed beyond the legitimate bounds of this discourse, in ranging to the extremity of those countries, and to the furthest island of that vast Archipelago in which the Malay language prevails, I shall scarcely seem to transgress them, by the short and easy transition thence to the language of China. I am, in truth, strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and I hope not unsuccessful effort, making, I may say, at the door of our college *, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese language. The means, we all know, that, in the present circumstances, can be employed in that difficult undertaking, are very inconsiderable. The honour is so much the greater to those, whose enterprize seems already to have opened at least a prospect of success. Three young men †, I ought, indeed, to say boys, have not only acquired a ready use of the Chinese language for the purpose of oral communication, which, I understand, is neither difficult nor rare, amongst Europeans connected with China; but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean a very extensive and correct acquaintance with the written language of China. I will not detail the particulars of the examination which took place on the 10th of this month at Serampore, in the Chinese language, the report of which, however, I have read with great interest, and recommend to the liberal notice of those whom I have the honour to address. It is enough for my present purpose to say, that these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press too is established, and in actual use. In a word, if the founders and supporters of this little college have not yet dispelled, they have at least sent and admitted, a dawn of day through that thick impenetrable cloud; they have passed that *oceanum dissociabilem* which for so many ages has insulated that vast empire from the rest of mankind. Let us entertain at least the hope, that a perseverance in this or similar attempts may let in at length upon those multitudes the contraband and long forbidden blessings of human intercourse and social improvement.

"I MUST NOT OMIT TO COMMEND THE ZEALOUS AND PERSEVERING LABOURS OF MR. LASSAR, AND OF THOSE LEARNED AND PIOUS PERSONS ASSOCIATED WITH HIM, WHO HAVE ACCOMPLISHED, FOR THE FUTURE BENEFIT, WE MAY HOPE, OF THAT IMMENSE AND POPULOUS REGION, CHINESE VERSIONS, IN THE CHINESE CHARACTER, OF THE GOSPELS OF MATTHEW, MARK, AND LUKE, THROWING OPEN THAT PRECIOUS MINE, WITH ALL ITS RELIGIOUS AND MORAL TREASURES, TO THE LARGEST ASSOCIATED POPULATION IN THE WORLD."

* By the Missionaries at Serampore.

† Sons of the Missionaries; one of whom was fifteen years of age, another thirteen, and the third only eight.

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